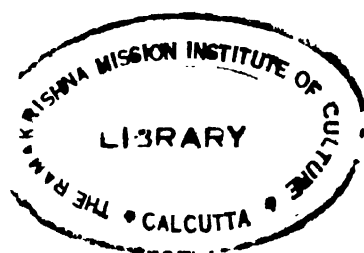


4 2 3 3 8







# Prabuddha Bharata

OR AWAKENED INDIA

\* \* \*



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise ! Awake ! And stop not till the Goal is reached.”

VOL. XXXVIII

JANUARY—DECEMBER 1933

*Editorial Office :*

MAYAVATI, ALMORA, HIMALAYAS

*Publication Office :*

4, WELLINGTON LANE, CALCUTTA

Subscription: Inland Rs. 4  
Foreign \$3 or 11sh.



Inland: Single Copy  
Annas Seven.



# INDEX

TO

## PRABUDDHA BHARATA

### VOL. XXXVIII

	PAGE
Abraham Lincoln—by Dr. Sudhindra Bose ... ..	351
Ahalya Bai Holkar, Devi—by R. G. Burway, B.A., LL.B. ...	340
American Negro, Efforts for the Education of—by W. E. Burghwardt Du Bois ... ..	440
Aparokshanubhuti—by Swami Vimuktananda ... ..	41, 98, 148, 198, 252, 801, 854, 407, 454, 518, 559, 615
Are They Contradictory?—by Swami Akhilananda ... ..	187
Artists of Life—by Nicholas Roerich ... ..	385
Atman in Its Twofold Aspect, The—by Swami Madhavananda	285, 338
Aspects of Social and Economic Thought in Contemporary Germany— by Prof. Benoy Kumar Sarkar ... ..	83
Ayurveda in Ancient India, The Progress of—by Mahamahopadhyaya Kaviraj Gananath Sen, M.A., L.M.S. ... ..	195
✓Banner of Peace—by Nicholas Roerich ... ..	500
Beacon Light, A—by the Editor ... ..	112
Birth of Maya, The—by Nolini Kanta Gupta ... ..	483
Buddhism back to India, Take—by Edmond Holmes ... ..	230
Career in Life, How to make a—by K. C. Kataria, M.Sc. (Columbia) ...	145
Caste, Swami Vivekananda on ... ..	105
Christian Missions in the Orient—by Dr. Sudhindra Bose, M.A., Ph.D. ...	281
Co-operative Movement and Rural Re-construction, The—by Prof. H. L. Kaji, M.A., B.Sc., I.E.S., J.P. ... ..	292
Cross, The—by Anilbaran Ray ... ..	595
Depressed Classes, A work among the—by Captain A. R. Poduval, B.A., C.M., M.D., etc. ... ..	24
Development of the Will—by Swami Jnaneswarananda ... ..	233
Does Ritualistic Work lead to Liberation?—by Swami Madhavananda ...	74
Education, Swami Vivekananda on ... ..	209
Enemies of Knowledge—by Prof. A. V. Hill, O.B.E., Sc.D., F.R.S. ...	449, 491
Finding Delight in vilifying India—by M. R. Ramaswami, B.L. ...	510
Foreign Missions, The Twilight of—by Nathaniel Peffer ... ..	329
Future of Socialism in India, The—by S. N. Sanyal ... ..	39
Girish Chandra's Dramas, The Influence of Ramakrishna Paramahansa on—by Hemendra Nath Das Gupta ... ..	187, 190
✓Goal and the Way, The—by Swami Saradananda ... ..	380
Good Life without God—by the Editor ... ..	527
Hindu Society, Past and Present—by Pramatha Nath Bose, B.Sc. (London) ... ..	82, 79

	PAGE
Hinduism and Islam meet, Where—by Dr. Md. Shahidullah, M.A., B.L., D.Litt. (Paris) ... ..	582
Hinduism in Ceylon—by Swami Jagadiswarananda ... ..	548
Image-Worship, Swami Vivekananda on ... ..	417
Indian Architecture, National Value of—by Sris Chandra Chatterjee Sthapatya-Visarad ... ..	69
Indian Art, The Inner Motive of—by Shishir Coomar Mitra ... ..	289
Indian Labour—by Shiv Chandra Dutt, M.A., B.L., F.R.E.S. (London)	248
Inexpugnable Man, The—by Mrs. C. A. F. Rhys Davids, M.A., D.Litt. ...	168
Ishopanishad : Its Practical Teachings—by Swami Jagadiswarananda ...	140
Jalaluddin Rumi—by Aga Syed Ibrahim Dara ... ..	606
Jawaharlal Nehru's Difficulties, Pandit—by Nagarjun Mishra ... ..	612
Justice—Ancient and Modern—by K. S. Srikantan, M.A., F.R. Econ. S. (London) ... ..	505
Life, A—by Lila Devi ... ..	281
Life through Four Stages—by Prof. Mahendranath Sircar, M.A., Ph.D. ...	479
Light from the East—by Melvin J. Vincent ... ..	87
Living still in the Pole-Star—by Swami Atulananda ... ..	178
Love India—by Miss Elizabeth Shaver ... ..	228
Masses of India, Swami Vivekananda on the ... ..	261, 818
March of Humanity, The—by the Editor ... ..	6
Mayavati Charitable Dispensary ... ..	405
Memory that still inspires—by Swami Sambuddhananda ... ..	596
Museums as Aids to Education—by F. H. Gravely, D.Sc. ... ..	400
My King—by Anilbaran Roy ... ..	395
Mystic Symbolism—by Nolini Kanta Gupta ... ..	299
Nandanar—The Pariah Saint—by N. S. Siva Subramanian, M.A. ... ..	502
New Problem, A—by the Editor ... ..	422
News and Reports ... ..	51, 104, 156, 207, 258, 811, 868, 416, 465, 520, 569, 623
Notes and Comments ... ..	44, 100, 149, 201, 254, 304, 357, 409, 458, 514, 561, 617
Pariah, A?—by Debendranath Bose ... ..	290
Paul Deussen and Present Indology—by Betty Heimann ... ..	496
Peace and Education—by Dr. Maria Montessori, M.A. (Rome), D.Litt. (Durham) ... ..	587, 588
Poor Man in the Service of the Poor, A—by Ada R. Brown ... ..	557
Prayers of At-one-ment—by Swami Jnaneswarananda ... ..	486
Problem of Problems, The—by Nagendranath Gupta ... ..	582
Rabia—The Slave Girl—by Aga Syed Ibrahim Dara ... ..	896
Ramakrishna and St. Francis of Assisi, Sri—by Sister Devamata ... ..	29, 91, 142 244, 296
Ramakrishna and Young India, Sri—by T. L. Vaswani ... ..	402
Ramakrishna Math, The First—From the Diary of M. ... ..	469, 521, 578
Reason and Revelation—by Prof. Akshoy Kumar Banerjee, M.A. ... ..	427
Religion as Experience—by J. T. Sunderland ... ..	11
Religion, The Essence of—By Swami Vivekananda ... ..	1

	PAGE
Religion, What is?—by Swami Vijayananda ... ..	182
Religious Life in Maharastra, Impressions of—by Abinash Chandra Bose, M.A. ... ..	85
Religious Propaganda—True and False—by the Editor ... ..	374
Reviews and Notices ... .. 48, 103, 154, 205, 257, 308, 360, 413, 462, 518, 565, 620	
Sakyamuni and Ramakrishna—by Mrs. C. A. F. Rhys Davids, M.A., D.Litt.	326
Samadhi, Can the Worldly attain?—by Swami Turiyananda ... ..	55
Sannyasa, Swami Vivekananda on ... ..	157
Sanskrit Hymns and Hindu Religious Experience—by Swami Vireswara- nanda ... ..	18
Scientific Method of Russell, The—by Govinda Chandra Dev Purakayestha, M.A. ... ..	888
Sea of Immortality, The—by Eric Hammond ... ..	124
Sex Equality, The New Fetish of—by Dr. Dhirendranath Roy, Ph.D. ... ..	95
Shaking of Hands—by Swami Nirvedananda ... ..	62
Sikh Prayer, The—by Prof. Teja Singh, M.A. ... ..	130
Social Assurance in France and Germany with Bearings on India— by Prof. Benoy Kumar Sarkar ... ..	345
Spirituality combined with Practicality—by A. N. Sen, Bar-at-Law ... ..	126
Subodhananda, Swami ... ..	4
Sufi Saint, A Great—by Aga Syed Ibrahim Dara ... ..	549
Suka's Prayer to the Lord—by Swami Prabhavananda ... ..	53
Task before Us, The—by the Editor ... ..	162
Things that demand Our Attention—by the Editor ... ..	474
Three Stages—by the Editor ... ..	267
Two Attitudes—by Prof. Mahendranath Sircar, M.A., Ph.D. ... ..	218
Unpublished Letter of Swami Vivekananda, An— ... ..	54
Vedanta Work in America and Its Leader Swami Vivekananda—by Henrietta Holmes Earl ... ..	447
Vision of the Self, A—by Anilbaran Roy ... ..	167
Vivekananda—by Prof. Benoy Kumar Sarkar ... ..	17
Wanted a Hard Fight—by the Editor ... ..	212
War to end War—by the Editor ... ..	320
What has made Japan Great—by Charu Chandra Ghose ... ..	484, 553
What Then?—by the Editor ... ..	577
What would I do?, If I were Twenty again—by J. T. Sunderland ... ..	599
Wisdom and Ignorance—by Swami Atulananda ... ..	278
With a Gospel of Hope and Strength—by the Editor ... ..	57
Women of India, Swami Vivekananda on ... ..	365
Yoga of Art, The—by James H. Cousins ... ..	118, 177
Your Creed or Mine?—by Eric Hammond ... ..	404









Swami Subodhananda

# Prabuddha Bharata

VOL. XXXVIII

JANUARY, 1933

No. 1



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise ! Awake ! And stop not till the Goal is reached.”

## THE ESSENCE OF RELIGION

BY SWAMI VIVEKANANDA

In France, the “rights of man” was long a watchword of the race; in America the rights of woman still beseech the public ear; in India we have concerned ourselves always with the rights of Gods.

The Vedanta includes all sects. We have a peculiar idea in India. Suppose I had a child; I should not teach him any religion, but the practice of concentrating his mind; and just one line of prayer. Not prayer in your sense, but this—“I meditate on Him who is the Creator of the universe; may He enlighten my mind.”

Then, when old enough, he goes about hearing the different philosophies and teachings, till he finds that which seems the truth to him. He then becomes the Sishya, or disciple of the Guru (teacher), who is teaching that truth.

He may choose to worship Christ, or Buddha or Mohammed: we recognize the rights of each of these, and the right of all souls to their own Ishtam, or chosen way. It is therefore quite

possible for my son to be a Buddhist, my wife to be a Christian, and myself a Mohammedan at one and the same time with absolute freedom from friction.

We are all glad to remember that all roads lead to God; and that the reformation of the world does not depend upon all seeing God through our eyes. Our fundamental idea is that your doctrine cannot be mine, nor mine yours. I am my own sect. It is true that we have created a system of religion in India which we believe to be the only rational religious system extant; but our belief in its rationality rests upon its all-inclusion of the searchers after God; its absolute charity towards all forms of worship, and its eternal receptivity of those ideas trending towards the evolution of God in the universe.

We admit the imperfection of our system, because the reality must be beyond all systems; and in this admission lies the portent and promise of an eternal growth. Sects, ceremonies and books, so far as they are the means of a

man's realizing his own nature, are all right, when he has realized that he gives up everything.

"I reject the Vedas!" is the last word of the Vedanta philosophy. Ritual, hymns, and scriptures through which he has travelled to freedom vanish for him. "So' ham, So' ham"—I am He—bursts from his lips, and to say "Thou" to the God is blasphemy, for he is "one with the Father."

Personally, I take as much of the Vedas as agrees with reason. Parts of the Vedas are apparently contradictory. They are not considered as inspired in the Western sense of the word; but as the sum total of the knowledge of God, omniscience, which we possess. But to say that only those books which we call the Vedas contain this knowledge is mere sophistry. We know it is shared in varying degrees by the scriptures of all sects. Manu says that that part only of the Vedas which agrees with reason is the Vedas; and many of our philosophers have taken this view. Of all the scriptures of the world, it is the Vedas alone which declare that the study of the Vedas is secondary.

The real study is that "by which we realize the Unchangeable," and that is neither by reading, nor believing, nor reasoning, but by superconscious perception and Samadhi. When a man has reached that perfect state, he is of the same nature as the personal God. "I and my Father are one." He knows himself one with Brahman the Absolute, and projects himself as does the personal God. The personal God is the Absolute looked at through the haze of Maya—ignorance.

When we approach Him with the five senses, we can only see Him as the personal God. The idea is that the Self cannot be objectified. How can the knower know himself? But he can cast a shadow, as it were, and the highest

form of that shadow, that attempt at objectifying one's self, is the personal God. The Self is the eternal subject, and we are eternally struggling to objectify that Self, and out of that struggle has come this phenomenon of the universe: that which we call matter. But these are weak attempts, and the highest objectification of the Self possible to us, is the personal God.

"An honest God's the noblest work of man," said one of your Western thinkers; God is as man is. No man can see God but through these human manifestations. Talk as you may, try as you may, you cannot think of God but as a man, and as you are, He is. An ignorant man was asked to make an image of the God Siva; and after many days of hard struggle he succeeded only in manufacturing the image of a monkey! So, when we try to think of God as He is in His absolute perfection, we meet with miserable failure, because we are limited and bound by our present constitution to see God as man.

If the buffaloes desire to worship God, they, in keeping with their own nature, will see Him as a huge buffalo; if a fish wishes to worship God, its concept of Him would inevitably be a big fish; and man must think of Him as man.

Suppose man, the buffalo and the fish represent so many different vessels; that these vessels all go to the sea of God to be filled, each according to its shape and capacity. In man the water takes the shape of man; in the buffalo the shape of a buffalo; and in the fish the shape of the fish; but in each of these vessels is the same water of the sea of God.

Two kinds of man do not worship God as man—the human brute who has no religion, and the Paramahansa, who has transcended the limits of his own human nature. To him all nature has become his own self, he alone can worship God as He is. The human brute does not

worship because of his ignorance, and the Jivanmuktas (free souls) do not worship because they have realized God in themselves. "So' ham, So' ham"—I am He—they say, and how shall they worship themselves?

I will tell you a little story. There was once a baby lion left by its dying mother among some sheep. The sheep fed it and gave it shelter. The lion grew apace and said "Ba-a-a," when the sheep said, "Ba-a-a." One day another lion came by.

"What do you here?" said the second lion in astonishment: for he heard the sheep-lion bleating with the rest.

"Ba-a-a," said the other; "I am a little sheep, I am a little sheep, I am frightened."

"Nonsense!" roared the first lion; "come with me; I will show you." And he took him to the side of a smooth stream and showed him that which was reflected therein. "You are a lion; look at me, look at the sheep, look at yourself."

And the sheep-lion looked, and then he said: "Ba——, I do not look like the sheep—it is true, I am a lion!" and with that he roared a roar that shook the hills to their depths.

That is it. We are lions in sheep's clothing of habit, we are hypnotized into weakness by our surroundings, and the province of Vedantism is the self-de-hypnotization. The goal to be reached is freedom. I disagree with the idea that freedom is obedience to the laws of nature. I do not understand what that means. According to the history of human progress, it is disobedience to nature that has constituted that progress. It may be said that the conquest of lower laws was through the higher, but even there the conquering mind was still seeking freedom; as soon as it found the struggle was through law, it wished

to conquer that also. So the ideal is always freedom. The trees never disobey law. I never saw a cow steal. An oyster never told a lie. Yet these are not greater than man.

Obedience to law, in the last issue, would make of us simply matter—either in society, or in politics, or religion. This life is a tremendous assertion of freedom; excess of laws means death. No nation possesses so many laws as the Hindus, and the result is the national death. But the Hindus had one peculiar idea—they never made any doctrines or dogmas in religion; and the latter has had the greatest growth. Therein are we practical,—wherein you are impractical, in our religion.

A few men come together in America and say, "We will have a stock company"; in five minutes it is done. In India twenty men may discuss a stock company for as many weeks, and it may not be formed; but, if one believes that by holding up his hands in the air for forty years he will attain wisdom, it will be done! So we are practical in ours, you in your way.

But the way of all ways to realization is love. When one loves the Lord the whole universe becomes dear to him, because it is all His. "Everything is His, and He is my Lover; I love Him," says the Bhakta. In this way everything becomes sacred to the Bhakta, because all things are His. How, then, may we hurt any one? How, then, may we not love another? With the love of God will come, as its effect, the love of every one in the long run. The nearer we approach God, the more do we begin to see that all things abide in Him. Our heart will become a perennial fountain of love. Man is transformed in the presence of this Light of Love and realizes at last the beautiful and inspiring truth that Love, Lover, and the Beloved are really one.

## SWAMI SUBODHANANDA

Those who came to help the world and humanity are having their final exit one by one. And numerous are the people who will be made orphan by their physical absence. It will be a shock to many that Swami Subodhananda, another direct disciple of Sri Ramakrishna, passed away on Friday, the 2nd December last at 3.5 p.m. For some time past he was suffering from phthisis which finally carried him off.

The early name of Swami Subodhananda was Subodh Chandra Ghosh. He was born in the year 1867 and belonged to the family of Sankar Ghosh, the founder of the famous Kali temple at Thanthania, Calcutta. His father was a very pious man and fond of religious books; his mother also was of a great religious disposition. The influence of his parents contributed not a little to the growth of his religious life. His mother would tell him stories from the *Ramayana*, the *Mahabharata* and other scriptures, and implanted in him, while still very young, love for truth, devotion to God, etc. From his very boyhood he showed a remarkable spirit of renunciation and got a vague feeling that he was not meant for a householder's life. When pressed for marriage, he emphatically said that he would take to the life of a wandering monk and, as such, marriage would be only an obstacle in his path. As it was settled that on his passing the class examination he would be married, Subodh fervently prayed to God that his result in the examination might be very bad. God heard the prayer of the little boy and Subodh, to his great relief, did not get promotion. Subodh was at first a student of the Hare School and then got himself admitted into the Vidyasagar School.

During this time he got a copy of

*The Teachings of Sri Ramakrishna* from his father. He was so much impressed with its contents that he was very eager to see Sri Ramakrishna. His father told him to wait till some holiday when he could conveniently take him to Dakshineswar. But Subodh was impatient of any delay. So one day he stole away from the house and along with a friend started on foot for Dakshineswar. There he was received very affectionately by Sri Ramakrishna. In the course of conversation Sri Ramakrishna told Subodh that he knew his parents and had visited their house occasionally and also that he knew Subodh would be coming to him. Sri Ramakrishna grasped the hand of Subodh and remaining in meditation for a few minutes said, "You will realize the goal, Mother says so." He also told Subodh that Mother sent to him those who would receive Her grace and requested him to visit him on Tuesdays and Saturdays. The request was difficult to be complied with by Subodh; for great objections would come from his parents if they knew of his intention.

On the next Saturday, however, Subodh fled away from the school with his friend and came to Dakshineswar. During this visit Sri Ramakrishna in an ecstatic mood touched his body from the navel to the throat and wrote something on his tongue, repeating, "Awake, Mother, awake!" Then he asked Subodh to meditate. As soon as he began meditation, his whole body trembled and he felt something rushing along the spinal column to his brain. He was plunged into a joy ineffable and saw a strange light in which the forms of innumerable gods and goddesses appeared and then got merged in the Infinite. The meditation gradually deepened.

ed and he lost all outward consciousness. When he came down to the normal plane, he found Sri Ramakrishna stroking his body in the reverse order.

Sri Ramakrishna was astonished to see the deep meditation of Subodh and learnt from him that it was the result of his practice at home. For Subodh used to think of gods and goddesses, hearing of them from his mother.

Since meeting with Sri Ramakrishna Subodh would see a strange light between his eyebrows. His mother coming to know of this told him not to divulge this fact to anybody else. But seized as he was with a great spiritual hankering, Subodh promptly replied, "What harm will it do to me, mother? I do not want this light but That from which it comes."

Gradually the attraction of young Subodh for Sri Ramakrishna grew stronger and stronger, till after the passing away of the Master in 1886 he left his parental homestead and joined the monastic order organized by Swami Vivekananda at Baranagore. For some years that followed, Subodh, now known as Swami Subodhananda, practised Tapasya at various places. When Swami Vivekananda, after his return from the West, appealed to his brother disciples to work for the spread of the Master's message and the good of humanity instead of living in seclusion, Subodhananda was one of those who placed themselves under his lead. Since then he worked in various capacities for the cause of the Ramakrishna Math and Mission. He was one of the first group of Trustees of the Belur Math appointed by Swami Vivekananda in the year 1901 and was afterwards elected Treasurer of the Ramakrishna Mission.

Lately though he could not personally work so much, wherever he would be he would inspire people to throw them-

selves into the work started by Swami Vivekananda. During the last few years he made extensive tours in Bengal and Bihar and was greatly instrumental in spreading the message of the Master.

Swami Subodhananda was childlike in his simplicity and singularly unassuming in his behaviour. It was a fitting compliment to his character that he was popularly known as Khoka Maharaj (Child Swami). He would be found equally the same when devotees showed unusual respect to him, or persons, not knowing how to properly behave themselves with Sadhus, were faulty in their conduct. These characteristics indicated his spiritual greatness. For has it not been said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven"? His love for one and all was unbounded. Many on coming into contact with him, would feel his love so much that they would altogether forget the wide gulf of difference that marked their spiritual life and his. Yet he made no conscious attempt to hide the spiritual height to which he belonged; the great unostentatiousness was part and parcel of his being. It was remarkably strange that he could mix so freely with one and all and make them his own. Many are the persons, who, though not religiously minded, were drawn to him simply by his love and will feel a personal loss at his passing away. Will not they also be spiritually benefited by their contact with him? For Swami Subodhananda was an efficient channel through which the great spiritual current started by Sri Ramakrishna flowed to humanity. Then let everybody remember that the influence of the life of him whose loss we mourn to-day, will not cease to work even at his physical absence.

# THE MARCH OF HUMANITY

BY THE EDITOR

## I

Nobody knows when and how man came into being. The mystery of life is still as great as ever. The origin of life is still unknown. All human enquiry into the origin of life, all scientific investigation about it, has met with persistent failures. Science cannot tell how life came into existence, it only describes the process through which the world has become full of population, as we see it to-day, after the first life had its birth on earth. All religious theories as to this, which have held the thought of the respective votaries of different religions for hundreds of years, are now being exploded from day to day by science. But science also has not been able to give any theory regarding this baffling problem. So far as this question is concerned, the work of science has been only negative.

Almost all religions say that man became a full-fledged being from the very beginning; some religions say that the first man was little different from his Creator: he met with his fall, when he came into touch with the world and its degrading influences. Science, on the other hand, holds that the first living being on earth was a mollusc; through gradual process it evolved into the man, as we see him to-day, with capacity to harness the forces of nature for his own purpose, endowed with an intellect to think, know and investigate into the problems of life and death, heaven and earth, and possessing a boldness to pry into the very secrets of God.

Let us leave the problem of the origin of life to be solved by science or religion—whichever is competent to do so—or by the co-operation or fight between the two. But what was the feeling of the first man when he found himself in this vast mysterious universe! If from amoeba man was gradually evolved, what was the condition of his mind when the light of intelligence was kindled for him and a new chapter of history was opened unto him! What was the position of man, when he found himself endowed with a capacity to think and judge, to feel happy and unhappy, to distinguish between hopes and fears, and when reasoning faculty took the place of instinct as the driving power of his life!

## II

The struggle for self-preservation was in the very instinct of the first created being. It persisted in the first man also—only the struggle became greater as man was more sensitive to environment than the lower animals. Lower animals tried to protect themselves from the ravages of nature; man set himself to conquer nature. This attempt towards the conquest of nature has caused the birth and progress of material civilization. As man's knowledge increased, he began to have greater and greater control over nature. What seemed impossible in one century became an everyday affair in another century; till at the present day achievements of modern science hear like the tales of fairy lands.

As sense of comfort and discomfort, happiness and unhappiness was greater

in man, he began to apply his knowledge to the ministration of his happiness. His taste developed, his standard of living increased, his wants multiplied, and he began to exercise his brains to constantly meet the demands of the new and changing situations of life.

With the evolution of mind, man could be no longer satisfied with creature comforts. He became keen for the food of his intellect as much as for that of his body—nay, some men became, as it were, more particular about appeasing the hunger of their intellect than that of their body. And this gave rise to the progress and development of art, literature, history, philosophy, etc. The feeling of curiosity which springing in the mind of Eve caused the fall of the First Man, infected the minds of all her coming children—and that has been the cause of man's insatiable thirst for knowledge, of his ever-increasing desire to know more and more, of an undying tendency in him to widen the sphere of his mental activity. What was a curse at first proved to be a blessing afterwards. For, had there been no curiosity in man's mind, there would have been no progress of human knowledge.

With the gradual development of his mind, man developed finer sensibilities; and these gave rise to the birth of many noble virtues that we find in man. What was simply a herd instinct in animals, grew into fellow-feeling and disposition of charity in man; what was the instinctive motherly love in animals developed into a human love which was not confined to one's own children only: some began to feel for the children of others as much as for their own and gave occasion for the talk of universal love and sympathy.

### III

But light presupposes darkness; virtues derive their significance from

the existence of vice. So with the seeds of virtue were sown in man the seeds of sin also. Man was given an infinite opportunity to develop nobler qualities, but there remained equally the chance of his falling a prey to his baser instincts. Some stood this trial, while some could not; rather the majority of men miserably failed. With the bestowal of intellect man was given a greater responsibility; some felt it and some did not. So we find that knowledge which is power has, in one sense, become a curse to the human civilization. Man has turned, more often than not, this power of knowledge to baser ends. At first man had only one enemy—nature; his only one concern was how to protect himself from the ravages of nature or how to snatch more power from nature, so that it might conduce to his greater comfort and happiness. But as his hankering after happiness increased continuously, and at geometrical progression, he found in his fellow-man a rival who claimed a share of his happiness and enjoyment. So man became an enemy of man, and fight ensued between man and man. One race began to fight with another race, one nation came into a conflict of interest with another nation, one country set out for the conquest of another country so that its people might have greater and greater amount of enjoyment at the cost of those of another. As a result, the peace of the world has been often and often disturbed by fights and battles, wars and revolutions. There is a clash of interest everywhere—between one nation and another, between the ruler and the ruled, between one community and another, amongst the members of the same family—between father and son, brother and brother, and between man and woman as a class. In short, man finds enemies everywhere outside him-



self and some men are at war with themselves.

When one ponders over this situation, one becomes pessimistic about the future of humanity and wonders whether civilization is progressing or is going backward, whether the primitive condition of man was not better than the one seen at present. For it seems that the world has been the playground of the baser impulses of man. If man was endowed with power and intelligence to use them as instruments for the advancement of his happiness, he was given also the tools to undo his actions. And it seems he has forgotten which is which. It seems as if by a chance he sets his hand to a tool which will conduce to his progress, peace and happiness and by a similar chance he takes up another instrument which will destroy what he has once built up with so much care. Thus the process of construction and destruction has been going on simultaneously and it seems difficult to judge which outweighs which.

#### IV

From the very early stage of humanity all men have not been busy with externals. While some men have looked outward to conquer nature and have more and more of material comfort and enjoyment, others, of a more contemplative turn of mind, have looked within to unravel the mystery of being. They have been more busy with the problem of where man goes after death, and where does he come from at his birth. And there has been the dream : man sees in his dream even those of his relations who have been reduced to dust and ashes on their death. The sun rises in the morning and sets in the evening ; where does he go at night to take rest ? And there are so many stars—like innumerable diamonds—set

in the great vault above : who could be the master artist whose work that was ? Nature yields food and drink, but she is not all kindness. Sometimes she wears a frowning look, too terrible for even the stoutest heart. While some men began to fight with nature, others, impelled by a philosophical tendency, began to think why it is that side by side with the autumnal moon which smiles beauty there exist storms and earthquakes which destroy houses and buildings, uproot trees and forests and raze mountains and hills to the ground ; could they both be the work of the same Creator ? Thus the sense of beauty, the feeling of fear, the thought of the existence of one outside the universe who was kind—all these contributed to the birth and development of religion. The child finds in its father a dual being : sometimes he caresses and sometimes he punishes. So the child-man at the early stage of the human history, imagined the existence of a Creator who just like an earthly father sometimes smiles and sometimes frowns ; who sometimes sends from heavens storms and thunders to punish man and sometimes sprinkles from above rains and dews so that the crops may grow for the sustenance of His children. Man began to think of God as the Father in Heaven. For a long time perhaps God remained only a figment of the brain, an object of imagination associated with the hope of reward and the fear of punishment, but there came a time when man came face to face with God, when He remained no longer in a distant heaven to send reward or hurl punishment, but became the object of direct human perception ; when man ejaculated in ecstasy : वेदाहमेतं पुरुषं महान्तम्—I have known this Great Person. What was the exaltation of the man, who first realized God that way ! Compared with that the

joy of 'Eureka' of the Syracusan philosopher was very very insignificant—almost nothing. For, whereas Archimedes' discovery represented the fruition of the individual effort of one human being, the success of the man who first realized God represented the result of the search of entire human race for thousands of years. If the creation of the universe or the origin of life has been the greatest mystery with mankind, the way in which the thirst for the knowledge of God sprang in human heart and God was at last revealed unto man is no less a mystery. How and why was it that some men forgot all interest in the external world and sought for the Great One who is hidden in His creation and what was the strength of his blessedness that He revealed Himself unto him? How did that divine quest awaken in him and how was that fulfilled? If the birth of the first man represents a great landmark in the history of humanity, the event of a man's realizing God represents another landmark, which is no less important.

Fortunately in the history of the world there has not been only one man, who has realized God, and only one country or one nation which has produced such men. There have been galaxy of persons who have got direct and first-hand knowledge of God in all climes. And it is not necessarily in the civilized parts of the world that there have been persons who have been blessed with the direct vision of God. The desert of Arabia, the hilly tracts of Palestine, the plains of China, the far away regions in the Himalayas can claim as their sons persons who were spiritual geniuses. And they have opened out innumerable paths to God for others. The spiritual giants who have been born in the world have, by their teachings and examples, shown

different paths and processes of God-realization, so that anyone may choose whatever path or Sadhana appeals to him. Of course there have been false prophets, counterfeit saints, hypocritical religious men. There have been heart-rending instances of irreligion in the name of religion. But false coins only indicate that there are genuine coins of which they are the imitations : false prophets prove the existence of genuine persons who have been the salt of the earth; trading in religion only indicates that there is something of genuine value in true religion which can attract people.

## V

Now, what will be the ideal of future humanity? What is the goal to which mankind in their march extending over a period of millions of years in the past (and who knows how many millions of millions of years it is to be continued in the future?) are going? The ideal of the collective life is indicated by the ideal of the individual life. If by realizing God, different individuals have found the fever of their life gone and all their desires and hankerings satisfied; if they have attained that on getting which all earthly joys, conceived and conceivable, seem to be only shadowy; if they have found themselves lifted up to a region where the problem of life and death is meaningless; the same should be the goal for all others—for all humanity. That will be another blessed day for humanity when all men will be raised to the feet of God, when all men will realize God. The ideal of the society in India has been to raise all to the level of the Brahmins, the ideal of humanity will be to elevate all to the level of Seers.

Is that simply a vision, a dream, a utopia? The greatest miracle the world has witnessed has been that a

tiny human being could realize God and find his human limitations dissolved. If that has been possible, why will not this also be possible—though in the distant, very distant future into which human gaze cannot penetrate now—that all men will realize God, will attain the knowledge of the essence of their being. At least can we not expect that that is the goal to which humanity is moving through ups and downs, progress and retrogradation in its life? Are not all men, irrespective of caste, creed, nationality and different degrees of limitations, the children of God? If that be so, is it too much to expect that all children will recognize the Father as such? The present condition of the world, it is true, tells a different tale, and points to a different direction. But how little has been the age of the world in comparison with the eternal future that lies before? Humanity is now at but an adolescent stage. The follies that are now visible in the world are but the mistakes of people who have not attained the age of wisdom. Who can tell that humanity will not learn by the mistakes and experiences through which it is now passing, and that the present mistakes will not be only a basis for the right kind of action in the future?

## VI

Amidst the wails and cries coming forth from the heart of humanity, due to the extreme sufferings to which it has been a victim, we hear, now and then, of the talk of universal love, brotherhood, etc. Every religion asserts that it will be the future religion of the world and that it contains in it the potentiality to unite all men into one single brotherhood. It is doubtful whether any denominational religion will be able to combine all mankind into a single con-

federation; for human temperaments are so very different and as such different individuals will, of necessity, seek different religions. But this can be said that every religion, in its essence, contains factors, which can contribute to the binding of all men by a common bond of love, sympathy and fellow-feeling.

In the meantime, we find that different factors are at work to that end. Science, though it is now only in its infancy, has greatly annihilated time and space and is continuing to do so. With the modern facilities of communication one can go from one end of the world to another in much shorter time than it would take one in the past to go from one city to another of the same province. Nowadays the sufferings of people in China touch the heart of people in England, the struggles of people in India evoke sympathy from people in America. The discovery that is made by a scientist, say, in Germany, at once finds its application in a factory, say, in Japan. Humanity is going to be more and more closely knit. There may come a time when people in distant parts of the globe will find themselves more akin in thought, outlook and views of life than inhabitants of the same village do now. Will not that create a greater and greater bond of love and sympathy between man and man and eliminate all disintegrating considerations of race, nationality, geographical area, etc.? With greater advancement of science and more progress of human knowledge there will come a time when man will recognize man only as a fellow-being and forget all regional differences.

If that be so, the great task with us, all people throughout the world, is to contribute our share to bring about that millennium—to hasten the march of humanity to reach its goal,

# RELIGION AS EXPERIENCE

By J. T. SUNDERLAND

Religion presents itself to man under four aspects : as something to be gone through with, or performed ; as something to be believed ; as something to be studied, analyzed, or speculated about ; and as something to be experienced. In other words, it presents itself as a Ceremonial ; as a Creed ; as a Philosophy ; and as a Life.

What are we to say of these differing conceptions of religion ? Doubtless we should say that all are legitimate ; all are useful ; but no one taken alone is complete—each needs the others to round it out to wholeness. Especially is this true of the first three, but they need the fourth. Experience or life is the end toward which each of the others ought to lead—the only result which gives them justification for being. Without religion as a personal experience, ceremonials, creeds and philosophies are a body without a soul.

## I

Experience of religion ! I know there is a prejudice in many minds against the thought. To some persons, such experience seems only superstition, or cant, or pretence ; to others, an empty dream of the imagination. Persons with habits of unfettered thinking, or who care much for science and reason, are perhaps particularly liable to be among those who look upon religious experience with incredulity and disfavour. But why should this be so ? Can any one give a good reason ?

No one denies the validity of experience in matters outside of religion. Indeed the scientist and the man of independent thought are the very ones

who, in other things, are likely to appeal to experience most. They do not want speculation, they tell you ; they want to know. They want the testimony of somebody who has seen, heard, felt, experimented. They of all men, then, should show not least but most respect for experience in matters of religion.

I do believe that nothing in man's knowledge rests upon a more secure foundation—upon one more absolutely incapable of being disturbed, than religion. Why ? Because it rests upon the soul's deepest experience. Below these it is impossible to go. If here is not reality, then indeed

The pillar'd firmament is rottenness,

And earth's base built on stubble.

For even the validity of our knowledge of the outward world depends upon the truthfulness of the world within.

## II

" You say agriculture you know about, for that has to do with tangible things ; and a science like geology you can be sure of, for that deals with hard facts. But do you really think that a stone is any more a solid fact than is love or hope ? Are you any more sure that the stone is out there, than you are that you love your child or your friend ? Are you any more certain, when you plant your seed in the spring, that you will get a harvest in the fall ; or when you go to bed at night tired from your toil, to rest for the next day, are you any more sure that there will be any next day than you are that justice is better than injustice, and truth than falsehood ? I think not.

As regards any object of external nature, a flower or a tree—are you any more sure that it really exists, because to your senses it seems to, than you are that over the tree and over all else you see, and over your own life, there is a Power higher than yourself, from which, somehow, the tree and yourself came—a Power and Wisdom that can be trusted—which you have learned by all the experience of your life can be trusted? I think not. Men talk strangely, sometimes, about the physical world—the world of external nature—being certain, and the internal world of the mind and the spirit being uncertain—as if the distant could be more certain than the near—as if knowledge of the soul's foreign lands could be more reliable than knowledge of the soul's home lands. Do we not know that the things of external nature—trees, grass, houses, hills, other persons, animals, skies *are* really our soul's *foreign* lands, the lands which the mind reaches by journeying away to a distance. The own country of us all, the land in which we habitually dwell, is the internal world of our own thoughts, our own feelings, our own desires, aspirations, hopes, fears, memories, longings, loves, imaginations, emotions. Shall we say that our knowledge of this near, familiar land is uncertain, untrustworthy? and that to get knowledge which we can rely on we must travel away from home, sailing out from port of eye and ear, over oceans of air and mysterious spaces we do not understand, to the foreign land of objective things—physical, external nature—stone, tree, river, sky?

No, there is nothing so near us as ourselves. There is nothing we so immediately and certainly know as ourselves. Our deepest knowledge is experience, and not even that experience, either, that comes to us from without, indirectly and roundabout by way of

the senses, but that deepest of all possible experience which is immediate, which is internal, which is of the mind, the heart, the conscience, the moral and spiritual nature, upon which true religion ever builds. "The things which are seen are temporal, but the things that are not seen are eternal." Why is the religion of experience so sure? Because God has built it into man's moral and spiritual nature. By all of man's long experience on the earth it has grown to be a part of his deepest self. The creator of his soul has engraved it on his soul: nay, has planted it in his soul, a plant of the eternities. It is the divine in him. It is God in him. Therefore he can depend upon it as certainly as he can depend upon the universe or upon God Himself.

### III

One of the striking things about the preaching of Jesus was his constant talk about what he called "the kingdom of god," or "the kingdom of heaven." He represented his constant desire, his great aim, as being to establish that kingdom, to build it up among men. He taught his disciples to pray, "Our Father who art in heaven, hallowed be Thy name . . . Thy kingdom come." He pronounced blessing upon the humble and lowly in spirit, and those who were persecuted for righteousness' sake, saying, "Yours is the kingdom of heaven." When men desired to know what that kingdom was, he represented it as the reign of truth and love, of peace and goodwill, on the earth. And when asked further about it, he said, "The kingdom of heaven is within you."

Now, what did ordinary hearers of Jesus, those who saw only superficially, think about this talk? Undoubtedly they thought it nonsense. The "kingdom of heaven" to them was probably

nothing but a fancy, a hallucination of the brain of the Nazarene. As for them, they preferred solid, enduring things, not dreams and moonshine. A kingdom! Herod had a kingdom that was real; for could they not see the swords and spears that supported it? Kings in other nations round about had kingdoms that were substantial; for were they not guarded by powerful armies? Especially was the empire of world-commanding Rome solid. But this kingdom that this religious enthusiast declaimed about, which consisted simply of ideas, principles, truths, sentiments, and that was declared to be within the mind and heart—let him go and preach it to silly women! Were they not men with too much shrewdness and judgment to be caught with such chaff?

And yet, now that nigh two thousand years have gone, how stands the case? Which do we see to have been right, the prophet of religion, who proclaimed a kingdom of the soul, or they who could see nothing strong or enduring, or worthy of regard, but that which appealed to the eye, and ear, and the physical senses of man? Alas! in a few brief years every vestige of Herod's kingdom was gone. Rome stood longer, but in spite of her unparalleled strength she too fell. And all these nineteen centuries, since the prophet's voice was heard, have been full of the noise of toppling thrones and the wreck of kingdoms, empires, dynasties. But how about that kingdom of the spirit of which Jesus spoke? Has it faded or failed? Not so! Steadily has it strengthened; century by century has its dominion widened; never was it so powerful, and never were its foundations so firm as to-day. Amidst a world of change it has proved the one enduring reality.

In vain the surge's angry shock,  
In vain the drifting sands;

Unharm'd upon the Eternal Rock,  
The Eternal Kingdom stands.

Truly, indeed, the things that are seen are temporal; the things that are not seen are eternal. Verily, the solid things are not those which we hear and see and taste and handle. The solid things are those of the soul. Religion builds upon what cannot be shaken because she builds upon what is deepest in the nature of man.

#### IV

And this, too, is why religion can supply man's deep and permanent needs as nothing else can. What are the deepest and most permanent needs of man as he journeys through the land of earth? Of course, he must have food to eat and water to drink by the way, and clothing and shelter to protect him from the cold. These are essential, for without these he dies. But these alone, and everything else on the plane with these, satisfy the wants of only the brute beast in him. Is he only a brute beast? Has he no wants other than the ox or the tiger? Ah, there is a higher side of his nature which has its needs as deep and imperative as those of his body. He was made to think, and feel, and hope, and love, and pray; to cherish truth, to obey reason, to champion right; to care for his fellow-men, to help every good cause; to abhor evil, to spurn wrong; to aspire after that which is above him, to walk joyfully and holily through the world, to keep his heart full of patience and trust to the end, and when the evening of his life's day comes,

Approach his grave

Like one who wraps the drapery of  
his couch about him,  
And lies down to pleasant dreams.

Where is he to get help to do all this?  
Yet this need is quite as great as his

need for food or drink or shelter for his body. For what could compensate if he should feed the animal in him and let the angel starve? To be sure, in this world of so sore poverty and physical suffering, it is a great problem how to supply adequately the bodily needs of the poor. The importance of this should not be overlooked. And yet the larger, deeper, graver problem is how to supply the spiritual wants of both poor and rich. For, oh, how much ignorance, fear, sorrow, disappointment, pain, heart-break, despair, sin, lust, greed, cruelty, hate, misery and evil in ten thousand forms is to be seen all up and down the world, among rich and poor alike! And where is this spiritual want and misery to find relief?

When man is hungry with that hunger which is of the soul, and which physical bread only mocks; when he thirsts with a thirst which the things of sense cannot quench or touch; when he is tired, so that no bed can rest him, weary in mind and heart, tired of life itself; when hope fails; when strength is gone; when courage departs; when the currents of human friendship and love seem to freeze; when sorrow and disappointment fall upon him and break his heart; when bereavement and death stand coldly, bitterly, in his path and must be met; and saddest and most terrible of all, when temptations to evil roll over him like billows and sweep him under; and when sin, like a body of death, fastens itself on him, dragging him down, with resolves broken, desire baffled, will enfeebled, down, down—then where is help to be found? In what direction, in such deep needs as these, may we look for light or hope?

There is no direction but one; in all the world's ten thousand years of search for help in her experiences of mightiest need, no at all adequate resource but one has ever been discovered. What

is that? I need tell no one of you who has observed, no one of you who has read history, no one of you who has a human heart that that resource is religion—the personal experience of religion in the soul—the conscious, purposeful, earnest opening of the soul's doors to the incoming spirit of God, the power of God, the peace of God, the love of God, the life of God. The tides of life from above once set flowing through a man, then, but only then, there is hope for any human soul. And that is the reason why religion, particularly the religion of God's Fatherhood and unfailing Love to all His children, has been able to reach, quicken, ennoble, sanctify, transform, save men in every condition of life, as nothing else has ever done.

## V

Let no one misunderstand me. There are other influences in this world besides religion that have elevating, ennobling, saving power. I would not undervalue or make light of these. Among the more important of such influences are doubtless education, homes, association with the good—and in their way, science, philosophy, laws, physical environment. All these should be employed and made the most of, and some of them are exceedingly important. And yet it is no disparagement to any of these to say that, as an agency for bringing hope to the despairing, comfort to the sad, courage to the faltering, succour to the tempted, strength to the weak, patience in trial, light in bereavement, calmness in the presence of death, and above all moral and spiritual regeneration to men dead in indifference and sin, none of them have a tithe of the power of Religion. As a practical reformatory influence in society, as a begetter of moral power, as an inspiration to men to live for the

highest things, religion has been, at least through all Christian history, is now, and probably always will be, without a rival, without the possibility of a rival—something alone, unique, incomparable, truly divine—divine because through it man consciously lays hold of a Strength higher than his own.

I trust that this makes clear what I mean by Religion as an Experience. Nor is Religion as an Experience something confined to any one class of persons, or to any age or time. It has come in the past, and is coming still, to untold millions, of all classes—to kings, to beggars; to the wise, to the simple; to the greatest minds of the race, like Socrates, Buddha, Jesus, Paul, Augustine, Milton, Cromwell, Gladstone, Lincoln, Ram Mohun Roy, Tagore, Gandhi; but none the less it comes to the lowly woman in her garret; to the sailor on the sea; to the prodigal son squandering his substance in riotous living in a far country; to the old man tottering above his grave; to the little child in its sorrow. And it waits to reveal itself to you and me, whenever our need is great, and human help fails.

## VI

We none of us know much about our future. God kindly hangs a veil before our eyes. But this much we most surely know, the future of each of us will be full of deep heart-needs, which must be supplied from some source higher than ourselves. We shall all our lives have work to do that will not be easy—that will tend ever to sink into mere drudgery and slavery. What can prevent it? What can give us songs in our toil? Nothing so certainly—this is the testimony of the ages—nothing so certainly as the acceptance of our tasks as from God, to be done for Him not

only as a part of His plan of things, but in some true deep sense as under His eye, and in the light of His smile, if done well.

We shall all, a thousand times over in the years that are coming, be pressed hard by temptation—temptation to hold lightly to our integrity; to stoop somewhat below high honour; to suppress the truth when we ought bravely to speak it out; to vary from the line of strict honesty in business; to be selfish when we ought to be generous; to ask what is easy, or popular, or expedient, when we ought to think only of what is right; to yield weak and slavish obedience to our appetites or passions instead of keeping our lower natures in subjection to our higher. What can help us in these crisis times of life? What can give us strength to stand on our feet and be men—yielding obedience ever to conscience as our king? There is no such help as Religion. The soul that has once definitely committed itself to the religious life, that has opened itself to religion as an experience, that has learned to identify the voice of conscience with the voice of God, is armed against temptation in all its forms as no other can possibly be. Consciously in alliance with a Power higher than his own, by a subtle law that Higher Power flows into his life.

So, too, as we travel on across the years we must all expect to meet disappointments, discouragements, failures of plans, dashing to pieces cherished expectations; such is the human lot. How are we going to be able to bear up under these? The danger is that as a result of them we may lose hope, courage, incentive, interest in life. What can save us? Nothing can so effectually save us as a noble Religious Faith, which looks beyond seemings to realities, beyond temporal things to eternal, and sees that in the soul itself



lies all enduring good; so that even if riches take to themselves wings and fly away, and earthly prospects fail, and disappointments in matters of worldly interest or ambition come, the real ends of our existence are not affected; still, the soul, strong in the life of God and confident of an immortal destiny, rises serene above all these temporary clouds of earth, its hope undimmed, its courage undaunted.

Nor is anything less to be said as to the practical value of Religion in the sorrows and anxieties connected with that deepest mystery, death. It does not take a long experience in this world to teach us all that we are in a land whose green soil on every side breaks with startling ease into graves. The sunniest faces of to-day, to-morrow are wet with tears of sorrow for loved ones gone to return no more. And the end for ourselves, we know, is only just a little way on down the road.

What can help us in all this? Man in his experience on the earth has found no such help as the calm, strong faith in the soul that Wisdom and Goodness are at the heart of this universe—that we and all our loved ones for life and for death are in the hands of One who cannot do wrong and will not be unkind.

Thus it is that Religion as an Experience comes to us, not like to many others of earth's helpers, to offer us its aid in hours of sunshine, and when all goes well. Rather does it come to proffer its help most urgently and generously when other resources fail. Indeed, there is no time of deepest, sorest need in life, when it is not at hand for us if we will have it.

From the cradle to the grave,

It comes to save!

From the world's temptations,

From tribulations,

From that fierce anguish

Wherein we languish,

From that torpor deep

Wherein we lie asleep,

Heavy as death, cold as the grave,

It comes to save.

From doubt where all is double,

Where wise men are not strong,

Where comfort turns to trouble,

Where just men suffer wrong;

Where sorrow treads on joy,

Where sweet things soonest cloy,

Where faiths seem built on dust,

Where love seems half mistrust,

Hungry and barren and sharp as the  
sea,

It comes to set us free.

Oh! where its voice doth come,

There all doubts are dumb,

There all words are mild,

All strifes are reconciled,

All pains beguiled.

There light doth bring no blindness,

Love no unkindness;

Knowledge no ruin,

Fear no undoing.

From the cradle to the grave

It comes to save.<sup>1</sup>

How does it save? How, in these deep needs of life, does Religion as Experience come to set us free? In the only way possible. By teaching us, like little children in the darkness, to reach up and touch God's right hand in the darkness, and so be lifted up and strengthened. By letting us feel in all our times of deepest human need—in joy and sorrow, in sunshine and storm, in life and in death—that round about us and all whom we hold dear, are the everlasting Arms of Love and Care. By digging deeper, and filling more full, the Fountains of Life within our souls. By opening up anew the connection between our lives and the Infinite Life of God.

<sup>1</sup> Matthew Arnold (slightly altered.)

## VIVEKANANDA

BY PROF. BENOV KUMAR SARKAR

To Young India hast thou shown  
Paths of action new;  
For modern Ind a Bhagirath,  
Thou, guide to thought's free  
stream !

Startled men and women of the World  
At thy soulful call;—  
How is it,--why is Hindu voice  
Arresting mankind's ears?

Even yet docs humanity need  
Gifts from India's sons,--  
This they could but clearly perceive  
Through thy messages bold.

Of the modern world's manifold  
Shortcomings to remove  
Requisitioned are they by all  
Quarters of the vast globe?

Lion's courage hadst thou at heart,  
Tiger's fiery eyes;  
With the same energy endowed  
India will shape new worlds.

Didst thou understand Vedanta,  
The *end* of Vedic lore?  
Couldst thou explain and teach  
all that?  
I do not know this sure.

But the very source of life's Ved  
Without doubt didst thou grasp;  
With that Om has flown spirit fresh;  
And, lo, Ind is reborn !

---

# SANSKRIT HYMNS AND HINDU RELIGIOUS EXPERIENCE

BY SWAMI VIRESWARANANDA

## I

Prayers, Psalms and Hymns are common in all religions. We find them to be a fundamental part of the religious literature of the world. Prayers and praise are the first means of spiritual growth everywhere. Then come meditation and reflection, reason and philosophy. So long as man is man, a finite being conscious of his limitations, he cannot but worship a Personal God, on whom he depends at every step in his life. Man feels himself weak and wants some one on whom he can depend for help. He wants something concrete which he can grasp in the hours of his trials and difficulties. Granted a Personal God, prayers and hymns are but the natural outcome of one's conception of that Personal God and one's relation with Him.

Though in Hinduism the culminating religious thought is the doctrine of oneness preached by the Vedānta, yet in the Vedas themselves we have also the idea of a Personal God, the Lower Brahman, and the idea of Bhakti, which is but yet in seed form. The Mantra portion of the Rig Veda is nothing but a collection of hymns. Very few can stand the full blaze of the Advaita Vedānta; for the first step in this is to be fearless. It is the religion of fearlessness. Weakness has to go. But since a greater part of mankind is weak, these Vedāntic ideals have to be preached to them in concrete form in order that these ideals may become practical, that they may be brought from the philosophic heights of the learned to

the everyday life of the common man. This is exactly what the Purāṇas do. The ideal of Bhakti is fully worked out by them and illustrated by the lives of kings, saints and Incarnations.

The Hindu being pre-eminently spiritual, whatever ideal he took up in the field of religion he worked it out till it became infinite and all-embracing. As a result we have in the Purāṇas hymns, in which the same spirit which sang forth the glories of the Atman in the Vedas, is pouring forth in ecstatic song its love for God. In these hymns is revealed the mystic soul of the Hindu, sweet and devotional. It attains to high states of ecstasy through these songs and symbols. It knows no peace till it finds God and establishes the most intimate relationship with Him. He is its master, friend, father, mother—nay, the beloved. An intense passionate hunger for God is the chief note in all these hymns. The result is the creation of a devotional literature of exquisite beauty unsurpassed by any other religious literature of the world. We find these hymns or Stotras, as they are called in Sanskrit, not only in the Purāṇas but in the writings of all great reformers and saints. Even that great Advaita Kesari Achārya Sankara could not avoid the temptation, and we find in his writings some of the most beautiful hymns ever written in Sanskrit. Such hymns are found not only in Sanskrit but in the vernaculars also. The religious revival of the 12th century was a popular movement and though Rāmānuja who gave a philosophic back-

ground to the revival wrote in Sanskrit, the other great saints and reformers of the period wrote in the language of the people. These hymns in Sanskrit and in the vernaculars have appealed to the race greatly and have thus attained a wide popularity. They play an important part in the religious life of the people.

## II

The Stotras include praise, prayer and meditations; also sometimes Mantras, which are spiritual incantations said to produce certain desired ends when accompanied by appropriate rituals and ceremonials. Leaving aside these Mantras, the Stotras include petitions, laments and entreaties for deliverance from the ills of this Samsâra or relative existence from which God alone can deliver one. These hymns fall under two categories. In the one there is complete confidence in Divine benevolence and unlimited grace, on which even the greatest of sinners builds his hope for rescue. There is in these hymns a passionate disinterested love for God often ending in a mystic communion with Him. As for example :

रघुवर यदभूत् तादृशी वायसस्य  
प्रणत इति दयालुर्यश्च वैद्यस्य कृपा ।  
प्रतिभवन्मपराहमुद्वेगपुण्यदोऽभू-  
र्वद् किमपदमागतस्य तेऽस्ति क्षमायाः ॥

“As the best of the Raghus (Râma) when even that most heinous sinner the raven (who insulted Sita) was forgiven by Thee because it took refuge at Thy feet, and since as Krishna, Thou hast granted Moksha (liberation) full of Bliss even to the King of Chedi (Shishupâla) who had wronged Thee birth after birth, what sin is there which Thou wilt not forgive !”

The other group seems to fix some conditions for the granting of requests

and prayers. It makes the Divine grace conditional on self-purification which alone makes one deserving of such a grace. The hymns in this group are marked by a spirit of self-abasement, with confession of sins, repentance and promises of reform, as for example, in the following stanza where one chastises ones mind :

आशां विहाय परिहृत्य परस्य निंदां  
पापे रतिं च सुनिवार्य मनश्चमाधी ।  
आदाय हृत्कमलमज्यगत् परेशं  
बाराणसीपुरपतिं भज विश्वनाथं ॥

“Having renounced all desire, having given up reviling others and attachment to sinful conduct, having directed the mind to Samâdhi and meditating on the Lord seated in the Lotus of the heart, worship Viswanâth, the Lord of Benares.”

The Stotras as a rule are written in simple language. Sometimes however they are written in conventional language, and embody elaborate symbolism. This makes it difficult for the ordinary man, not initiated into their esoteric meaning, to understand them. In this class can be put ‘Hymn to Devi,’ Brahmâ’s prayer to the Divine Mother in the Chandi and also “Hymn to Tripurâ-sundari” by Sankara where especially the references to wine etc., may be repugnant to one who is not initiated into the conception of the Devi and the rituals of her worship according to the Shakti cult. Another great difficulty in understanding these hymns, a difficulty which is more or less common to all the Stotras, is our lack of familiarity with our vast mythology and the incidents narrated and the epithets used therein, to which there are frequent references in these hymns. Behind these hymns is a philosophy which, though in the background,—for the fundamental note is devotional—

determines the language, imagery and even the ecstatic fervour of these hymns.

### III

The hymns group themselves round the different aspects of Godhead in Hinduism. Chiefly these are Shiva and his consort Umâ, known also as Kâli, Durgâ, Tripurâ, etc., and Vishnu and his incarnations, Râma, Krishna and others. Besides these we have the philosophic and didactic hymns based on the teachings of the Upanishads.

Shiva is the God of destruction. He is Rudra, the terrible. As he represents the darker side of nature he is regarded as dwelling away from the haunts of man, in the mountains and forest retreats or the cremation grounds, wearing a garland of skulls and besmearing himself with ashes. But then man never likes to look at the darker side of life and so this terrible aspect of Shiva is mellowed down by degrees and he becomes in time a benignant God. He is easily appeased by prayers. Yet this darker side of his nature is not completely forgotten. He is the God of gods, powerful, generous to a fault, the Auspicious One. He is the great Yogi rapt in meditation, free from all desires, the emblem of purity and the conqueror of lust, the selfless one who drinks poison for the good of the world. He is the great Teacher of teachers, the grantor of knowledge and bliss, the Lord of Girijâ, and finally he is the supreme Being beyond all duality and thought. In one word, he represents the sublime aspect of God and all the hymns about Shiva deal with this aspect of Godhead.

Shiva's consort is Umâ. At first she is Haimavati, Pârvati, the daughter of the mountains. But in time she is regarded as the Goddess of Shakti or Power. She is the creative power, the

female principle, the Great Mother. The first idea connected with this Mother-worship is that of energy. वा ईवै सर्वभूतेषु शक्तिरूपेण संस्थिता। She is the power in all beings. मया वीजमिति यो विपश्चिति यः प्राप्नोति यः ईं प्रणीयुक्तम्। "He who eats food does so by me. He who breathes, sees and hears, does so by me." Again, षड् रुद्राय धनुरातनोमि—"I stretch the bow for Rudra (when he desires to destroy)." She is the Primal Energy whether in the form of evil or good. She is the power that makes us live and die, happy and miserable. She is everywhere and in everything. With the conception of Godhead as Mother, the one-sided view of God as the cause of everything good ceases and He becomes the God of good and evil, virtue and sin in one. का त्वं यमे शिवकरि सुखदुःखहन्ते।—"Who art Thou O Blessed One, the doer of good, whose holy hands hold pleasure and pain." मृत्युच्छाया तव दद्या षडृतच मातः—"The shade of death and immortality, both these, O Mother, are thy Grace!"

This aspect of Godhead makes the devotee love even the destructive and dark forces of nature, seeing God in them. Though the mother beats the child, it clings to her all the more, crying, mother, mother. The generality of mankind fly from all that is terrible. Even a great hero like Arjuna could not stand the vision of the Universal Form and we find him praying: "Having seen Thy immeasurable Form . . . the worlds are terrified and so am I . . . show me, O Lord, that Form of Thine . . . diademed, bearing a mace and discus; Thee I desire to see as before etc." The world worships ease and pleasure. There are very few indeed who love the terrible. But then the highest idea of freedom is beyond both. So we have to face evil as well. We must learn to love and worship God

**in sorrow and sin, when alone we can realize the ultimate Truth.**

"Lo ! how all are scared by the  
Terrific,  
None seek Elokeshi (Kâli) whose  
form is death,  
The deadly frightful sword, reeking  
with blood,  
They take from Her hand, and  
put a lute instead !  
Thou dreaded Kâli, the All-destroyer  
Thou alone art True, Thy  
shadow's shadow  
Is indeed the pleasant Vanamâlî  
(Krishna)."

**Again :**

**"Who dares misery love,  
And hug the form of death,  
Dance in destruction's dance,  
To him the Mother comes."**

When we can make a funeral pyre of all our desires, enjoyments, etc., then alone in the cremation ground of such a heart does the Mother manifest. But the majority shrink from such a Mother. They put on her neck a garland of skulls, and the next moment call her All-merciful and wink at the other side of her nature; for, such a God, they think, does not lighten the world's misery. They want a God who identifies Himself with His children's sorrow, a God who is "My friend who does me no wrong."

To those who cannot appreciate the sublime and terrible aspect of Godhead, Hinduism gives the Vishnu ideal. The loveableness of God, His greatness, majesty, and grace also appeal to man and cause love and admiration in him. The sweeter side of life has contributed much to the ideal of Vishnu. The terrible and destructive side is forgotten and its counterpart is taken up. Vishnu is the God who feels for mankind in their miseries and incarnates himself as man and lives among them, shares their woes and miseries, works for their

good and shows by his life the way out of this relative existence. He is the All-merciful One. Of his incarnations, Râma and Krishna have the greatest influence on the Hindus. Râma is the ideal man, the embodiment of truth and morality, the ideal son, husband and above all the ideal king. Sri Krishna however has a place in the heart of a greater number of people in India, so much so that he is regarded as the Lord Himself while other incarnations are but partial manifestations. He is the God of faith and love, revealing himself even to the ignorant, provided they have faith. He is the highest ideal of the religion of love exemplified in the love of the Gopis for him. Their one prayer was to have love for love's sake. In this love there was no room for fear or temptation. It is difficult for us to understand the love of the Gopis and we are apt to find impure things in it, steeped as we are in worldly ideas of sex, money, etc. This love of the Gopis has been made the theme of many a hymn by many a saint to express his heart's longing for the Lord, his Beloved. Human language is necessarily defective, limited and finite and as such unfit to express adequately the infinite idea of love. One can at best give a symbolic expression to it using the love symbols known to man. The strongest love, however, in this world is between man and woman and that more so when it is illicit and hence the Divine love has often been clothed in this human garb. "Oh, for one, one kiss of those lips! One who has been kissed by Thee, his thirst for Thee increases for ever, all sorrows vanish and he forgets love for everything else but for Thee and Thee alone."

This has, however, given rise to criticism from many quarters. These critics think that from the standpoint of religion it is a perversion. According to

them, it makes God indifferent to morality, at any rate, not essentially righteous, and there is, therefore, no connection between Bhakti and character. Rather a hasty and foolish criticism. These critics have not the patience to see that it is men of the type of Suka and Sri Chaitanya—Paramahansas who have gone beyond the bondage of the senses—that teach this highest ideal of love. So, we have to be careful lest we trespass on grounds forbidden to us, ordinary mortals. It is beyond our intellectual comprehension. Only those who have drunk deep of the cup of love can understand it. As to 'perversion,' what religious ideal is there that has not been perverted by man to suit his own sensuous purpose!

#### IV

A characteristic feature of Hindu culture is its spirit of toleration. The whole history of India is but the working out of this one ideal, "Truth is one, sages call it variously." This has been again and again emphasized at different epochs of her history by sages like the Vedic Rishis, and incarnations like Sri Krishna. We are not to think that Shiva is superior to Vishnu or Devi to Shiva, but it is the same One by whatever name we may call Him. This ideal is often the theme of many a hymn.

यं शैवाः समुपासन्ते शिव इति ब्रह्मंति वेदान्तिनो  
बौद्धा बुद्ध इति प्रमत्तपटवः कर्तेति नैयायिकाः ।  
अर्हन्निवृत्त्यश्च जैनश्रमणरताः कर्तेति मौनान्तकाः  
सौम्यं वा विदधातु वाञ्छितफलं वैलोक्यनाथो हरिः ॥

"He who is worshipped as Shiva by the Shaivas, as Brahman by the Vedāntins, as Buddha by the Buddhists, as Arhat by the Jains, as Karma by the Mimāmsakas,—may that Hari the Lord of the three worlds grant us our desires."

In some of these hymns there is a consciousness of the sense of sin and the need for forgiveness. In the "Hymn of Surrender to Hari" (*Harisharanāṣṭakam*) by Sankara, we find this sentiment. The devotee trembles before the very memory of his sins and yet he has an intense faith in the Lord which he is not able to put in any earthly object or relation.

पूर्वं कृतानि दुरितानि मयातु यानि ।  
अत्रास्त्रितानि हृदयं परिकल्पते मे ॥

"The very memory of my past misconduct makes me tremble with fear."

नो सीदरो न जनको जननी न जाया  
नैवात्मजो न च कुलं विपुलं बलं वा ।  
संश्रयते न किल कीदृषि सहायकी मे  
तत्कालमेव शरणं समं शंखपाणि ॥

"Neither brother, father, mother, wife nor son, neither pride of birth nor sufficient power have I, nor any one, do I find, who can help me; therefore, O Wielder of the Conch, I take refuge in Thee."

In some hymns there is an indication of trust in God based on the fundamental ethical qualities as in *अविनयमपनय विष्णो दमय मनः शमय विषयसंग्रहणम्*. etc.,—  
"O Lord Vishnu, destroy my arrogance, curb the evil propensities of my mind, and bring to a cessation this mirage of sensual objects." Of a similar strain is the "Hymn to the Mother craving forgiveness" (*Devyaparādhakṣhamāpanastotram*) by Sankara where the element of trust in God strikes the key-note of the whole hymn. She is the Mother and the mother is never bad however wicked the son ; so he who worships the Mother is sure to be saved—"Whatever faults of omission I might have committed, forgive me, for a bad son may sometimes be born but a bad mother never."

A large number of hymns relate to devotion and praise merely. To this class belong hymns to *Tripurāśundari*,

*Annapurnā* and *Shivapanchākshara-stotram* by Sankara. Hymns of the kind "Hymn to Shiva in names" (*Shivandmāvalyashtakam*) are peculiar to Hinduism. They merely give the names and epithets of the deity which bring to the mind of the devotee various acts of heroism or grace performed by that deity. Hindu mythology which is so very rich supplies any number of such names and epithets for any deity, which, arranged in poetic setting, produce a great devotional attitude in the minds of the devotees who chant them.

हे चन्द्रचूडमदनातक शूलपाणं स्वामी गिरिजेश महेश  
ब्रह्मो—“O Lord of the universe who hast  
the moon for Thy diadem, slayer of  
Cupid, wielder of the trident, the Immo-  
vable One, who resideth in Mount  
Kailas, the Lord of Girijā, the God of  
gods, the Auspicious One.”

In the last group, viz., the philosophic hymns, the Vedāntic maxims and ideals are preached through song and symbol. Most of this class are by Sankara whose chief work was to spread broadcast the Vedāntic ideals throughout the country and thus bring the race back to the pristine Upanishadic culture from which it had drifted under the Buddhistic influence. In the *Charpatapanjarikā-stotram* Sankara strikes the key-note of the Hindu culture, viz., renunciation. He brings to our minds with all the fervour of a man of realization the evanescent nature of everything to which we cling due to our ignorance. The same is depicted in the *Dwādasha-panjarikā-stotram* also. मूढ जहोहि धनागमदत्तां  
कुरु सर्वसि मनसि विदत्तां—“O fool, give  
up the desire for wealth, be discrimina-  
tive and cultivate dispassion in your  
mind.” साकुब्र जनधनयोवनगवै हरति विनिवारकालः  
सर्वम् “Do not boast of thy followings,  
wealth or youth, for the all-devouring  
time takes all these away in a trice.”

As already pointed out, synthesis of ideals is a characteristic of the Indian mind. In *Abhilāshāstakam* which occurs in *Brahmavaivarta Purāna* there is a synthesis of Jñāna and Bhakti. The Vignānin who is blessed with such a realization sees the Impersonal in the Personal, and *vice versa*. Such a distinction usually made by the ignorant between these two ideals is to him a meaningless one. We have the mystic union of the true philosopher and the true devotee represented in this hymn.

नो ते गोत्रं नापि जन्मापि नाख्या

नो वा रूपं नैव शीलं न देशः ।

इत्थं भूतोऽपीश्वरस्त्वं विनोक्ताः

सर्वान्कामान्पूरयेन्नहि त्वां ॥

“Thou hast neither ancestry, nor birth, nor name, neither hast Thou form nor virtue nor country. Being even thus, Thou art the Ruler of the three worlds and fulfillest all desires. Therefore do I worship Thee.”

In *Mahānirvāna Tantra* there is a “Hymn to Brahman” (*Brahmastotram*) which sings the glory of the Absolute in manifestation, the God transcending the universe of phenomena though immanent in it. The depth and accuracy of philosophic thought combined with the earnestness and simplicity of expression of prayer to be found in this hymn is hardly surpassed by others of its kind.

त्वमेकं शरणं त्वमेकं वरेण्यं

त्वमेकं जगत्कारणं विश्वरूपं ।

त्वमेकं जगत्कर्तृपादप्रकटं

त्वमेकं परं निखलं निर्विकल्पकम् ॥

“Thou alone art fit to be the refuge, Thou alone art the adorable; Thou art the one cause of the universe and Thou hast all forms; Thou alone art the creator, preserver and destroyer of the universe; Thou alone art the Supreme, Immovable and Immutable.”

There is another beautiful hymn the *Parāpujā* in which we have a new note.



It talks of the impossibility of offering worship to the Supreme.

पूर्णसाधारणं कुर्वन् सर्वाधारस्य चासनम् ।  
सुखस्य पादमर्थं च यद्वसाचमनं कुतः ॥

*"What place is there in which to invoke the Infinite, or what can serve as a seat for Him who contains within Himself all existence? How can we offer Pādyaṃ (water for washing feet), or Arghyaṃ (oblation of Durva grass, rice, etc.), to one who is pure Spirit or Achamanam (water for rinsing) to one who is eternally pure?"*

प्रदक्षिणं स्नानं तस्य स्नायस्य कुतो नतिः ।

*"How is the making of Pradakshina possible to the Limitless, and obeisance to the One who is indeed without a second?"*

What an absurdity, says the hymn, to indulge in this so-called worship. Blessed indeed is he who can perform this highest worship in which the individual is lost in the Absolute.

Finally comes the bold note of the Advaitic teaching. *Nirvāṇāsataṅgam* or "The six stanzas on Nirvāṇa," and *Vijnānanaukā* or "The boat of Knowledge," which belong to this class, reflect the spirit of oneness as taught by the author, the great Sankara. Brahman alone is real; the world has a phenomenal existence having its basis in Māyā or Nescience. The individual soul is in reality nothing but Brahman Itself.

यदज्ञानतो भाति विश्वं समस्तं विनष्टं च सद्यो यदात्मप्रबोधि ।  
मनोबागतीतं विग्रहं विसृज्य परं ब्रह्म नित्यं तदेवाहमस्मि ॥

*"That Atman through the ignorance of which appears this universe and the knowledge of which immediately destroys it all, which is beyond speech and mind, pure, free,—that supreme eternal Brahman am I."*

In short, these Stotras or hymns are the simple and concrete expressions of the religious experience of the race.

## A WORK AMONG THE DEPRESSED CLASSES

BY CAPTAIN A. R. PODUVAL, B.A., C.M., M.D. (Hamburg), L.R.C.P.,  
M.R.C.S. (London)

Towards the end of the last century, Herbert Spencer, in his classical work on "Education," pointed out that education must be a training for a "complete living." The idea is not new; at least not new to those who are acquainted with the ancient Gurukula system of our Indo-Aryan Universities, such as Nalanda or Taxilla. A couple of years ago, I read Hiuen Tsang's description of the Nalanda University; and I thought that the problem of education was at that time well on its way

to a satisfactory solution. Since that time, we have been progressing; and our progress, as we are made to believe, has been phenomenally rapid during the last one hundred years. But I notice that in the matter of education there was at first a tendency to make it stiff and petrified; then to re-dissolve our notions and methods into something more labile and fluid. A vague conception arose, among educationists, whether they were not misjudging the scope and variety of the

functions of the human organism. It was discovered that under the scheme formulated and practised, they were tapping only a very small portion of human possibilities. And to-day, a sensible school of educationists have made their appearance, who believe that man is more than the chemists' conception of him—"a few bucketfuls of water, and a bag of salts." He is now known to possess a physical body subject to physical laws; a mental organization, subject to psychological laws; and there is even a suspicion that quite a considerable number of students may possess something, which science does not explain—a Soul, far transcending the other two. The intellectual component of the mind does not cause any anxiety. Its emotional and imaginative elements are somewhat disconcerting, as they cannot entirely be brought in tune with this age of reason. But the Soul is decidedly uncanny to conceive of, in this pre-eminently civilized century.

Nevertheless a "complete life" includes all these factors, however disturbing they might be to our settled notions of education. The ancient Universities of India obviously saw the existence of these occult faculties in man, long before Spencer wrote his famous thesis and Macaulay his famous minute. The purpose of education is not to create an army of graduates, whose mental horizon is not much wider than that of the city clerk in London. It is an extensive process involving the discovery and liberation of a multitude of faculties—a process of enlightenment, which enables man to realize his great place in the scheme of the Universe.

Judged from this standard—I do not know what other standard can be set—the ancient Gurukula system is far ahead of the mobile unsettled system

of the present day. Nalanda was a self-supporting University. It produced all that it wanted and sold its surplus products to the people around. The hand worked in conjunction with the brain. Religious, literary, artistic, scientific, philosophic, mechanical, agricultural and every other activity was embodied in its programme. This is far different from the book-learning of our schools and colleges, whose finished products—the graduates—are occasionally seen to limp in their shoes, not being able to take off the small nail that pricks on their heels.

It was therefore very refreshing to visit the Sri Ramakrishna Gurukula Vidyamandiram, situated on the outskirts of Trichur, Cochin State. I do not intend to go into all the details of its curriculum—what it is actually doing and what more it hopefully anticipates to do. The most striking fact about it, is the human touch that tells through every item of its work. Here, the children of the "suppressed classes" live and learn with the children of those who "suppress" them and learn to love one another and to live amicably as if that is the natural course of human lives. Indeed it would seem that the problem of castes and creeds, of the high and the low, could be solved very easily if the peace-making confederacies of Europe did not give us a lesson to the contrary. Of the 800 students who attend this Institution, 36 are actual boarders, and these comprise the depressed as well as the higher classes.

The ten acres of land, forming the grounds of this Vidyamandiram, form an undulating plain, framed in by leafy groves, and an imposing hill to the south-east. The school is easy of access by the public road. The grounds originally bare are spouting up with vegetation. Though sufficiently re-

moved from the flurry and filth of the town, it is easy for communication, and can have all the advantages of the urban neighbourhood, without the filth, material and mental.

Luckily or unluckily there is very little to associate this Institution with the architectural solecisms, so common, when we visualize the idea of a public school in this part of the world. But, I am afraid, the pinch of privation is somewhat obvious in the few humble structures that are scattered about in this area, and just serve to keep the classes from sun and rain. Most of these buildings are thatched; and in their construction, the students themselves have put in a good measure of work. That is what exalts their outward appearance into the dignity of creative effort.

The President of this Gurukulam—Swami Tyageesanandaji, long known among us as Mr. V. K. Krishna Menon, M.A., B.L.—does not require any comment on my part. He is the animating spirit of the place. He lives in a far higher atmosphere than average persons like me can get access to. Nevertheless I believe, his human sympathy has that extraordinary altruism that makes him quite one of the ordinary human beings that live in that Institution. He is like,

“The tall cliff that lifts its awful form  
Swells from the vale and midway  
leaves the storm;  
Though round its base the rolling  
clouds are spread,  
Eternal sunshine settles on its head.”  
He does not act a part, but lives the life he preaches to the students. In this respect he strikes an ethical level, very rare among the academical teachers of this country.

The aim of the Institution is a comprehensive one, not the least important of which is “Rural Reconstruction and

the Uplift of the Untouchables and Unapproachables.” The persistence of the custom of isolating a certain portion of the population into the category of Untouchables and Unapproachables in Kerala led the great Swami Vivekananda to call the people “insane,” and the country “a land of lunatics.” It is obvious that these depressed classes also have a touch of the Divine Spark in their being, and so far as I know, the saving grace of their lives is, that their circumstances do not allow them to practise all the vile and vicious qualities of those who assume the lord over them.

The prevalence of untouchability and unapproachability in Kerala, and of that weird custom which Mahatma Gandhi has called “invisibility,”—though it is better to call it “unseeability”—has perpetuated the existence of the depressed classes in this country in an aggravated form. Dogs, cats and filthy vermins are allowed to infest the houses; and nobody thinks much of them. Indeed, if I may be allowed to make the remark, the most orthodox people who continually entertain the necessity of preserving these old-fashioned practices, are the first who would benefit by a spring-cleaning of their houses from a sanitary point of view. The filthiest houses, by a strange coincidence, are kept by the most rabid bigots of orthodoxy. One is sometimes led to ask the question, which is the party who would get polluted, by proximity or actual contact—the suppressed or the suppressing individual? Godliness and cleanliness, they say, are close rungs of the ladder of both material and spiritual progress. In the case of several of the “orthodox gentry,” neither the one nor the other seems very much in evidence.

The spectacle of “unseeability” is peculiar to Kerala, and is a feature

especially characteristic of its spiritual degradation. It would be impossible to convince a democratic world, that there are certain human beings in Kerala, who are not allowed to come within the visual range of certain higher castes of individuals of the same human species! And yet they do exist. They not only exist, but are allowed, and actually forced to passively endure the iniquitous degradation of their human rights, imposed upon them by those who consider they have a divine sanction to enforce such practices. No wonder, therefore, that the pioneer work of the Gurukulam in the direction of the emancipation of the depressed classes in the country is looked on by the orthodox with so much disfavour. So that when Swami Tyageesamanda, makes any pathetic remark about a certain amount of definite opposition to his enterprise from the orthodox, he is merely repeating for public notice what is already known to exist in a very virulent form.

If I were to believe half of what I have been told, during the inquiries I have made, regarding the opposition from certain of the higher castes, the account is gruesome enough for serious thought. There are in that neighbourhood certain degenerate gentry—having nothing left but a remote ancestry to muse upon, neither wealth, nor literacy—who believe that they have a sacred prerogative to keep down these poor depressed plebeians, in the same condition to the end of time. They resent these people dressing in clean garments, or holding an umbrella over their heads against sun and rain. They taunt them and frighten them, when they see them washed and cleaned, and marked with the symbolism of a Namam in the shape of Vibhuti or sandal-wood paste. There have been quite an amount of aggressive behaviour, manifested by the

orthodox crowd, when the children of the school have occasionally led processions on holy days, in honour of Swami Vivekananda and Sri Ramakrishna Paramahansa. I believe it is the mixed procession they object to; for if they knew anything about the individuals in whose honour the processions are instituted, such an attitude is not reasonably explicable.

It is, however, more than probable, that a good deal of their chagrin is due to a definite inconvenience they feel in not being able to obtain as before little children of the depressed classes for indentured labour. The Pariahs and the Pulayas are perpetually in debt to the debased and fallen scions of the neighbourhood. A half-rupee borrowed, swells weekly by compound interest, and in a short time amounts to a sum, beyond the power of the poor debtor to clear at short notice. In lieu of money the Pariah parent sends one of his small boys or girls to work for the creditor, till such time as the latter may take into his head to consider that his debts have been cleared by the amount of work done. Of course, such an exchange of human beings for money, amounting practically to frank slavery, is not allowed to exist in the State. Nevertheless, to the best of my knowledge the practice prevails, though the transaction is kept sufficiently secret as not to float up into public notice. The continuous suppression of the depressed classes, sometimes, is obviously a proposition of cheap labour, though clothed in the sanctimonious hypocrisy of traditional and religious sanction.

The staff works on a system of "National Education under a new scheme." Rather, I would say, they are making an effort to re-establish the fundamental principles of the ancient Gurukula system of the Indo-Aryan Universities. Both the school and the

Residential Gurukulam are free to the students. There are 800 pupils both boys and girls, 172 of whom are Untouchables and Unapproachables. In the Residential Quarters are 34 boarders under the supervision of ten teachers, who practically give their services gratis and live the simple life of the Institution.

The following is a summary of the nature and scope of the Vidya-mandiram :

I. *Departments.* (a) Free Lower Secondary School.

(b) Free Residential Gurukulam.

(c) *General Methods*—Practical Training in domestic activities, and the fostering of national life. Instruction in four languages—Malayalam, Hindi, Sanskrit and English. National music and indigenous games and dancing—Folk Song.

II. *Health Department.* (a) Free medical aid, Ayurvedic and Allopathic. Average attendance over 50 per day.

(b) *Hygiene and Sanitation.* Well and tank open to all Untouchables and Unapproachables. Free cleaning of public tanks etc., undertaken.

III. *Agricultural.* Supplying all the vegetables for daily consumption and providing practical facilities for the introduction of new ideas in methods on scientific lines.

IV. *Industrial and Agricultural.* Spinning, weaving, bee-keeping, carving, minor carpentry and masonry, leaf-works needlework, laundry, shaving, thatching, fencing, cooking, etc.

V. *Commercial.* Book-stores and provision-stores to provide good articles at cheap rates and to train boys in business methods and co-operative principles and typewriting.

VI. *Spiritual and Moral.* (a) Daily Sandhya, Surya Namaskaram and Bhajanas in the School Shrine. Daily half an hour's instruction through stories and biographies of eminent men,

occasional poor-feeding and providing opportunities for service.

(b) Training, etc., in self-government and self-discipline.

A casual observer, accustomed to the official methods of education may possibly wonder whether the training of youth involves such a complicated process : Westernized educationists may even have a fling at the idea of the students indulging in folk-song instead of dancing to the well-known tune of "Humpty, Dumpty, sat on a wall etc.;" nevertheless, the idea is growing rapidly that the East has a place in Art, and its Symbolism cannot well be replaced by any other artistic conception.

The great difficulty for such educationists, however, will be to reconcile the idea of the teachers and the taught, living and growing side by side without any of the snobbishness of aristocracy. The spiritual and moral training, not taught textually from Smiles' *Character and Self-help*, but lived actually, will be another puzzle for them to comprehend. But, as the saying is, "Knowledge comes but Wisdom lingers," and it will be some time before the uninspiring method of official education sublimates into the nicety of cultural education.

Lastly comes the tragic cry that has always been heard in all undertakings that have morally rebelled against the "ethics of convenience" of the hard-headed generation of any time—"Permanent funds—Nil !" During the last five and odd years of its existence the Institution has been left to flourish on the nutriment of its own virtuous principles. It appears that the reason why no local contributions are possible, is that "the well-to-do gentlemen are too orthodox to appreciate the work of elevation of the depressed classes." Possibly there is some truth in this observation. But the greater reason,

as it strikes me, is that the well-to-do gentlemen are rather apathetic in the matter of education. We have no doubt, however, that all obstacles that will

come in the way of the growth and development of this novel Institution will be easily overcome and that it has got a distinct mission to fulfil.

## SRI RAMAKRISHNA AND ST. FRANCIS OF ASSISI

BY SISTER DEVAMATA

### PARALLELS IN METHOD AND MISSION

St. Francis was born in 1182, Sri Ramakrishna in 1836. Over six centuries divided them; seas and continents lay between them; a different racial genius produced them; divergent civilizations shaped their lives; time, circumstance, environment, training, all tended to differentiate them and hold them apart; yet despite all these disjoining influences a fundamental unity in thought and feeling, method and mission, exists between them. Only a small mind would seek to measure their relative power. Human measures do not reach so far, human values fall back abashed. A Divine fire flamed within Sri Ramakrishna; it burned also in the heart of St. Francis. Had Francis been born in India instead of in Italy, he would have been acclaimed an Incarnation. No being ever embodied more perfectly in both life and character the Christ-spirit or the Christ-Ideal than did Francis. The stigmata\* set their seal on his Christhood. It was because he came in a religion that accepted one Saviour only that he was made a saint. Vedic teaching sets no limit to the number of Saviours. It proclaims that whenever spirituality

weakens and materialism grows dominant, Deity takes human form to restore the religious consciousness of that time and place. It would have admitted Francis without question.

All Great Teachers are alike in the manner in which they carry out their mission. Reformers are more often destructive in their method, but Saviours of men are always constructive. Christ said: "I am not come to destroy, but to fulfil," and His words apply quite as aptly to the course taken by Sri Ramakrishna and by St. Francis. Neither Teacher destroyed anything. Both readjusted and transformed. They built the new within the old and out of it. Very different is this method from that employed in the Reformation. Luther tore down and rebuilt on a new foundation. I do not believe that he meant to be so drastic as he was; he was driven to it by the logic of his own arguments and position. But having been destructive in the beginning, even his reconstruction gives one a sense of loss. Something is gone out of the new structure.

A commentary on the results of his method was spoken at his own hearth-side. It is told that his wife said to him one day: "Martin, why is it that when we were in the cloister our prayers were so fervent, now they seem so cold?" It was not because prayers

\*The Christ-wounds in hands and feet received by St. Francis at the close of his life.

reach the Lord more readily from a cloister than from a home. It was because Luther had struck out of his scheme of religion a vital element,—renunciation, the renunciation which means complete self-abandonment. Also he glorified ethics at the cost of spirituality. Virtue is vital, but it is only a preparatory step to spiritual attainment.

Not alone in their method are all Great Teachers akin. Their approach to their public mission is also strongly resemblant. Buddha, after long search, fought out his battle under the Bo tree on that night when Mara, the tempter, strove to overthrow him. Jesus went to the wilderness and was tempted of the devil. Francis anguished before the crucifix in the crumbling church of St. Damian outside the walls of Assisi. Sri Ramakrishna agonized under the banyan tree in the temple garden of Dakshineswar. They all waged war with the forces of the world before they set out to help it. 42338

Sri Ramakrishna's struggle was long and unrelenting. He strove, not for himself, but for mankind. One by one he met in his own nature as the battlefield all the obstructions which stand between men and ultimate attainment. He made himself the scavenger of a scavenger and cleaned the out-house of a Pariah until pride was gone. He sat by the Ganges-side with earth in one hand and gold in the other, reasoning as to their relative value, until both seemed alike and greed was gone. He wept and prayed and called aloud on the Mother of the Universe until lust was gone. Then the vision came—but not the end of struggle. He had been shown the living reality of Deity. It remained still for him to gain the assurance of the oneness of all faiths and of all men. He followed the spiritual practices of different religions, he sat

at the feet of many teachers, he worshipped before altars of divers faiths, until all expressions of thought and feeling met in an undifferentiated unity. Oneness of God, oneness of creeds, oneness of humanity—he had realized all three. The battle was over.

The struggle of St. Francis was less intensive, less defined. It followed a shattering illness. One day he was a rollicking youth singing through the streets of Assisi, on a morrow not far distant he was walking through the same streets leaning feebly on a cane. He could not return to his old life; it sickened him. His former companions wearied him. He would stand at the *Porta Nuova*, the city gate nearest his home, and look out over the lovely Umbrian plain below with anguished yearning in his heart,—yearning for what? He knew not. One evening as he was riding through the olive groves in the valley, he came suddenly upon a leper. He reined in his horse and turned quickly away; then, ashamed, he came back, dismounted, stooped and kissed the Leper's hand, emptying his purse into it. It was his first victory. After that he went often to the lazaretto and washed the festering sores of the lepers; he found companionship with the poor; he spent long hours in a solitary cave outside the city walls or in the deserted church of St. Damian. He prayed there alone—to the great crucifix over the altar; and one day it took life, bent down and blessed him. That was his anointing. He needed no other.

His battle, however, was not fought out. His father overwhelmed him with reproaches for bringing ridicule on the family by his foolish behaviour and demanded before a tribunal that his son return to him all the money he had expended on him. Francis replied by stripping himself of the costly garments which he still wore and giving them

back to his father, while he stood naked in the public square. The bishop threw his mantle over him and the bishop's gardener gave him a shirt. Not long after he clothed himself in a single garment of coarse gray sacking and the Order of St. Francis was founded.

Francis was never formally consecrated a monk. He was never ordained a priest. He could not say mass or perform any of the rites of the Church. He was only a preacher, but a preacher of such power that hundreds on hundreds, hearing him, were swept from the world into the cloister. His sermons were not extraordinary. They were not eloquent. They were not learned. They were simple child-like appeals to give all to God without stint or condition. It was the man who carried, not his words. Francis had no learning and very little schooling. He could read and write, but he wrote poorly, as his existing autograph testifies. He set no value on learning and tried to exclude it from the Order, regarding it as a pit-fall leading to vanity, pride, ambition, and rigidity of thought.

Sri Ramakrishna held the same attitude toward it. He cared nothing for the noisy discussions of scholars, and laughed at those who were vain of their learning. He had every opportunity to study. His brother was head of a Sanskrit college in Calcutta; but when still a young boy he had closed his books and refused to know more of the thoughts of men until he had mastered the thoughts of God. From that moment first place was given always to God-thought; human thought was of small importance to him. There could be no rivalry between them. Once a gentleman brought him a costly shawl. Pleased with its beauty, Sri Ramakrishna wrapped it round him, but when later he sat down to meditate in

it, his nephew reminded him that it had cost a great deal of money and he should be very careful of it. Sri Ramakrishna took the shawl, burned off a corner of it, threw it on the ground and stamped on it. "Now it will not turn my mind away from God," he exclaimed.

An incident—not analogous, but similar in spirit, is related of St. Francis. When schisms and rebellions in the Order had wounded his heart to the core, when the sight of his eyes was nearly gone, when his frail body was well-nigh breaking under the stress of travel, he climbed the steep rocky slopes to the hermitage of Alverna to seek out his first disciple, Brother Bernardo. But Bernardo was rapt in God-communion and did not hear him call. Francis called again and again; still Bernardo did not hear. Francis was turning away when a voice said to him: "Brother Bernardo's mind is fixed on God. Would you have him turn it from God to God's creature?" St. Francis threw himself on the ground and wept with shame that he had tried to put himself in rivalry with God.

St. Francis did penance with passionate ardour and inflicted relentless punishments on himself; but the shadow of repentance could not darken his mind or heart for long. His habitual mood was that of a brave knight taking gaily the chances of the road. He had been a soldier for a brief while and knew how to meet the fortunes of war. A sad countenance was an offence against the Rule of the Order. The Brothers were expected to turn a smiling face to God and to men. One of the names that St. Francis gave to the Brothers of his Order was "Jesters of the Lord." They must make the Lord glad by their gaiety, not weary Him with whining and lament. Sri Ramakrishna also gave no place to gloom in his creed. He declared he would have



nothing to do with a religion that had not a laugh in it. He would tell his disciples, if they came to him with a clouded face, to go apart and remain alone until the shadow had lifted. "We are children of the all-blissful Mother of the Universe; we must be blissful," he would say.

The joyousness which Sri Ramakrishna taught and which St. Francis required of his followers, was not a fair

weather joyousness. It was a joyousness that persisted amid revilings, persecutions, blows even. St. Francis defined it thus to a Brother as he journeyed bare-footed and ill-covered through storm and chill winds: "When we return, if the Brothers should forbid us entrance, if they should roll us on the ground or trample on us, if they should beat us, and yet we can rejoice—that is the joy of the Lord."

## HINDU SOCIETY, PAST AND PRESENT—I

BY PRAMATHA NATH BOSE, B.Sc. (London)

### I

I have stepped into my seventy-eighth year. So I can carry my memory back to the early sixties of the last century, and an account of the changes which our society has undergone since then may not be without interest to the general reader. One striking feature which characterized it until about the close of the last century was the prevalence of goodwill among all classes. There were untouchables, but there was no ill-feeling between them and the higher castes. In fact, the communal problem did not exist. Even Mahomedans were treated as if they belonged to our society, and the term 'Hindu' might not inappropriately be used then in its original etymological sense of 'Indian.' I used to call a Mahomedan servant of ours uncle. The Moslems shared the joys of the festivals of the Hindus, and the latter took a prominent part in the Moharrum. The Hindus and Mahomedans vied with one another in paying homage to ascetic saints irrespective of their caste or creed. The Mahomedan Fakirs and

Hindu Sâdhus served as common bonds of the two communities. Our ceremonial observances and entertainments were so ordered as to benefit all sections of the community. The Brahmans no doubt had precedence over the other castes and got the lion's share of the gifts. But Brahman or Sudra or even Mahomedan, each had a prescriptive right to any entertainment that might take place in his neighbourhood. Whatever be the occasion, whether it be a wedding, or a Pujá, or a Srâddha, all ranks of the community from the highest to the lowest, from the richest to the poorest had their share in it almost as a matter of right. Guests came in by the hundred, and they all had to be attended to according to their social status. In regard to amusements they were open to the public. The most popular form of amusement in Bengal was the Yátrá, or popular dramatic performance. The entire expense of the Yátrá was borne by the party in whose house it was held. Sometimes also it was got up by subscription. But, in either case, it was open to the public. Selfish-

ness in its worst forms is seen in the struggles for the acquisition of wealth. The caste system, joint family, and simple living minimized these struggles and inhibited selfishness. No institution analogous to the workhouse of England, and no law like the Poor Law of that country has ever been needed in India. Except during famines private charity has always been sufficient to relieve local distress.

## II

The well-to-do Hindu generally spent but little upon his own luxuries and those of his family. The greater portion of his savings was spent upon such works of public utility as temples, tanks and rest-houses. As head of the joint family he lived and earned as much for himself and his own family (in the restricted Western sense) as for others, more distantly or scarcely related to him. It is the simple life which made all this possible. The farther I carry my memory back the simpler it becomes until in the late fifties and early sixties of the last century it perilously touches the line which would be dubbed as barbarian by Westerners and Westernized Indians (Neo-Indians). In the village where I was born experienced women of one of the lowest castes (Hádi) helped mothers to launch their babies into existence. There were no trained lady doctors, or, in fact, allopathists of any description. There was a Kaviraj, but his visits to our house were few and far between. We were usually treated by elderly ladies who possessed a wonderful stock of simples for all sorts of ailments. They were not nonplussed even by accidents which nowadays would give rise to a mortal dread of imminent septicæmia. The truth is, we had the five best physicians—sunshine, air, water, exercise and wholesome diet. As infants we were

anointed with mustard oil and exposed bare-bodied to the sun. Then, when we grew up we had plenty of exercise in the fresh air unencumbered by sartorial and leathern impedimenta, such appendages as socks, vests, etc., were quite unknown. During winter we used to go about protected by no warmer garment than a *Doldi* (made of thick chintz). It was only during Durgâ Pujâ, that we had a pair of shoes, a good Dhoti and Chadar with which we made a brave show on festive occasions. In regard to outdoor games, football, cricket, hockey, etc., had not yet been introduced. The commonest games which afforded us good exercise as well as amusement were Dandaguli and Hededudu. The former is a kind of inexpensive bat and ball game with a large stick as bat and a small piece of wood for a ball. It has now gone out of fashion, but Hededudu has survived, though its popularity is eclipsed by that of football. Kite-flying during the season afforded us great amusement, and kite-flying matches in which huge kites were used attracted large crowds of spectators as football matches do nowadays. Another source of amusement combined with healthy exercise was bathing and swimming in river or tank.

Our food was a deal more wholesome and nutritious than what obtains among Bhadrals at the present day. Adulteration was unheard of. Tea, bread, biscuit and tinned and bottled food were unknown, at least in villages. Our light refreshments consisted of gram soaked in water, Muri (inflated rice), Chirá (beaten rice), kernel of cocoanut, Chháná (or Sandesh), fresh fruits, etc. There was a plentiful supply of fresh fish from the river or tank, and of fruits and vegetables usually from our own orchards and kitchen gardens.

The ladies, though mostly illiterate, were by no means so ignorant as they are often supposed to have been. I have already alluded to the admirable stock of knowledge they possessed about inexpensive, easily available, efficacious indigenous remedies for diseases. Their gastronomic knowledge was no less wonderful. They were the repositories of highly useful information about the various articles of our dietary and the way in which they could be economically utilized, and were experts in the preparation of various delectable sweets, condiments and other comestibles. The cooking was done by them. The kitchen was a model of cleanliness, and the food turned out was pure and toothsome. Besides useful information pertaining to household duties, the elderly ladies were well versed in the legends of the Ramayana and the Mahabharata, gathered, I believe, mainly from Kathakas, and the performances of Yátrá and Pāñchāli; and their high ideal of self-sacrificing duty was especially in evidence in their treatment of guests, and the way in which they helped their neighbours in case of illness and in various social functions. They had plenty of physical exercise in doing their household duties. Besides, they not only walked to houses in the neighbourhood, but also, if invited, from one part of the village to another. In the evening, they mingled with the crowd that gathered at the Thakurbari for the Arati.

### III

I have a vivid recollection of the joyful life we led in the village. There was malaria, but not of the fulminant type which has committed dire havoc within the last four decades and converted it into a howling jungle. We were not at all scared by it. When we

had fever we were put out in the sun covered with a thick quilt to induce perspiration. Quinine was unknown. The only thing I remember taking by way of febrifuge was the juice of the leaves of *Shefalika* (*Nyctanthus arborescens*). The truth is, there was no railway at the time with its high embankment pressed by the weight of running trains into an impervious wall and bordered by pestilential pools. And our roads had no embankments and were practicable only for bullock carts, the well-to-do using palanquins. There was free drainage from the village into the paddy fields whence superfluous water was carried by Khals into the river. Besides free drainage, we had, as I have shown above, the inestimable advantage of pure, wholesome, nutritious food and of air-bath and sun-bath. Thus we gained in vitality which stood us in good stead in case of fever and other ailments. In fact, such health as I am now enjoying in my old age bordering upon eighty is, I think, largely attributable to it.

The people enjoyed much better health than at present, and it was one of the most important predisposing causes of the goodwill which, as we have seen above, prevailed among them from the highest to the lowest. Towns like Hooghly, Bandel, Chinsura, Baraset, Krishnanagar, and Burdwan which are now hotbeds of virulent malaria, were until about the late sixties of the last century considered to be healthy, and some of them were regarded as sanatoria. Hooghly and Bandel were considered as healthy suburban retreats by the Europeans in Bengal. In the beginning of the last century there was a college at Baraset for cadets on their first arrival from England, which would not have been the case if it had been as intensely malarious as it has been for some time

past. Vensittart had a country residence there. In regard to Krishnanagar, the Census Report of 1901 observes, that "it was once famous as a health resort, and it is said that Warren Hastings had a country house at Krishnanagar." As regards Burdwan, the *District Gazetteer* observes, that "before 1862, the district was noted for its healthiness, and the town of Burdwan particularly was regarded as a sanitarium. In fact it was customary for persons suffering from chronic malarial fever to come to Burdwan where cures from the disease were common." Dr. A. J. Payne in a report on the Burdwan Division submitted in 1871 remarks that "a fatal fever has of late years become epidemic, with seasonal outbreaks of extreme severity over a large tract of country which includes districts formerly among the healthiest in the province." "In regard to the history of Bengal malaria," says Dr. Bentley in his *Report on Malaria in Bengal*, "and the question as to whether there has or has not been an increase of the disease in comparatively recent times, an examination of existing records seems to afford overwhelming proof that many areas now suffering intensely from malaria enjoyed a relative immunity some 50 to 60 years ago. Recent investigation has shewn also, that in certain localities a rapid increase of infection has occurred within the course of the last ten years."

#### IV

Hinduism has never been wedded to such dogmatic views about religion as to make any departure therefrom punishable as heresy. Views were fearlessly expressed long before the Christian era regarding the genesis and destiny of man and the universe for the like of which in Christian Europe and in com-

paratively recent times thousands of heretics were mercilessly burnt and imprisoned. Bruno was made a martyr and Galileo died an ignominious death. The Catholicism of Hinduism is unparalleled. There is hardly any form of faith from monotheism and pantheism to idolatry and fetishism which it does not embrace within its hospitable fold. But Hinduism has been as intolerant of social non-conformity as it has been tolerant of religious heresy. So long as a Hindu conforms to the customs and practices of his society, he may believe or not believe what he likes. The restraint imposed by them has been greatly relaxed among the Neo-Indians by the influence of the Western contact. I remember how in the sixties of the last century my fellow-students and myself had to indulge in our taste for the biped forbidden in our society at the house of a Mahomedan friend. Now it is openly partaken of in many orthodox families at least by their male members. At the table of the late Raja Digambar Mitra, the Mahomedan, the Christian and the England-returned Hindu were equally welcome. Ramgopal Ghose also abrogated caste as regards food. Yet they both celebrated the Durgâ Pujâ. Justice Dwarka Nath Mitra used to dine with the Governor General, the Lieutenant Governor and other high officials. Yet, in regard to many ceremonial observances he was a Hindu. The late Justice Sarada Charan Mitra was a pillar of Hindu Society. On one occasion I happened to go to a place where he was staying, and he asked me to have my midday meal with him and he made me sit by his side though I had been to England and did not do any penance on my return. The marriage of a daughter of mine with a barrister-at-law was performed under his guidance without the presence of *Salagrama* which he did

not consider at all essential. The ban against voyage to Europe and America has now been removed. The Sixth National Social Conference carried a resolution to the effect, "that neither distant sea-voyages nor residence in foreign countries should by themselves involve loss of caste," and a proposal to make this conditional upon the non-violation of caste rules was rejected by a large majority.

It should be noted that the relaxation of the restraints of caste has done a good deal of harm also. The Indo-Aryans of the Rigvedic period were very fond of a fermented beverage prepared with the juice of the Soma plant, so much so that the plant was worshipped as a deity, and one entire Mandala of the Rigveda is dedicated to it. The Vedic Aryans were not satisfied with the comparatively mild Soma beverage. They would also appear to have been addicted to stronger drinks (*Sura*). The evil consequences, however, of indulgence in intoxicating drinks gradually made themselves felt in Hindu society. They were strongly condemned by Gautama the Buddha, and Manu included the drinking of spirituous liquors among the Mahápatakas (the most heinous sins). The great body of the higher caste Hindus have long held the drinking of spirituous liquors in abhorrence, and it is indulged in chiefly by the lower classes. But even amongst these, abstinence from drink is a test of respectability, and it is an essential part of the creed of such sects as the Kabirpanthis, the Satnamis, etc.

## V

In the earlier days of English education, good many of its recipients considered it a point of enlightenment and progress not only to violate caste-rules in regard to food, but also in regard to

drink. Happily, that idea no longer exists, but it is unquestionable, that the influence of Western civilization has spread the obnoxious habit of drinking spirituous liquors among classes who were strangers to it before, to the serious detriment of their health. The relaxation of caste-rules about food has also been injurious to a great extent. On revisiting my native village about sixteen years ago, I was struck by the advance it had made in "Civilization," though it was being depopulated by malaria. One of the things that proclaimed it, was a refreshment room with a prominent signboard declaring that tea, chops, cutlets, etc., were available there. A resident friend who accompanied me said that our villages had been making remarkable "progress," that I would get any quantity of these "Civilized" viands, but I would have to search the bazar closely for such a primitive comestible as Muri (inflated rice). These chops and cutlets, like the famous sausages of the West, are prepared out of nobody knows what sort of meat and cooked with nobody knows what sort of ingredient. The supersession of such articles as gram, Muri, Chira, Cocoanut kernel, Chhana, etc., by bread, biscuits, pastry, chops, cutlets, etc., has been a change decidedly for the worse, at least for the great majority of our middle-class gentry. The former are quite as palatable as the latter, quite as nutritious, and have the additional advantages of not lending themselves to adulteration and of being better suited to our economic condition. To be wholesome chops, cutlets, pastry, etc., would be far too expensive for the great majority of our people. Even in railway refreshment rooms where the charges are very high, the meals supplied are not unoften far from wholesome. I have but little doubt, that they would be positively dangerous in

the cheap refreshment rooms where the charges are much lower. Their mischievous character is deepened by the encouragement they give to the pernicious habit of tea-drinking. It is doing incalculable harm, especially as Indian tea is generally strong and its mode of preparation is such as to extract all its strength. Dyspepsia is the root cause of many ailments, and I am fully persuaded that in many cases one of its main causes is the habit of drinking strong tea. In England the popularization of tea has done some good, as there it serves as a counter-attraction to the much more baneful alcohol. In this country it is taking the place of the innocent water and Sarbat.

The loosening of the bonds of caste has done harm in another way. The daily devotional practices which the orthodox Hindu has to go through

produce a tranquil frame of mind favourable for digestion and sleep. Whatever their esoteric significance might be, their hygienic significance is unquestionable. The Prânâyâma especially is a practice of immense value to health. Through the influence of the modern civilization of the West, on the one hand, these practices are falling into desuetude, and with them the frame of mind beneficial to health they promoted, and, on the other hand, emotions and impulses such as selfishness, greed, jealousy and worry are gaining strength to an extent which is inimical to mental harmony and therefore to health.\*

\*The writer has dealt with this subject in some detail in his work—*Survival of Hindu Civilization*, pp. 2, *Physical Degeneration, its Causes and Remedies*.

## LIGHT FROM THE EAST

BY MELVIN J. VINCENT

Doctor Will Durant has stated in his splendidly conceived philosophical treatise, *Mansions of Philosophy*, "Human conduct and belief to-day are undergoing transformations profounder and more disturbing than any since the appearance of wealth and philosophy put an end to the traditional religion of the Greeks." Indeed, never before in the history of Western civilization have we been confronted with so many doubts as to the meaning of life. Our possession of immense wealth, unparalleled, has failed to bring us the happiness and harmony that we had so earnestly hoped for. We have seen it fail to quench our mighty thirst for that richer life,

that life which Goethe has so well indicated in the lines which describe Faust's examination of the yearnings of the human soul :

"When it would seem the sun must  
sink at length,

A new urge fills me with new  
strength.

I hurry on to drink its eternal light,  
Before me the day, behind me the  
night,

Heaven above me, the flowing waves  
below;

A lovely dream while softly fades the  
sun !

Yet we are born with that desire  
Which drives us up and onwards to  
aspire

As o'er us, lost in space of azure sky,  
Warbling its song, the lark must fly."

Like the immortal Faust, we too, have embraced these dark periods of despair, and have turned our thoughts to those things which aid us in our attempted god-like flights. At these moments, we look once more to those mothers of spiritual comfort, philosophy and religion, to give us wings with which to soar. For with these grand wings, men in the past have taken those magnificent flights which have led them from the regions of despair to those which have offered refuge and solace. In the downy comfort of those wings, they have found peace and harmony. Our great need, then, is for a religion and a philosophy which will equip us with these wings to carry us to those regions wherein love and peace dwell; to transport us from a world frantic with despair at the collapse of its materialistic culture.

The East, long despised by Western culture, has perhaps smilingly, but somewhat sadly, noted our lack of harmony and contentment. And yet, that same East, like a benign Mother, who silently awaits the return of the Prodigal to her embrace, has sat peacefully, holding in her bosom, a Philosophy of contentment. I refer, of course, to the sublimely ancient Vedanta philosophy, of which Schopenhauer said: "In the whole world there is no study so beneficial and elevating as that of the Upanishads. It has been the solace of my life. It will be the solace of my death." And Max Müller confirmed this by declaring: "If philosophy is meant to be a preparation for a happy death, I know no better preparation for it than the Vedanta philosophy."

But he might well have told that no better preparation for a happy life had ever been evolved.

Vedanta philosophy had its origin thousands of years ago in Mother India; and because of it, India has had a spiritual freedom unparalleled in our Western world. Too little do we realize what this freedom with its spiritual values means. We have strayed too far from the teachings of Christ, who knew and practically demonstrated that same freedom. When we compare the significance of the thought of Christ with that of the Vedanta, we find the relationship peculiarly identical. All men are brothers. Since Divinity is resident in every man, the greater the love bestowed upon every man, be he white, brown, or black, the nearer we are to God. Such was the teaching of Christ; such was the teaching of the Upanishads. Nobody can truly love man, and nobody can aid his fellow-man, unless he loves the God in that man. True brotherly love and affection rest upon that foundation.

A daily prayer said by millions in India is: "As different streams, having different sources and with wanderings crooked or straight, all reach the sea, so Lord, the different paths which men take, guided by their different tendencies, all lead to Thee." There is no higher expression of united religion and philosophy than this. And this is the message which Christ brought. And it is the message we have lost. But it is the message which India has been preserving these many years. She cherishes it. But she is ready to extend it to you again. It is yours for the asking. No conversions are required. Resurrection of its meaning is all that is needed. How beautifully the Gita has expressed the

message of all religions in the following :

“Occupy Thy mind with Me,  
Be devoted to Me,  
Sacrifice to Me, Bow down to Me,  
Thou shalt reach Myself  
Truly do I promise unto Thee  
For thou art dear to Me.”

And to-day the Ramakrishna Mission, founded in the last years of the 19th century by Swami Vivekananda in memory of his beloved teacher Sri Ramakrishna, is attempting to bring this message to you. For

with it comes more complete harmony and co-operation among the diverse religions of the world; it is a message of reconciliation through the freeing of reason. Through it, the Mission hopes to carry abroad the spirit of Sri Ramakrishna whose hopes led to a burning desire to see man's faith in man established through man's faith in unity with God. Its monasteries are to-day busily engaged in carrying out his desires. They are sending out their monks to carry the message of unity to the world.

# THE FUTURE OF SOCIALISM IN INDIA

BY S. N. SANYAL

The dawn of the nineteenth century saw the development of mechanical power, concentration of industry, and the rise of a new society. The Manor and the Guild were dissolved, power passed into the hands of the captains of industry, who became the rulers of the day; and the slavery of man thus assumed a new garb. Proudhon and Lassolle and last of all Karl Marx perceived that the real curse was economic exploitation and social injustice and suggested collectivism as the sovereign remedy. Marx expounded the theory of class-war and demanded the transference of power to the workers. What he aimed at was "State Socialism." Another set of thinkers, perhaps more radical than Marx found that the evil lay in the Marx church and other institutions, of and among them the State was the greatest enemy of man. Led by Bakunin and Kropotkin they suggested the abolition of the State itself. They believe that in 'force' lies the cause of evil; so they

contend the sovereignty of the State  
which is based upon force.

The question for India to decide is how far we can adopt the principles and methods of European socialism. To deny the impact of European ideals is to shut our eyes to facts. But the point is what place it should have in the Indian scheme of life. A short study of the climatic influence and the socio-economic structure will reveal to us the future of Indian society. Tropical heat benumbs human energy, reduces intellectual powers and inventiveness and renders us slothful, easy-going and irresolute. The individual in India is not assertive, nor is he born under the influence of Bentham and Mill. To us collectivism is a necessity of nature for our physical existence. For, weak individuals by combination alone can live in these days of strenuous competition.

In the organization of caste and joint family we find the spirit of co-operative



action. Whatsoever invectives may be hurled against them, they show that the Indian mind needs social solidarity as the bed-rock of its institutions, more than individual self-interest. Even after the march of time when conquests have succeeded conquests, races intermingled with races and various cultures influenced us, we find India is a living country. Unlike the Greek and the Roman our nation still begets a Tagore and a Gandhi. It is possible because caste preserves the purity of ideal and has an extraordinary power of organization and self-direction. Similarly, joint family and craft-guilds have been the sources of energy, power, and social cohesion which moulded and guided the life of the individual. It created and maintained the sense of organic unity which is lacking in the Alpine race. Last of all is the Indian village community which is the fountain of political and economic strength. Besides Mayne and Baden-Powell, an administrator like Munro was struck by their power of cohesion, self-direction and organization. Dr. Radha Kamal Mukerji in his *Democracies of the East* has given a forceful, clear and vivid description of these village communities. To serious students of Sociology the future basis of socialism in India will be in these village communities. Like Russian Soviets they can alone form that small unit of political organization, where politicians will not be able to mismanage as in a Parliamentary form of Government, and which will be capable of self-government.

Village communities in India are of two types—Dravidian and Aryan. The Dravidian type shows a high watermark of cultural and political development. In the Dravidian country we find that the unit of government is the "Tara." Several Nair families form a "Tarward," and several "Tarwards" form

a "Tara." The Elders of these "Tarwards" form the committee which governs the "Tara." The committee of Elders acts as judge and police-officer. Under the direction of the committee, the villagers combine to dig irrigation channels and build embankments; they have helped the poor and orphans and maintain temples and alms-houses for pilgrims and Sadhus. Munda Dravidian organization in C.P. and Central India is so compact and efficient that the British Government has utilized it for policing the region, and collecting revenue. The Bhaichara villages in the Punjab are a model of democratic institutions and liberty and social solidarity. The organization is simple. The families are given land according to their need, and there is a village common for grazing. There is a Panchayat representing each family which looks after the distribution of land; it administers justice and adjusts the claims of the parties. Perhaps the most important feature is the periodical redistribution of land. The village protects its poor, and maintains its wells, temples and alms-houses. It directs the sowing of crops and also their harvesting. It promotes social and moral idealism. In short, it is a self-sufficient, self-directing body. The British administrators have never been able to understand the spirit of these village communities and have neglected them. At this time we find them decaying. But if we desire to build up a new India, we should have our roots struck deep into the social and political institutions of India. Superimposition, howsoever grand and noble, will totter down with the first storm of unrest and readjustment.

Besides these institutions the study of the ideology of India is a necessary element in building up a new India. 'Religion,' said Vivekananda, "is the

backbone of India.” Our whole life, he said, is devoted to manifest the inner man. To transcend the limitations of flesh is the prime necessity of our life. The conclusion therefore is that in India the hard materialism of Marx and Lenin will not strike deep root. In modern times the influence of Gandhi is the influence of a religious man. Tagore’s mysticism is nearer to our soul than the economics of Marx. Even in the wake of Industrial Revolutions, we have not changed like Turkey or Japan. The reason is plain and simple; the appeal for social, political or economic reform should come to us through religion. At this stage it is necessary to describe what we understand by religion. Religion in India does not indicate the belief in the sanctity of a church or the infallibility of the priest. We do not believe in dogmas or in a personality, who can dispense heaven or hell. Unlike the

Europeans we do not believe in a Theocracy or a God with sceptre in hand. To Indians, the goal of human existence is ‘Atma-darshan,’ and all other quest is in vain. This realization is a transcendental experience. Hence to us the bondage of desire is irksome; our whole being rebels against the physical and intellectual slavery that has been imposed upon us by ignorance. It is not the material pleasures of life that we have to fight for, but spiritual bliss. So socialism is the beginning of a new life, which shall find its full expression when man’s real nature—that is, the Atman, is revealed. To put in a few words, only Socialism shorn of its grosser aspects—Materialism and Class-War, is acceptable to the Indian mind. We can say that socialism should find a new orientation in India before it can be naturalized in the soil. That new shape will be given by the religion and the social institutions of India.

## APAROKSHANUBHUTI

BY SWAMI VIMUKTANANDA

Such treatises as aim at serving as introductions to a more advanced study of Vedanta, are generally known as ‘Prakarana Granthas.’ Besides giving an outline of the system, they each emphasize some one or other of the main features. *Aparokshanubhuti* is one such little manual which while presenting a brief description of Vedanta deals specially with that aspect which relates to the *realization* (Anubhuti) of the highest Truth. Such realization is not like knowing an object by sense-perception or inference but by the know-

ledge of one’s own Self which is here indicated by the word *Aparoksha*.

The central teaching is that of the oneness of the ‘individual’ and the ‘Absolute.’ This knowledge is attained, after passing through religious, theological, scholastic or mystical stages, by the light of Vichara or enquiry alone (Verse 11). To enable the mind to enter upon such an investigation into Truth, certain disciplines are laid down, which are not peculiar to Vedanta. They are indispensable for all such kinds of enquiry as seek truths of the

highest order. The book then gives a description of one who attains such knowledge and the nature of his life.

Verses 100 to 129 deal specially with the fifteen stages through which the seeker after Truth passes, which are similar to those through which a *Raja Yogi* (mystic) passes. But the two are entirely different. Then is taught that principle of the identity of cause and effect, of the Absolute and the world, which is wound up with the last word in Vedanta, that all the visible and invisible in reality is *one* eternal Atman, Consciousness (Verse 141).

The authorship is generally attributed to Sri Sankaracharya. Even if that should be doubted, the teachings are

undoubtedly Advaitic. To those, therefore, who have neither the time nor the inclination to go through the classical works of Sankaracharya, treatises like *Aparokshanubhuti* will be invaluable guides. And if a reader in his previous life has attained to a sufficiently high stage of spiritual culture, this little book of itself may help him to reach the goal.

Translations into English and some Indian vernaculars have been already published. But the need having been expressed by some beginners for word-for-word meaning and suitable spare notes, a fresh attempt is being made here to meet these requirements. The author acknowledges his indebtedness to the existing translations and the commentary of Vidyaranya-muni.

श्रीहरिं परमानन्दमुपदेष्टारमीश्वरम् ।

व्यापकं सर्वलोकानां कारणं तं नमाम्यहम् ॥ १ ॥

श्रीहरिं To Sri Hari परमानन्द' Supreme Bliss उपदेष्टारं the First Teacher ईश्वर Ishwara (the Supreme Ruler) व्यापकं All-pervading सर्वलोकानां of all Lokas (regions) कारणं Cause तं Him अहं I नमामि bow down.

1. I<sup>1</sup> bow down to Him—to Sri Hari (destroyer of ignorance), the Supreme Bliss, the First Teacher, Ishwara, the All-pervading and the Cause<sup>2</sup> of all Lokas (the universe).

<sup>1</sup> I—The ego, the Jiva in bondage, who identifies himself with the gross, subtle and causal bodies, undergoes various sufferings and strives for liberation.

<sup>2</sup> The Cause—The efficient as well as the material cause. Just as a spider weaves its web from the materials of its own body, so has Ishwara created this universe out of Himself.

अपरोक्षानुभूतिर्वै प्रोच्यते मोक्षसिद्धये ।

सद्भिरेव प्रयत्नेन वीक्षणीया मुहुर्मुहुः ॥ २ ॥

मोक्षसिद्धये For the acquisition of final liberation (from the bondage of ignorance) वै that अपरोक्षानुभूतिः (the method of attaining to) *Aparokshanubhuti* (Self-realization) (अस्माभिः by us) प्रोच्यते is spoken of in details ; सद्भिः by the pure in heart एव only प्रयत्नेन by every effort (इयं this) मुहुर्मुहुः again and again वीक्षणीया should be meditated upon.

2. Herein is expounded (the method of attaining to) *Aparokshanubhuti*<sup>1</sup> (Self-realization) for the acquisition of final liberation (from the bondage of ignorance). Only the pure in heart should constantly and with every effort think upon the truth herein taught.

<sup>1</sup> *Aparokshanubhuti*—It is the direct cognition of Atman which is always present in all thought.

Everybody has some knowledge of this Atman or Self, for, to deny the Self is to deny one's existence. But at first its real nature is not known. Later on, when the mind becomes clearer through *Upasanas* and *Tapas* and the veil of ignorance is gradually withdrawn, the Self begins to reveal its real nature. A higher knowledge follows at an advanced stage of *Sadhana* when the knowledge of Self as mere witness is seen as a continuous current absorbing all other thoughts.

But the end is not yet reached. The idea of duality, such as 'I am the witness' ('I' & 'witness'), is still persisting. It is only at the last stage when the knower and the known merge in the self-effulgent Atman which alone and ever is and nothing else exists that the culmination is reached. This realization of the *non-dual* is the consummation of *Aparokshanubhuti*.

It is needless to say that *Aparokshanubhuti* here means also the work that deals with it.

स्ववर्णाश्रमधर्मेण तपसा हरितोषणात् ।

साधनं प्रभवेत् पुंसां वैराग्यादिचतुष्टयं ॥ ३ ॥

स्ववर्णाश्रमधर्मेण By the performance of duties pertaining to one's social order and stage in life तपसा by austerity हरितोषणात् by offering the fruits of action to the deity पुंसां of man वैराग्यादि *Vairagyam* (dispassion) and the like चतुष्टयं four साधनं means (to knowledge) प्रभवेत् arise.

3. Four preliminary qualifications<sup>1</sup> (as means to the attainment of knowledge), such as *Vairagyam* (dispassion) and the like, are acquired by men by offering the results<sup>2</sup> accruing from austerities and the performance of duties pertaining to their social order and stage in life, to the deity.

<sup>1</sup> *Four preliminary qualifications*—These are वैराग्य' dispassion, विवेकः discrimination, ब्रह्मादिषट्सम्पत्तिः six treasures such as *Sama* (the control of the mind) and the like and मुमुक्षुत्वं yearning for liberation (from the bondage of ignorance).

<sup>2</sup> *By offering the results etc.*—The performance of duty with a view to enjoy the fruits thereof will never bring about the purification of the heart, the basis of all *Sadhanas*. It is only by doing one's duty in a spirit of complete disinterestedness, by surrendering all the fruits of action to God, that one attains to this. Then alone dawns on him the true spirit of discrimination and the like.

ब्रह्मादिस्थावरान्तेषु वैराग्यं विषयेष्वनु ।

यथैव काकविष्टायां वैराग्यं तद्धि निर्मलम् ॥ ४ ॥

यथैव Just as काकविष्टायां for the excreta of a crow (वैराग्य' indifference तथैव in the same way) ब्रह्मादिस्थावरान्तेषु from the realm of *Brahma* to this world अनु (चिन्तयन्) considering (their perishable nature) (यत्) वैराग्य' indifference तत् that हि verily निर्मलं pure वैराग्य' indifference.

4. Indifference with which one treats the excreta of a crow—such an indifference to all objects of enjoyment from the realm of *Brahma* to this world (in view of their perishable nature), is verily called pure *Vairagyam*.<sup>1</sup>

<sup>1</sup> *Pure Vairagyam*—One may be indifferent to the enjoyments of this world only in expectation of better enjoyments in the next world. This kind of indifference carries with it the seeds of desires which bar the door to Knowledge. But that indifference

which results from the due deliberation on the evanescent nature of this world as well as the world to come which is nothing but a replica of this world, is alone pure, as it is free from all desires.

नित्यमात्मस्वरूपं हि दृश्यं तद्विपरीतगम् ।

एवं यो निश्चयः सम्यग्विवेको वस्तुनः स वै ॥ ५ ॥

आत्मस्वरूपं Atman in itself हि verily नित्यं permanent दृश्यं the seen तद्विपरीतगं going against that (i.e., opposed to Atman) एवं thus यः which सम्यक् settled निश्चयः conviction सः that वै truly वस्तुनः of thing विवेकः discrimination (ज्ञेयः is known).

5. Atman (the seer)<sup>1</sup> in itself is alone permanent, the seen<sup>2</sup> is opposed to it (i.e., is transient)—such a settled conviction is truly known as discrimination.

<sup>1</sup> Atman—In this ever-changing world there is One Changeless Being as witness of these changes. This permanent ever-seeing being is Atman.

<sup>2</sup> The seen—This comprises everything other than Atman, such as, the objects of senses, the senses, the mind and the *Buddhi* with its various modifications.

सदैव वासनात्यागः शमोऽयमिति शब्दितः ।

निग्रहो बाह्यवृत्तीनां दम इत्यभिधीयते ॥ ६ ॥

सदैव At all times वासनात्यागः abandonment of desires अयं this शम इति as Sama (control of the mind) शब्दितः is termed बाह्यवृत्तीनां of the external organs निग्रहः restraint दम इति as Dama (control of the external organs) अभिधीयते is called.

6. Abandonment of desires<sup>1</sup> at all times is called *Sama* and complete restraint of the external organs is called *Dama*.

<sup>1</sup> Abandonment of desires—Previous impressions that are lying dormant in the mind as well as the contact of the mind with the external objects give rise to desires. To abandon all desires is to dissociate the mind from these two sets of stimuli.

## NOTES AND COMMENTS

### IN THIS NUMBER

Life means struggle, and no man on earth can expect immunity from that. But the greatest struggle awaits those who take upon themselves the burden of humanity. In the present-day world the forces of evil seem to be on the way to overpower the forces of good and the better section of people find their voices too feeble against the tumult of fights and conflicts that are raging all around. Nevertheless, let them not give way to

despair; for ultimate success rests with those who are on the side of righteousness. At the beginning of the New Year let them summon up fresh strength and be ready for a stronger fight against the forces that are trying to lead humanity astray. In this their struggle, *Prabuddha Bharata* joins hands with them and prays that it also may be a humble instrument of God to bring about a better condition in the world.

*The Essence of Religion* is the report

of a lecture delivered by Swami Vivekananda in America. It has very recently come to our hands and not been hitherto published . . . . Many are the devotees and admirers who are today mourning the loss of *Swami Subodhananda*, to whose memory this small article is a humble tribute. . . . *The March of Humanity* surveys the past and future of man . . . . Rev. J. T. Sunderland is an old contributor to *Prabuddha Bharata*. His writings on religious subjects have got a strong appeal, as the present one will indicate. . . . *Vivekananda* has been englished from the original Bengali by the author himself . . . . Swami Vireswarananda is President of the Advaita Ashrama, Mayavati. The present article forms the introduction to *ALTAR FLOWERS*, a book of Sanskrit hymns, to be published very shortly . . . . Dr. Poduval is a Civil Surgeon in the Cochin State, wherein lies the field of work about which he talks. . . . Sister Devamata will write more about *Sri Ramakrishna and St. Francis of Assisi*. She means no comparison between the two Great Ones. Her only motive in writing about them is that through them there may be a new link of love and amity between East and West. . . . Mr. Pramatha Nath Bose is an octogenarian. Herein he gives a careful study of the changes through which the Hindu society has been passing. . . . Dr. J. Vincent is Associate Professor of Sociology in the University of Southern California. The present article is taken from an address which he gave last year, in introducing Swami Prabhavananda of the Vedanta Society of Hollywood to an audience in Los Angeles. . . . Mr. S. Sanyal is a new-comer to the *Prabuddha Bharata*. He is a journalist and associated with a paper in U. P. . . . *Aparokshanubhuti* of Sankaracharya, though very short, has been found inspiring and helpful by

many religiously minded persons. In presenting this English translation to those of our readers who do not know Sanskrit, we hope that the scope of usefulness of the book will be widened. . . . Swami Vimuktananda, a monk of the Ramakrishna Order, now belongs to the 'Study Circle,' organized by Sri Ramakrishna Ashrama, Mysore.

## EUROPE'S SALVATION THROUGH ASIA

There was a time when Asia was dazzled and overpowered by the achievements of the West. And taking advantage of this moral weakness Europe overran many countries of Asia and was on the look-out to divide the whole of Asia amongst European nations. There comes a tide in the affairs of man as well as of countries and nations. During the last two or three centuries almost all Asia was passing through a torpor. She forgot herself and lost faith in her powers. This is worse than an actual defeat in life. A weak body is the hotbed of countless diseases and the inferiority-complex is the nursery of innumerable ills. It is therefore not to be wondered at that till some time back Asia showed signs of death in all fields of activity. But by force of circumstances things have now changed and are changing. A stir of life has come all over Asia. Though all the present activities of the various Asian nations are not such as can be approved of or viewed without alarm, still they indicate that Asia is going to assert herself.

A tyrant thrives because of the weakness of some persons who are ready to submit to his tyranny. As such, the weakness of a man causes a double harm; it is harmful to himself as well as to others who are seeking an opportunity to take advantage of weakness

in any man. This is true also of nations. According to Rabindranath, who comes now and then out of his seclusion, to throw light on the events of the world, the stir of life that has come to Asia is good not only for herself, but also for Europe, and, therefore, for the whole world. In his opinion, "if Asia is not fully awakened then there is no deliverance for Europe as well. The fatal arrow for Europe lies in the weakness of Asia. The heavy load of suspicion, hostility and hatred, of untruthful diplomacy, and spying which Europe carries on her back is due to her grabbling for pieces and portions of the weak Asiatic continent."

Further, "Through Asia's freedom the freedom of the whole world will be made safe. Let us not forget that imperialistic Europe today is herself entangled in the bondage which she has imposed upon alien peoples who are dragging her down with their weight of wretchedness."

But let this reaction in Asia against the West be free from any venom of ill-will or canker of hatred. Otherwise instead of solving the problem of the world or contributing anything to the world-peace, Asia will only add to the present confusion and chaos. Let Asia envisage and find out wherein lies her soul; let her be true to herself. In that case only she can bring salvation to the world seized with war-fever and torn with internecine strifes and conflicts. "If the new age has indeed come to Asia," says Tagore, "then let Asia give voice to it in her own special idiom of civilization. If instead of that she imitates the roar of Europe, even if it be a lion's roar, yet it will sound pitifully unreal."

### THE SUPERSTITION OF LUCK

Science says that there is infinite energy hidden in a single atom. Reli-

gion says that there is infinite possibilities lurking within man. But how many are the people who cannot do anything in life because of the lack of confidence in their own power. Swami Vivekananda truly observed that faith in oneself was more necessary than faith in God; for the man who has no faith in himself cannot have faith in God.

A bad workman quarrels with his tools and the man who fails in life—however much due to his own folly—usually puts the blame on luck or fate. He forgets that luck is often controlled by one's self-exertion. For what other explanation can be given to the fact that every one of those who have left a name in the world was a very, very hard worker. Genius has been defined as the capacity for taking pains. It may not be always inversely true, *i.e.*, those who have worked hard have not always succeeded to their expectation, but this is true that those who have won success have always taken infinite pains. Mr. M. A. Rosanoff, a co-worker of Mr. Edison, gives in the following the opinion of the latter regarding the secret of his success in work:

"One day the Old Man (Mr. Edison) sat down for a chat, and we exchanged confidences. 'Do you believe in luck?' he asked me. I said, 'Yes and no. My reasoning mind revolts against the superstition of luck, my savage soul clings to it.'—'For my part,' said the Old Man, 'I do not believe in luck at all. And if there is such a thing as luck, then I must be the most unlucky fellow in the world. I've never once made a lucky strike in all my life. When I get after something that I need, I start finding everything in the world that I *don't* need—one damn thing after another. I find ninety-nine things that I don't need, and comes number one hundred, and that—at the very last—turns out to be just what I had been

looking for . . . . Wouldn't you call that hard luck? But I'm tellin' you, I don't believe in luck—good or bad. Most fellows try a few things and then quit. I never quit until I git what I'm after. That's the only difference between me, that's supposed to be lucky, and the fellows that think they are unlucky. Then again a lot of people think that I have done things because of some 'genius' that I've got. That too is not true. Any other bright-minded fellow can accomplish just as much if he will stick like hell and remember that nothing that's any good works by itself, just to please you; you got to *make* the damn thing work. You may have heard people repeat what I have said, 'Genius is one per cent inspiration, ninety-nine per cent perspiration.' 'Yes, Sir, it's mostly *hard work*.' I said, 'You will admit, Mr. Edison, that at least your patience is out of the ordinary?'—'Oh; Yes,' he replied, 'I got lots of patience.' "

Mr. Edison's idea of sleep is no less interesting. It is due to this theory, perhaps, that he could work night after night without or with almost no sleep.

"A favourite topic with him was his theory of sleep. To this he came back again and again. 'Sleep,' he asserted, 'is an acquired habit. Cells don't sleep. Fish swim about in the water all night; *they* don't sleep. Even a horse don't sleep, he just stands still and rests. A man don't need any sleep. You try it sometime. Work all day and all night, then early in the morning, take a nap for half-an-hour, then jump up, wash your face with ice-water, and go back to work again. You'll be fresh as a lark and feel just fine.' "

Not to ignore facts, it must be however said that success depends, amongst others, on some factors over which we have no control. There are some men

who howsoever much they try to butter their bread, meet with no success. The best thing therefore is to try one's best and leave the result in the knees of God. That is why in India one is asked to work as a sort of worship to God. In the act of worship, a true devotee considers no pain too much. Similar should be the attitude of one in work. Whatever might be the spiritual value of such a method of work, it will save one from falling a prey to reaction. If failure at all comes, one will have the satisfaction that he has tried his best. As it happens, many persons, goaded by ambition, run their life at a break-neck speed and when they meet with opposition or failure, get a rude shock and pine away in disappointment; some are even driven to commit suicide.

#### COMPARATIVE STUDY OF RELIGIONS

When various social and national problems owe their origin to religions, it is a duty with our countrymen to make a comparative study of religions. If not for the sake of religious life, religions ought to be studied at least for the solution of our country's problems. One cannot properly study religions unless one goes deep into the fountain-head of religion proper. All the great religions have their basis in universal truths and fundamental principles of moral life. A serious student of religion will find the seeds as well as the fruits of all religions in each of them. Casual readers of religion overlook this great fact and find no harmony among different creeds. Prof. D. S. Sarma in an interesting article on the subject shows how religions and languages are not produced *in vacuo*. "They are organic growths," observes he in *The Aryan Path*, "in which the evolving spirit utilises, according to the needs of the moment, the physical,



psychological and historical materials that it finds in its surroundings. Therefore the task of one who wants to make a comparative study of religions is similar to that of one who makes a comparative study of languages. What do we think of an English philologist who in his admiration for the growth and structure of his own language, for its wonderful flexibility, its simplicity of grammar and its machinery of word-order pronounces Greek and Latin as clumsy, antiquated and barbarous? What do we think of his logic when he argues that the virtues which gleam only fitfully in the classical languages shine with full effulgence in modern English? But what we regard as ridiculous in the field of comparative philology we have not yet learnt to regard as ridiculous in the field of comparative

religion. How many books are there written by Christian scholars who scoff at Hinduism, Buddhism and Islam because they are not like Christianity! And how many zealous missionaries are there who argue with a singular lack of humour that Christianity is the crown of Hinduism, or Buddhism or Islam!" It is our ignorance of the sister religions that is responsible for the ninety per cent of our religious feuds and quarrels. It is now high time when the Hindus should read the Quran reverentially and the Muslims, the Upanishads and the Gita. An attitude of love and reverence for the scriptures and prophets of all religions is the one thing essential by which everybody may profitably supplement his own religion through a comparative study.

---

## REVIEWS AND NOTICES

**THE EVOLUTION OF HINDU ADMINISTRATIVE INSTITUTIONS IN SOUTH INDIA.** By Rao Bahadur S. Krishnaswamy Aiyangar, M.A., Hony. Ph.D. *Published by the University of Madras. xii+387 pp. Price 10s. or Rs. 6.*

The present volume consists of a series of six lectures which the author delivered during the academic year 1929-30, under the auspices of the Madras University on behalf of the Sir William Meyer Trust. When the author accepted the invitation of the University to deliver the Sir William Meyer's lectures for the year, he experienced "some difficulty to choose an appropriate subject for the occasion." For, "the choice had to subserve two ends; it must first be sufficiently attractive to a general audience; and secondly it must be acceptable, as far as may be to the tastes and the inclinations of the founder." He chose the "Evolution of the Hindu Administrative Institutions in South India" expecting it to subserve both the ends.

Dr. S. K. Aiyangar deserves to be congratulated for the discrimination which he has shown in the choice of the subject; for, this aspect of the ancient South Indian History has been totally ignored by scholars, owing to the undue emphasis which they place on the chronological and political problem. It is, no doubt, true that a satisfactory chronological framework is of primary importance in all historical research; but chronology should not be allowed to become an end in itself. It is on this account, if not for any other, that a work of the kind which Dr. S. K. Aiyangar has undertaken should be welcomed. The subject bristles with several difficult and intricate problems which do not admit of easy solutions; but Dr. S. K. Aiyangar is a ripe old scholar and has ransacked all the sources of information on the subject. A scholar of his standing and experience is specially suited to perform the task which he has set before himself.

The work has several merits. It places before the general reader the valuable mate-

rial contained in the Tamil Literature and enables him to see that the polity obtaining in early South Indian States is essentially the same as that described in the *Arthashastra* of Kautilya. So far as the central institutions of the South Indian governments are concerned, the contribution of the Tamil kingdoms may be said to be practically negligible. The special feature of the South Indian State appears to be the extraordinary development of the local institutions which Dr. Aiyangar has described in a manner usually characteristic of his discussions.

The title of the work, "The Evolution of Hindu Administrative Institutions in South India," should be considered inappropriate for two reasons. In the first place, the administrative institutions of several states of South India such as the Ganges of Talakad, the Kadambas, the Salankayanas, etc., are so completely ignored that the reader has to wonder whether these dynasties and the kingdoms over which they ruled belong to South India. So far as Dr. S. K. Aiyangar is concerned South India and Tamil-aham seem to be synonymous. Such a view, it must be pointed, can hardly be accepted. Secondly, Dr. Aiyangar has not succeeded in tracing the 'evolution' of the administrative institutions. The institutions connected with the central government are stereotyped imitations of Kautilian models. Dr. Aiyangar has taken considerable pains to establish this point. There is, therefore, no scope here for development and growth. In the field of local government, Dr. Aiyangar insists that the institutions described in the Uttaramerur inscriptions are the fully developed forms of the germs which appear in the Pallava grants. It is very much to be doubted whether this is the case. That we possess more information about them during the Chola than the Pallava Age ought not to be considered a sufficient reason for presupposing any evolution. The institutions seem to be the same, though we know less about them in the earlier epoch than in the later. Although Dr. S. K. Aiyangar assures his readers that in the present work, he is attempting to trace the growth of the South Indian Hindu Administrative Institutions 'from the earliest times' it seems essentially to be an enlarged and revised edition of his earlier essay on 'the Chola Administration.' It is true that he has added a prologue and an epilogue; but the nature of the work

remains unaltered; for his main interest is rooted in the Uttaramerur inscriptions of the Parantaka I and he does not seem to feel quite comfortable when he strays out of this field. In spite of his elaborate discussion of 'the rural institutions' 'by means of which the administration was carried on in localities away from the headquarters,' the author does not deal satisfactorily with certain aspects of the question. Two interesting problems demand close investigation: first, whether the local bodies described in the Uttaramerur inscriptions were peculiar to Tamil-aham; and, second, whether they were obtaining in all the villages of the kingdom, tax-free or otherwise. These points have not been discussed in a satisfactory manner by our author, and the reader is left in considerable doubt as to the truth of his assertion that they were found in villages 'inhabited by people other than the Brahmans.' The examples which he has cited in this connection fail to prove his statement, as they are taken from the inscriptions belonging to Brahman villages. A few cases of the existence of the local bodies in non-brahmadeya villages would have cleared all doubt and established the point once for all. He has said that all the villagers irrespective of their caste were allowed to vote in the assembly, given a chance to hold the membership of the committees governing the village. The regulations governing the elections at Uttaramerur leave a strong impression on the mind that communities other than the Brahman had no place in the village constitution. Dr. Aiyangar would have rendered a distinct service to the students of South Indian History, had he cited a few unambiguous instances from the lithic records with which he is so familiar.

The history of the evolution of the South Indian administrative institutions comes to a close, in the opinion of our author, with the Chola monarchy; "The administrative system," says he, "continued under Vijayanagar substantially, as it was in the four centuries from 800 A. D. to 1200 A. D." "Fortunately for them (the rulers of Vijayanagar) however, there was a highly developed administration which had attained to its full development, and all that they had to do was to see that the administrative machinery, which had been perfected by their predecessors, were maintained in ordinary efficiency, so that they may have

the benefit of the full resources of the empire for their particular purpose." This statement, coming as it does, from a scholar who is believed to have spent a lifetime specializing Vijaynagar History, is bound to fill the mind of the readers with astonishment. So far as one can judge from the evidence supplied by the inscriptions, the old Hindu polity appears to have been transformed substantially during the age of the Rayas. The Muhammadan invasions from the North created a new political situation and to meet the new conditions, the Rayas were obliged to introduce innovations in the old administrative machinery.

The work of Dr. S. K. Aiyangar, in spite of the few defects pointed out above, is bound to be useful to the scholar as well as the general student of South Indian History. The author deserves to be congratulated for opening up a new field of historical research. Although the volume abounds in typographical errors, the printing and the get-up are really good.

N. VENKATARAMANAYYA

**LIFE AND EXPERIENCES OF A BENGALI CHEMIST.** By Prafulla Chandra Ray. *Chuckerverty, Chatterjee & Co., Ltd., 15, College Square, Calcutta. x+557 pp. Price Rs. 5.*

Lives of great men are always a source of great inspiration to others. For they are a clarion call to all to aspire to be likewise. In this respect, autobiographies are more valuable than biographies. For, in them we hear from the persons themselves their struggles and methods of work, their contending hopes and fears before they were 'successful' in life.

Dr. Prafulla Chandra Ray, a worthy son of India, has served the cause of the country in more capacities than one. And by bringing out the present volume of his autobiography he has done another distinct service to it. A great scientist, veteran educationist, successful industrialist, enthusiastic social worker—in all capacities a man of the first rank, Dr. Ray is a great inspiration to those who come in contact with him. By bringing out the story of his life in book form he has done untold good to those who have not been privileged to have the benefit of his personal touch.

In the pages of the volume we find the secret, how a confirmed dyspeptic, a lifelong

valetudinarian, and a victim of occasional attacks of insomnia like Dr. Ray could work in so many fields with phenomenal success. Some may perhaps think that by diverting his energy to so many channels, he has neglected the subject of his first love, namely, scientific research. But the perusal of the book will show that that fear is baseless. It is only by dint of great will, earnest zeal and proper use of time that he could do so many things. The chapter on *Use and Misuse of Time* indicates the secret of his success in life and will repay perusal any number of times.

Dr. Ray fears he lays himself open to the "reproach of egotism" at some places in the book. But he would have been untrue to himself as an autobiographer or done injustice to his readers if he had hidden anything from a false sense of humility. By his great love for the country he has become "the property of anybody and everybody," and as such it is better that all facts of his life be made known to the public so that they may profit by them.

The spiritual background of the life of this great Indian scientist is no less interesting. Though a successful industrialist or business man, "he has always realised the force of the saying—*वैयस्यनर्थम् भावयन्त्यम्*—that is to say; 'love of money is the root of all evil.' So the dominant note running through his life is: 'Lay not up for yourselves treasures on earth; for where the treasure is, there is the heart also.'" About the main principle of his life says the great author: "Whatever field I have ploughed I have ploughed as a humble instrument in the hand of Providence; my failures are my own; to err is human. But my successes, if any, are to be attributed to the guidance of the All-knowing, who chose me to be His humble instrument. After all, a Divinity shapes our end." And "All through my varied activities I felt the force of the saying:

तया हवीकिय इदि खितेन

यथा नियुक्तोऽसि तथा करीमि ।

I commit myself to Thee, O Lord! make me Thy agent."

The book is highly valuable from many standpoints and should be in the hands of every young man in the country. It has been therefore wise that the "Bengali Chemist" has written the book in English.

## SANSKRIT

**THE BHAGAVAD-GITA.** Edited by Prof. D. V. Gokhale, B.A. *The Oriental Book Agency, Poona.* 304 pp. Price Rs. 2/-.

This is a handy volume of the Gita with the commentary of Sri Sankaracharya. The learned Editor has spared no pains to make the book very helpful and he has the imagination to see wherein lies the difficulty of beginners in going through the sanskrit

commentary of the editions found in the market. Special attention has been paid to punctuation, and the lengthy portions of the Bhashya have been divided into suitable paragraphs with the पूर्वपक्ष and the उत्तरपक्ष distinctly indicated. All quotations excepting two have been traced and plainly marked. Eight printed editions and one old Ms. were consulted in preparing the book. In fact, we know not of any other edition where the Editor has so much tried to meet the needs of the readers.

## NEWS AND REPORTS

### BIRTHDAYS OF SWAMI VIVEKANANDA AND SRI RAMAKRISHNA

This year, the birthday of Swami Vivekananda falls on Wednesday, the 18th January and that of Sri Ramakrishna on Sunday, the 26th February.

### THE RAMAKRISHNA MISSION HOME OF SERVICE, BENARES

The thirty-first annual report of the above shows the activities of the Home under the following heads during the year 1931:

#### I. Indoor General Hospital

There are 145 beds in various wards. Still there is demand for more accommodation. In the year, the total number of new cases admitted was 1,668, of whom 1,044 were cured and discharged, 217 left treatment before being completely cured, 82 left protection or were discharged otherwise, 127 remained under treatment in the closing month of the year and 198 died. The daily average number of Indoor cases was 122.

#### II. Refuge for the aged men

The Home has 25 beds for invalids who come to spend their last days at Benares. At present there are two permanent inmates in this refuge.

#### III. Refuge for Women Invalids

There are now eleven members in this house. The entire expenses for food, clothing and other necessities are met from the funds of the Home. There is a pressing

demand for a big block for housing women invalids.

#### IV. Girls' Home

Seven girls belonging to respectable families have been accommodated in the Home under the able guidance of a competent Lady Superintendent. They are receiving education and helping the work of the female hospital, conducted exclusively by lady workers.

#### V. Home for paralytic patients

In the year the Home accommodated 15 paralytic cases in all, of which 3 were provided for under a Trust Fund.

#### VI. Dharamsala for the poor and the helpless

The income of a fund for the purpose is Rs. 273/- only per annum. There is no separate building for housing the poor and the helpless. They are mostly accommodated in the male refuge block of the Home. About 200 people were given shelter and food during the year under review.

#### VII. Outdoor Dispensary

84,217 new cases attended the Outdoor Dispensary in the year as against 29,074 of the previous year and the number of repeated cases was 50,197. A branch Outdoor Dispensary was opened by the Home at 84 and 89 Shivala in July, 1931. There 5,770 new cases were treated and the number of repeated cases was 11,820. The daily average attendance of both the Dis-

pensaries was 278 and the total number of the operation cases was 418.

#### VIII. *Outdoor help to Invalids and poor Ladies of respectable families*

In the year there were 165 permanent recipients of outdoor relief and this cost the Home Rs. 1,618-14-0 in money and 180 mds. and 21 srs. of rice and *atta* besides clothings and blankets.

#### IX. *Special and Occasional Relief*

784 persons coming under this heading were assisted during the year.

The income and expenses of the General Fund of the Home during the year under review were as follows: Subscriptions Rs. 6,960-0-0, donations Rs. 6,335-1-8, interest on Endowments and other invested Funds Rs. 16,573-1-4, Paralytic and Dharamsala Funds Rs. 589-4-0, sale proceeds of garden and other articles Rs. 8,138-2-0, Endowment Fund Rs. 5,236-12-6, self-diet and cremation etc., Rs. 467-0-0, house rent and land revenue Rs. 1,189-0-0 or a total receipt of Rs. 40,488-5-6 in all. The total expenses of the General Fund under various headings come to Rs. 34,435-11-6. The financial position of the Home ought to be improved in proportion to its manifold activities.

#### THE RAMAKRISHNA MATH CHARITABLE DISPENSARY, MYLAPORE, MADARS

The annual report of the above for 1931 shows that the dispensary has completed the sixth year of its existence. It has much improved during the brief period. The total number of patients treated during the year was 58,905 of whom 23,442 were new cases. The number of patients as well as of the workers in the Dispensary have much more increased than in the previous years. The necessity is daily being felt for putting the institution on a sound financial basis for the benefit of the poor. The Dispensary has some urgent needs of which those of a Pucca Dispensary Building for the accommodation of patients and a General Fund for

the maintenance of the Dispensary and its workers require immediate help and sympathy from the kind-hearted public.

#### XVIII<sup>TH</sup> INTERNATIONAL MONTES-SORI TRAINING COURSE

*to be held in Barcelona, Spain, from February to June, 1933*

The changed and more favourable political and social conditions of Spain, a new European Republic anxious for educational progress, has decided Dr. Montessori to give in Barcelona her XVIII<sup>th</sup> International Training Course, theoretical and practical, of her pedagogical method.

Dr. Montessori has extended this new Barcelona Course to the teachers of all countries. The general characteristics of this new course are the same as in previous courses. It will be directed personally by Dr. Montessori herself and three weekly lessons will be given. Mr. Montessori will deliver her lectures in Italian. Translations into convenient languages spoken by those registered will be facilitated. (There will also be given a course in the Italian language.)

Practical lessons, given in excellent Montessori Schools, will include the cultural cycle which begins with the child of four and proceeds on up to the elementary school boy who is to enter a secondary school.

Special lectures will be devoted to religious education. Others still will be given on the care of babies and on the education of abnormal children.

Foreigners in the Course will have a chance to learn the graceful folk dances of Catalonia which Dr. Montessori has incorporated into her school.

There is also the possibility for them to study in their spare time eurythmics in a qualified Jaques-Dalcroze Institute, and to follow regular courses in the Spanish and Catalan languages, in literature, geography, history, art, etc., in the University of Barcelona and in other educational centers of the city.

Further details to be had from the office, Ronda Universitat, 7, Barcelona Spain.

# Prabuddha Bharata

VOL. XXXVIII

FEBRUARY, 1933

No. 2



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise ! Awake ! And stop not till the Goal is reached.”

## SUKA'S PRAYER TO THE LORD

BY SWAMI PRABHAVANANDA

O Thou Lord Supreme, I bow down  
to Thee.

Only for Thine own pleasure and play,  
didst Thou bring forth this universe.

Thou art the Highest in the Highest !  
Who can sing Thy Innanite glory ?

Thou art the Innermost Ruler of every  
heart.

Thy paths are mysterious.

Thy ways are Blessed.

Thou dost wipe away all the tears and  
sufferings of Thy devotees.

Thou dost destroy the wickedness of the  
wicked.

Thy Form is Purity Itself, and Thou  
dost give purity and Self-knowledge  
to those who seek Thee.

Salutations to Thee again and again,  
O Lord of Hosts.

I praise Thee, O Lord,

Thou art the Strength and Support  
of all Thy devotees.

Thou dost manifest in the hearts of all  
true Yogis.

The evil doer findeth Thee not.

Thou art One without a second.

Thou dost shine in Thine Own Glory,  
in Thy resplendent, Blissful Self.

What sweetness is in Thy Name,

What joy is in Thy remembrance.

Those who chant Thy Holy Name, and  
meditate on Thee, become forever  
free from all evils.

The wise, worshipping Thy Feet, con-  
quer all fear of life and death.

Thus do they realize Thee, Who art  
the Supreme Goal of all true  
seekers.

Before Thee there is no barrier of caste,  
or race, or creed.

All Thy children attain purity through  
Thy Holy Name.

Calm souls worship Thee, knowing they  
are one with Thee.

Thou art the Lord Supreme.  
 Thou art indeed the Vedas.  
 Thou art the Truth.  
 Thou art the embodiment of *Tapas*.  
 Thy lovers meditate on Thy Blissful  
 Form, and become lost in the joy  
 thereof.

Show Thy Grace upon me, O Lord,  
 and in Thy mercy look upon me.  
 Thou art the Lord of wealth.  
 Thou art the Lord of all Creation,  
 The Lord of all Thy lovers and devotees.  
 Look upon them also with Thy mercy.

Blessed are they that meditate on Thy  
 Lotus Feet,  
 For they shall become purified.  
 Blessed are they that are purified,  
 For they shall attain Self-knowledge.  
 The wise call Thee the Impersonal, the  
 Infinite, Attributeless Truth.  
 They call Thee the Personal God with  
 Divine attributes.  
 Thou art both, and Thou dost manifest  
 as the one or the other,  
 According to our understanding.  
 O Lord, forever look in mercy upon me.

## AN UNPUBLISHED LETTER OF SWAMI VIVEKANANDA

ALAMBAZAR MATH,  
 Calcutta, 5th May, '97.

MY DEAR MISS NOBLE,

Your very very kind, loving and encouraging letter gave me more strength than you think of.

There are moments when one feels entirely despondent no doubt—especially when one has worked towards an ideal during a whole life's time and just when there is a bit of hope of seeing it partially accomplished, there comes a tremendous thwarting blow. I do not care for the disease, but that my ideals have not had yet the least opportunity of being worked out. And you know the difficulty is money.

The Hindus are making processions and all that, but they cannot give money. The only help I got in the world was in England, from Miss and Mrs. . . . . I thought there that a thousand pounds was sufficient to start at least the principal centre in Calcutta, but my calculation was from the experience of Calcutta 10 or 12 years ago. Since then prices have gone up three or four times.

The work has been started anyhow. A rickety old little house has been rented for 6 or 7 shillings where about 24 youngmen are being trained. I had to go to Darjeeling for a month to recover my health, and I am glad to tell you I am very much better,—and would you believe it, without taking any medicine, only by the exercise of mental healing? I am going again to another hill station to-morrow, as it is very hot in the plains. Your society is still living, I am sure. I will send you a report at least every month of the work done here. The London work is not doing well at all, I hear, and that was the main reason why I would not come to England just now, although some of our Rajas going for the Jubilee tried their best to get me with them, as I

would have to work hard again to revive the interest in Vedanta. And that would mean a good deal more trouble physically.

I may come over for a month or so very soon however. Only if I could see my work started here, how gladly and freely would I travel about!

So far about work. Now about you personally. Such love and faith and devotion and appreciation like yours, dear Miss Noble, repays a hundred times over any amount of labour one undergoes in this life. May all blessings be yours. My whole life is at your service, as we may say in our mother-tongue.

It never was and never will be anything but very very welcome, any letters from you and other friends in England. Mr. and Mrs. Hammond wrote two very kind and nice letters and Mr. Hammond a beautiful poem in the *Brahmavadin*, although I did not deserve it a bit. I will write to you again from the Himalayas, where thought will be clearer in sight of the snows and the nerves more settled than in this burning plain. Miss M. is already in Almora. Mr. and Mrs. S. go to Simla. They have been in Darjeeling so long. So things come and go dear friend. Only the Lord is unchangeable and He is Love. May He make your heart His eternal habitation is the constant prayer of

VIVEKANANDA.

## CAN THE WORLDLY ATTAIN SAMADHI?

BY SWAMI TURIYANANDA

In this world there will always be misery and happiness. Have you ever seen anyone absolutely free from these? That is never to be. This world of ours is relative and subject to these pairs of opposites. It is only by worshipping the Lord that the individual soul (Jiva) gets free of these pairs of opposites. Not that there will be no more happiness and misery, but through His grace the Jiva will not be thrown off its balance by these. That is why the Lord says: "Bear them patiently, O descendant of Bharata." The Lord does not say that there will be no more happiness and misery. On the other hand, he says that these are bound to arise on the contact of the senses with their objects. But, however, they are not permanent. They come and go.

Therefore one has to bear them patiently. If there had been any other way than bearing them patiently, the Lord would surely have taught that to a dear and devoted disciple like Arjuna. Bear them patiently,—therein lies manliness and strength. Since happiness and misery are sure to be the lot of everyone, what is the use of bewailing them? Every one, be he ignorant or a Jnâni, has to suffer misery. But the difference between the ignorant man and the Jnâni lies in this: the Jnâni knowing that it is the lot of every embodied being, bears it patiently, while the ignorant man gets perplexed and agitated and bemoans his lot. Remember the words of Sri Ramakrishna: "Let suffering and body take care of themselves;



but you, O mind, be ever happy." Then alone comes Peace to one.

Absolute Peace is for him alone "who lives devoid of longing, abandoning all desires," without the sense of 'I' and 'mine.' "As into the ocean,—brimful and still flow the waters, even so the sage into whom enter all desires, he, and not the desirer of desires, attains to Peace." *Panchadasi* treats of the path of knowledge more and that is why it teaches about the meditation on the Impersonal Brahman. But the Lord in the Gita says, "Fix thy mind on Me alone, place thy intellect in Me. Thou shalt, no doubt, live in Me hereafter." How beautiful! How easy! How sweet!

Even the worldly can attain Samâdhi. If that were not possible, how can the words of the Lord be true? "Even if the very wicked worship Me, with devotion to none else, he should be regarded as good, for he has rightly resolved." "For taking refuge in Me, they also, O son of Prithâ, who are of inferior birth,—women, Vaishyas as well as Sudras,—attain to the Supreme Goal." Can this Supreme Goal be attained without Samâdhi? Samâdhi can be attained even without the practice of Yoga. This truth has been acknowledged in the Yoga Sûtras of Patanjali. He says : समाधिर्निर्विकल्पविज्ञानम् । "By sacrificing all to the Lord comes Samâdhi." He also adds :

ईश्वरप्रणिधानम्—"Or by devotion to the Lord." This clearly admits the truth. Vyâsa in his commentary on the latter Sûtra says, "Being pleased with his devotion, the Lord by His mere wish gives him His grace. By His grace one attains Samâdhi and its fruits in no time." So this is proof enough to show that even without the practice of Yoga, Samâdhi is possible. In this connection the death of the Gopi and her attaining the Lord, described in the tenth Skanda of the Bhâgavata are to be remembered. "Because man becomes one with Him by constantly bearing towards him, passion, anger, fear, affection, and devotion." Is there any difference between this 'becoming one with Him' and Samâdhi? The conclusion is this : The difference is only as regards the attitude and the means, but as regards the attainment of the goal and its results there is identity. Says the Gita : "The plane which is reached by the Jnânîs is also reached by the Karma Yogins. Who sees knowledge and performance of action as one, he sees." In the twelfth chapter also the Lord after dealing extensively with the worship of the Personal God and the Impersonal, has clearly said that the worship of the Personal God is easier and that He Himself saves His devotees. Therefore I cannot understand in whom else we can, and for what reason we should, take refuge, leaving off such a kind Lord.

---

"Religion does not consist in doctrines or dogmas. It is not what you read nor what dogmas you believe that is of importance, but what you realize."

—SWAMI VIVEKANANDA.

# WITH A GOSPEL OF HOPE AND STRENGTH

BY THE EDITOR

## I

There are some souls who come to this world, not dragged by their own Karma, as is the ordinary case, but as if to work out the Karma of others through their life. They take upon themselves the burden of humanity and bear the Cross for the sake of the world. From the beginning they show a remarkable eagerness to relieve the sufferings of others and to ameliorate the condition of their fellow-men. Their heart melts and their sympathy wells forth at the sight of misery and affliction which they see around and as they grow up, the load of sufferings of the whole world, as it were, falls upon them. In short, they live not for themselves, but for others. Their whole concern in life is how to solve the problems which confront the world to its great dismay, and the only mission of their earthly existence is to give a push to humanity towards peace and blessedness. And when they depart, they leave behind a message which acts as a healing balm to the ills of the coming generations. They do not belong to any particular nationality or country and their love and sympathy are not circumscribed by any geographical boundary or racial demarcation. The whole world is their home and the entire human race is their kith and kin.

In the nineties of the last century the world experienced the existence of such a soul—a soul whose whole being throbbed in sympathy and fellow-feeling for all irrespective of caste, creed or nationality. Indeed, Swami Vivekananda made no distinction between the East and the West or between the

white and coloured races. He would identify himself with the woes and sufferings of any man anywhere in the world. Was he refused admission in an American hotel, being taken for a Negro? Well, he would not give even an opportunity to the offending party to correct that mistake. For how could he deny kinship with a fellow-man, be he a Negro? If he was to make any choice, he would be on the side of the oppressed and not on that of the oppressor; he would be with the sufferers and not with those who inflicted sufferings.

The whole philosophy of Swami Vivekananda's life can be summed up in a single sentence: They only live, who live for others. They only will get salvation, he would say, who seek salvation for others, entirely forgetful of their own interest. Personally he was ready to die a thousand times, if thereby he could bring Mukti to a single individual. And he was not anxious for his own freedom, so long as there remained a single human being who had not been released from the bondage of Maya. In these, do we hear the voice of one who lived about 2500 years back? For Swami Vivekananda had a heart as mighty as that of Buddha. And so he could say:

“Give away, ne’er turn to ask  
in return,  
Should there be wealth treasured  
in thy heart.

“Aye, born heir to the Infinite  
thou art,  
Within the heart is the ocean  
of Love,

'Give,' 'Give away,'—whoever  
asks return,  
His ocean dwindles down to a  
mere drop."

## II

Every religion directly or indirectly indicates that man's present state is a fall from his original divine state, which he is to attain again here or hereafter. Religion means the attempt and struggle on the part of man to regain his original state of glory. Man is, in reality, divine, but he is condemned, owing to the original sin or the meshes of Maya, to a life of slavery. Everything points out that there is the Infinite in man, that he has infinite possibilities and strength hidden within him. For even when he meets with failure in life and every one of his attempts becomes frustrated, does he not *feel* that he is much greater than what he finds himself to be? This is a matter of common experience. Every one feels that he would have succeeded in life, and become equal to the best of men, but for something which came in the way. Anyhow he has got the silent and secret consciousness that within him is hidden a greater power than what has been actually manifested. Still how abject is the actual life of man on earth! How fearful and timid he is! Some religion has impressed upon his mind that his sufferings are due to the Original Sin of the First Man, his ancestor, and by giving a dreadful picture of the sufferings that await him on death, it tries to make him religious and turn his mind Godwards. As such he lives the life of a galley-slave on earth and is in terror of a much greater affliction after death. For what man is there who can boldly say that he has not committed any of those wrongs for which there is the prediction of a dread-

ful punishment on the Judgment Day? As such, man's life on earth is a great tragedy in itself and he is in constant terror of something more tragic hereafter—he is never free, never can he hold up his head erect if he has got any religious sense. Even those religions which do not lay so much stress on sin or do not preach the theory of Original Sin, make man a cringing slave in his attitude towards God. For there is still the prospect of his getting reward or punishment from God, who is to be constantly prayed for this and that. To many persons religious life means the life of an ever needy supplicant, and prayer, in their cases, is the abject outpouring of a servile heart. Thus even by taking to religious life man is not on a safe and happy ground, he does not get any taste of real freedom.

It was for Swami Vivekananda to declare in a triumphant voice that man is divine under all circumstances and under all conditions. Man may commit mistakes and man may go wrong; man may suffer and man may be condemned by unknowing and ignorant persons. But nevertheless man is divine. In spite of all the mistakes and so-called sins which he commits, man is divine, he is God on earth—God in human form. "Ye, Divinities on earth—it is a sin to call a man sinner," declared Swami Vivekananda in his first message to the world. And, in fact, this was the central theme of all his utterances afterwards. According to him, only positive ideas and nothing negative should be thought of. Turn your eyes towards light and darkness will vanish. Men are Children of Light, why should they think of darkness? Each soul is potentially divine and the goal is to manifest this divinity within—this is the definition of religion according to the Swami. Nay, sometimes he

would be saying, Man is divine already and religion means the removal of ignorance that hides that consciousness from him.

To judge philosophically and historically, Swami Vivekananda in this has said nothing which is not the conclusion of the Vedanta. For does not Upanishad declare that man is Brahman? But still his words bring in fresh strength and his utterances contain a new ring. Herein lies the characteristic of a great man—a Prophet. Truth is one and eternal. Yet, when it is mingled with the life-experience of a Prophet, it receives a new orientation and looks like a fresh thing. The old coin is remoulded in the mint—it gets a new birth.

### III

Though the Vedanta declares clearly and unequivocally that man is one with God, yet, even in the land of its birth, people forgot the practical application in life of that great doctrine. Their actual life was no better, if not worse, than that of those who could not rise so high as to claim such divinity. That was a mere theory to be found in the pages of holy books or to be repeated as meaningless words. Swami Vivekananda infused life into a doctrine, which was, to all intents and purposes, dead to humanity. And he drew all the legitimate and possible conclusions from that doctrine. "If God is really a Father to you, why should you indulge in the description of all His acts of glory manifested in the universe? What son does that with regard to his father?" Or, "The wretch who thinks himself sinful, sinful he becomes," said his Master. Swami Vivekananda also was so simple, withal triumphantly bold, in drawing the logical conclusions from the Vedantic

idea of the divinity of man. If man is divine, he is so, not only when he sits with closed eyes in a cave, but also when he commits a diabolically wrong action. A man, if he knows his real nature, will find himself incapable to swerve even slightly from the path of truth. Truth is not to be the exclusive property of those who renounce the world and take to forests; it is to give nourishment to all. One ambition of his life was, declared Swami Vivekananda once, to bring out the truths of the Vedanta from caves and forest-retreats and make them available for all—for people who seek solitude as well as for those who live a life of crowded activities. For were they not once realized by kings and princes—persons engaged in the most intense activity? If we look to the history of ancient India, do we not find that the number of those who realized and lived the life of the Highest Truth was no less amongst the Kshatriyas, engaged in active duties, than among those who had retired from the world? Many are the instances found in the Upanishads that Rishis were taken aback when they found that they had more to learn from the kings whom, they thought, it was their right to teach and thus those who came to teach submitted themselves to be taught. If it was possible once, it will be possible again. The Vedantic theory of divinity of man is not a meaningless idea, but it was once proved to be the most practical thing. And Swami Vivekananda tried to show the application of that theory to conditions of modern life. It was with this Vedantic doctrine that he wanted to solve all the problems of the world—individual, national or international, and it was through the application of that one single idea that he wanted to cure all the ills of human life. For, if you know Truth, Truth will save you. If

it cannot, it is worse than useless. If it does, the first endeavour of man should be to know Truth.

How much energy and power are hidden within the tiny little frame of a man. If he knows that, he becomes invincible, his will becomes indomitable and his courage becomes unbounded. Knowledge is power and strength. But no power and strength can be compared with that which is born of Self-knowledge. Swami Vivekananda wanted to bring out the dormant power of every individual who came under his influence. "Know the Atman and become free—free from all fears, free from all bondages"—this was his remedy for all the ills of life. A weeping man had no sympathy from him. Why should a man weep, when he is the repository of infinite strength, peace and blessedness? He would ask everyone to stand on his own legs and be strong with the strength of the knowledge of the Atman. The ideal man, according to him, was he who when threatened by the Greek invader, Alexander the Great, with death, laughed out and said: "I have not heard in life a greater lie than this. You can't kill me, for the Atman is immortal." Now, if every action in life is performed from this standpoint, one is sure to score greater success in all one's activities, and many of one's miseries are sure to vanish. Swami Vivekananda wanted to apply a remedy, which would transform man's whole being and take him beyond the reach of Maya.

Yet he did not ask each and all to give up the world. His advice was: Transform your vision and idea about the world and the world will no more be a snare to you. When the real nature of a mirage is known, you may see it again, but it will no longer be able to deceive you. The same will be the case with regard to the relation of a man

with the universe around, when he knows its real nature. But in this he was quite different from those who hold the view that one should be in the world, only because they cannot give up their hankering for sense-enjoyment and have not the capacity to rise up to that height, wherefrom can be seen the glory of renunciation. How great was his taunt to those who ape to be a "Janaka" of the present age! To aspire after the Knowledge of the Atman and at the same time to stoop down to sense-enjoyments, just as a vulture though soaring high up in the sky always looks for the carrion below,—that was intolerable. Swami Vivekananda was never for any compromise, much less could he stand any hypocrisy. The man who constantly thinks of the Atman, will automatically find himself incapable of running after sense-objects. And what is the root cause of the innumerable troubles of the modern world? It is this—that man glorifies matter more than spirit; man loves the pleasure of the senses more than that of the Atman. But once he tastes the bliss of the Atman, all other things will prove tasteless to him. Swami Vivekananda wanted to raise humanity to that high level, on reaching which people will no longer fight for sense-objects just like dogs fighting for morsels of food. Was not that a radical solution of the many problems of modern life?

#### IV

The original sin of man, one may say, is not that Adam ate the forbidden fruit from the Tree of Knowledge but that man became selfish. Selfishness is the cause of all miseries in the world. Man is robbed of peace when his whole mind is bent on self-interest and a selfish man robs others also of their peace. When one is convinced that one

Life pervades all, one cannot give precedence to one's own interest over that of others. Swami Vivekananda would say that the oppressor should be more pitied than the oppressed, because he does not know that he is inflicting wounds upon himself in another form—in the form of the oppressed. What will be the position of those who, under cover of darkness, destroy things, supposed to be of the enemy's camp, but with the dawn of light find that they belong to themselves! Such also is the tragedy in our life—in all our fights and quarrels with others.

The scripture says that a Sadhaka should so mould his conduct that it becomes like that of a Siddha. This is the ethical aspect of religion. Now, the last word in religion is the realization of the same Self in all. "Seeing the Lord equally existent everywhere, he injures not self by self and so goes to the highest goal." This is what is called "living for others." And this is the state which one attains when one realizes the goal of religion. Now, to the extent man succeeds in tuning his activities to that ideal, the world will be an abode of peace; otherwise it will be an eternal Kurukshetra, as is the case now. Whether man will do it or not, that is a different thing; but this is the truth.

But how to reconcile this view with Swami Vivekananda's love for India? To many it may seem contradictory and paradoxical that one speaking always of the Atman could fix his love to a particular geographical area. Sri Ramakrishna was greatly perplexed when he was accused of having attachment for his chief disciple, Narendranath. But he got a great relief when the Mother told him that it was not a case of fleshly attachment—he loved Naren because there was a great manifestation of the Divinity in him. The cause of

Swami Vivekananda's love for India was also similar. He loved India, because it was the repository of the highest ideal of religion. There was nothing parochial in his patriotism. If India dies, religion will be wiped off the face of the earth—that was the reason of his special love for India. And how intense was that love! India's very dust was sacred to him. And one weakness of that mighty soul would be betrayed, when, in the West, Swami Vivekananda would furiously oppose a man, even if an altogether not unjust remark against India passed from his lips.

Just as a man with the knowledge of the Self becomes all powerful and without that he is dead though alive, in the same way the country which knows itself is strong and invulnerable, but as soon as it forgets itself it goes slowly towards death. The real problem of India is that she has forgotten herself. The time of the real decline of India began when she began to imitate other countries. Disease-germs are not the real cause of an illness; the fundamental cause of a disease in a man is that he has become weak and susceptible to the disease. Similarly the actual degradation of a nation begins when it loses faith in itself and looks for the riches—however great—of other people. Swami Vivekananda found India in the grip of a tendency to imitate foreign models and ideals. The foreign culture and civilization was going to completely engulf India, when that great seer came to the scene and he, an awakener of souls, became the awakener of a dying nation too. He unmistakably pointed out where the real strength of India lay as also wherein was her great weakness. Though we cannot say that India has fully shaken off the undesirable influence of foreign culture and the habit of foreign modes of thinking, yet, she

now stands on a fairly safe ground and is on the way to regain her self-consciousness. It is true that even now we may find people who, due to the perverted education they have received, are apathetic towards Indian religion and Indian culture, but we have no doubt that their words will be swept away in the great rush of awakening that has come over India at the present time.

## V

Sometimes we hear people saying with regret that if Swami Vivekananda were alive now, he could give right solution of the tangle that Europe now finds herself in. But did not he already give a message which would save not only his own country, but other nations as well? So long as people love matter more than spirit, so long as they be-laud personal aggrandisement as a high virtue and do not encourage self-sacrifice, so long as they fail to recognize the whole of humanity as one, there will be no peace on earth. For how does the conflict between different nations ensue? Is it not from the fact that one nation tries to further its own interest at the cost of another? As the gross self-interest manifesting itself among different individuals mars the

peace of a family or a society, in the same way when it preponderates among different nations, peace of the world is threatened. The pity is, when a vice is discovered in a single individual, it is condemned and discouraged, but when it is seen in a national life, it is applauded and encouraged. Perhaps it needs demonstration that even in the life of a nation love is more paying than hate and self-sacrifice a greater virtue than selfishness. And Swami Vivekananda expected that India should demonstrate that.

A man of God as Swami Vivekananda was, he saw every problem in the world—individual, social or national—from the highest standpoint, namely, that men are the children of Bliss and inheritors of Immortality, and it is because they forget this that they suffer. He wanted to see the application of this Truth in the life of all, so that the world might be saved from the impending destruction and humanity might have peace and blessedness.

Swami Vivekananda came like a divine messenger from On High with a new Gospel of Hope and Strength for the suffering humanity and the afflicted world; after his meteoric life on earth he is gone, but leaving a trail of Light which, we hope, will not soon fade.

## SHAKING OF HANDS

By SWAMI NIRVEDANANDA

*"Science will shake hands with Religion."*—SWAMI VIVEKANANDA

## I

The nineteenth century was a rather bad day for theologians. For, then Science was very positive in certain findings that tended to cut away the

ground from under the theologians' feet; and there was a growing fancy among the people to rely more on the verdict of Science than on that of Theology.

Scientists of the last century were firm in their belief that they could explain the universe with nearly seven dozens of elements and half a dozen elementary forces. Accordingly to their conception the universe is a huge machine, wherein myriads of indivisible atoms are being played upon by a number of material forces. The machine is lodged in absolute space and it works with the flow of absolute time. And the mighty Law of Causation is there to explain every movement of the Cosmic machine. The machine moves smoothly, steadily and continuously and every step forward can be determined accurately from the previous state of things.

According to these scientists the universe is filled by ether, in which lie strewn material bodies in the shape of stars and planets at distances of millions and millions of miles. In this vast ocean of space the earth is like a tiny grain of sand on the seashore.

Evidence of life on the tiny speck of an earth made these scientists look upon Life as an intruder in the realm of matter. Just as separation of the earth from the original star or nebula due perhaps to the attraction of an approaching star was nothing but a pure accident,—so also must have been appearance of Life on earth something like an accident.

Like the magnetic property of the Iron group and the radiating property of the radio-active group of elements, Life may be a property of the element Carbon that plays such an important role in the make-up of all organic tissues.

Thus speculated the scientists of the last century on Life. Such an unshakable faith did they call up regarding the ultimate nature of atoms and material forces, that even philosophers did not hesitate to build up philosophical sys-

tems on these material units. They proceeded to explain Intelligence as a by-product of chemical changes in the material contents of the brain.

Hence, search for Intelligence before creation naturally became a meaningless affair and as a matter of course Theology was about to be set aside as something meant for satisfying puerile curiosity.

## II

The birth of the new century has tilted the scientist's kaleidoscope. The vision before him has undergone a miraculous change.

Indivisible and indestructible atoms, on which the materialists of the last century relied so much, have betrayed their unsubstantial nature and the picture of the cosmic machine is on the point of tumbling down.

The atom is no longer a compact, homogeneous and ultimate unit. A new world has been discovered in the sealed bosom of an atom. It has been found to be like a miniature replica of the solar system. A proton or a combination of protons and electrons form the nucleus within the immense void of an atom, and round the nucleus electrons are engaged in a whirling ring-dance.

"The diameter of an electron is about 1/50,000 of the diameter of an atom ; that of the nucleus is not very much larger ; an isolated proton is supposed to be much smaller still." So, compared with the void within an atom, the space occupied by electrons and protons is insignificantly small. As a matter of fact, if all the electrons and protons composing a human body could be packed up very closely, eliminating all the unfilled space, "the man would be reduced to a speck just visible through a magnifying glass."

So all that one regarded as most solid has dissolved objectively into tiny



specks floating in void. Says Sir Arthur Eddington, "When we compare the universe as it is now supposed to be with the universe as we had ordinarily preconceived it, the most arresting change is . . . . the dissolution of all that we regard as most solid into tiny specks floating in void. . . . The revelation by modern physics of the void within the atom is more disturbing than the revelation by astronomy of the immense void of interstellar space."

Then the yet more surprising fact about these tiny constituents of the physical universe is that they refuse to remain in the category of matter. The protons and electrons appear as charges of positive and negative electricity. They can very well be looked upon as 'fields of force' but in no sense as particles of matter. Thus a material object, a wall or a table is mostly emptiness, and "sparsely scattered in that emptiness are numerous electric charges rushing about with great speed." There is nothing substantial about it. "It is nearly all empty space—space pervaded, it is true by fields of force, but these are assigned to the category of 'influences' and not of 'things.'"

And even these tiny specks of electric charge, which go to constitute all that we call matter, can hardly be looked upon as specks or particles. Recent experiments have proved that protons and electrons behave both as particles as well as waves. So they should more correctly be called 'wavicles.' Just as modern science has discovered that light radiation has a dual character, namely, undulatory and corpuscular at the same time, so also protons and electrons have been found to show unmistakable signs of an exactly similar dual behaviour. This is why some scientists consider matter as a kind of congealed radiation. Says Sir James Jeans, "The tendency of

modern physics is to resolve the whole material universe into waves and nothing but waves. These waves are of two kinds ; bottled-up waves which we call matter, and unbottled waves, which we call radiation or light."

Yet the most astounding fact about the structure of the material universe is what has been discovered by Heisenburg in 1927. He holds that there is a principle of indeterminateness involved in the very constitution of nature. Position and velocity of a particle at a particular moment can never be determined accurately. "A particle may have position or it may have velocity but it cannot in any exact sense have both." If its position be accurately determined, its velocity will simply go beyond the range of precise measurement. So a proton or an electron, be it a particle or wave or wavicle, it is something of a super-physical nature because its position and velocity appear to lie on two different planes. Evidently protons and electrons appear to lie outside the normal range of even the scientist's vision.

This is why Sir James Jeans states that the reality behind electrons and protons belongs to higher dimensions and all that we know of them is nothing but behaviour of shadows of that reality. And this is the stuff of which the world before us is composed. The hard and tangible universe made of indivisible and indestructible atoms has been resolved into Void and Shadows. According to Sir Arthur Eddington, "The external world of Physics has thus become a world of shadows. . . . . In the world of Physics we watch a shadowgraph performance of the drama of familiar life."

### III

Innumerable shadows in an immense void is what one gets at behind the

panorama of nature in course of his empirical search. But twentieth century science does not cry halt even at this stage. Even the shadows are declared to have an ultra-shadowy character.

A shadow with which we are familiar appears to have a fixed position in space and has a measurable duration in time. But the shadows into which the universe is resolved in course of the scientist's objective search for reality, can be located absolutely neither in space nor in time. Absolute space and absolute time have taken wings before the magical wand of Einstein. The same distance between two objects may yield different measurements to different observers moving with different velocities. The same incident may appear to belong to the Past, Present or Future to observers from different stations. So when we actually locate anything in time or space, we do it only with reference to a particular framework of time and space.

Moreover time and space are no longer considered to be absolutely distinct kinds of interval. There is only one kind of interval which may best be named time-space, that appears time-like under some conditions and space-like under others.

Hence the idea that our universe is a three-dimensional entity floating in the stream of time has naturally been dropped. Time and space have been welded together permanently and our universe is now considered to be a four-dimensional continuum, of which time is one of the dimensions.

Einstein's theory of Relativity backed by this conception of the four-dimensional continuum, which was advanced originally by Minkowsky, has ushered in an altogether new era of science. The very mode of the scientist's thought about the world has undergone a

complete revolution. The scientist has to grasp absolutely new conceptions undreamt of in the classical scheme of physics.

While scientists are busy over readjustment of equations, theories and laws according to this new light, the man in the street is hopelessly thrown overboard from the realm of scientific speculations. To him everything is slipping through the fingers. Matter, solid, liquid or gaseous, has already fizzled out with the break-up of the atom and discovery of the shadowy character of protons and electrons. Now, Time and space have also somehow melted into an obscure mathematical figure of Time-space. He finds nothing substantial about him to clutch at. Nothing but shadows on a four-dimensional continuum! This simply takes his breath away.

#### IV

Whatever may be the fate of Matter, Time and Space,—the fact of rigid determinism can still give some relief to materialists. But as ill luck would have it, twentieth-century-science is on a fair way to pull this down as well.

The quantum theory has shaken the foundation of determinism. According to this theory energy is absorbed or radiated in distinct lumps or quanta. So continuous motion is not a feature of the processes of Nature. Nature moves rather discontinuously by sudden jerks, like the hands of a clock.

Then again when a quantum of energy reaches a body,—as it is not distributed all over—only one of the atoms of the body absorbs the whole quantum. Now, who determines which atom should go in for the quantum? This question remains unanswered. So the common man is left to speculate that there may be an element of fate

or will involved in the choice of the atom.

The next blow to the Deterministic theory comes from Radio-activity. It has been found that a process of disintegration goes on within radio-active atoms. Electrons and protons fly off from the atoms up to a certain limit and emanate in the form of a continuous radiation, till Uranium or Radium is reduced to Lead. Now, no external agency, heat, light or even cosmic energy, has yet been found responsible for knocking the electrons out of the radio-active atoms. So disintegration of these atoms is said to be spontaneous. So long as no cause of this disintegration be forthcoming the fate of the Deterministic theory must remain hanging in the balance.

Then again it has been calculated that one out of every 2,000 electrons flies off from the radio-active atom in course of a year. This naturally gives rise to the puzzling question—"What is it that determines which particular electrons should go out and which others should remain within atomic range?" Apparently no answer is forthcoming. It appears more like an act of will or fate, as one may choose to say, than like any mechanical motion.

## V

Thus before the analytical vision of the physicist the world appears to be no more than a world of symbols, where probabilities play a more important role than causality. He can no longer explain Life and Mind in terms of matter, rather he is about to explain matter in terms of mind. Sir Arthur Eddington goes so far as to declare that "the stuff of the world is mind-stuff. . . . . The mind-stuff of the world is, of course, something more general than our individual conscious

minds; but we may think of its nature as not altogether foreign to the feelings in our Consciousness."

The following statement of Sir James Jeans, one of the leading scientists of England, will make the new standpoint perfectly clear.

"To-day there is a wide measure of agreement, which on the physical side of science approaches almost to unanimity, that the stream of knowledge is heading towards a non-mechanical reality; the universe begins to look more like a great thought than like a great machine. Mind no longer appears as an accidental intruder into the realm of matter; we are beginning to suspect that we ought rather to hail it as the Creator and governor of the realm of matter—not of course our individual minds, but the mind in which the atoms out of which our individual minds have grown exist as thoughts."

Now let us add to it the revelations made by Sir Oliver Lodge, another noted scientist of England. He has found unmistakable evidence regarding the existence of Life and Mind outside the physical world. He has investigated the truth behind seances under test conditions and has been thoroughly convinced of the existence of spirits. In the recent centenary meeting of the British Association Sir Oliver asserted before the august assembly of scientists that in the near future science was sure to prove the existence of Life and Mind in the interstellar space.

Even Bertrand Russell, who is not yet convinced of the 'hereafter' and appears to be in the same boat with Charvak (the Indian atheist), appreciates the value of scientific inquiry into the extra-physical realm. Says Bertrand Russell, "Psychical research professes to have actual scientific evidence of survival, and undoubtedly its procedure is, in principle, scientifically correct.

Evidence of this sort might be so overwhelming that no one with a scientific temper could reject it. . . . For my part, I consider the evidence so far adduced by psychical research in favour of survival much weaker than the physiological evidence on the other side. But I fully admit that it might at any moment become stronger, and in that case it would be unscientific to disbelieve in survival."

So we see that with the accumulation of substantial evidence in his favour, his findings have to be accepted by the scientific world and this will mean a radical change of scientific outlook.

Thus the physical universe instead of being a hard shell of substantial matter has dissolved into a subtle composition of something like mind-stuff, and Science is about to admit that in this universe exist and move about individuals composed of Life and Mind. Taste, sound, colour, shape and all the rest that make up the world are admitted even by scientists to be nothing but mental impressions. It is our mind that transforms the physicists' world of symbols into the world of our experience. In the words of Sir Arthur Eddington, "The shadow of my elbow rests on the shadow table as the shadow ink flows over the shadow paper. It is all symbolic, and as a symbol the physicist leaves it. Then comes the alchemist Mind who transmutes the symbols. The sparsely spread nuclei of electric force become a tangible solid; their restless agitation becomes the warmth of summer; the octave of ethereal vibrations becomes a gorgeous rainbow. . . . Nor does the alchemy stop here. In the transmuted world new significances arise which are scarcely to be traced in the world of symbols; so that it becomes a world of beauty and purpose—and, alas, suffering and evil."

In his search after Reality the physicist has found that substantial matter has "resolved itself into a creation and manifestation of mind." With this perhaps the physicist has come to the end of his destination. His quest of Reality has led him right through the physical realm into the metaphysical. Before his vigorous process of dissection the 'gross' (physical) has miraculously merged into the 'subtle' (mental). Now if he wants seriously to proceed any further in his search after Reality, he will have to leave behind his physical tools and implements, and even his mathematical formulae, equations and tensors, and equip himself properly for a journey on the mental plane. Because, now that he is in a mental world, it is more a process of self-analysis than an external objective search that will bring him closer to Reality.

So Science has no longer any reason to be hostile to religion. Vedanta, the universal background of all religions, declares that through self-analysis alone one can get at the Ultimate Truth; and to the modern physicist, in his bewilderment, self-analysis should appear to be quite a probable method—nay, as the only probable approach to Reality. Sir Arthur Eddington accepts 'the insight of consciousness' to be 'the only avenue to what' may be called 'intimate knowledge of the Reality behind the symbols of science.'

It may be mentioned in this connection that some of the disclosures made by the process of self-analysis are about to be corroborated by the findings and expectations of modern science. That 'matter is a creation and manifestation of mind,' that cosmic mind is the ruler of the universe, that Life and Mind exist even after physical death—all these were revealed to the Vedic Seers in course of their search after Reality by

the process of self-analysis. The empirical method has succeeded so far in peeling off the physical universe. Now one has to deal with the mental universe into which the physical has resolved. This may be done only by analysing the mind. There is absolutely no other course open. Moreover, it was precisely by this method of self-analysis that the Vedic Seers stripped off the mental universe as well and went to the very core of the universe, the Eternal Background of Pure Consciousness. So regarding the method of search after Reality Science has nothing to say against Religion.

Even regarding details modern science is not in a position to raise serious objections. Mystic experiences can no longer be reasonably discarded as useless hallucinations. The Physicist's reality is outside the four-dimensional continuum, but we live in a three-dimensional world. Empty space containing sparsely scattered protons and electrons appear to us as substantial and continuous matters with various colour, taste and smell. On the Physicist's symbolic world our mind has woven this rich fancy of the actual world of our experience. So even the scientist will have to admit that we live in a gigantic illusion, created by the mind. And to the unsubstantial constituents of this illusory world mind has given values and significance. What is there in a rainbow but a multitude of ethereal vibrations of varying wavelengths arranged in a certain order? And this fills one's mind with joy and plunges the poet into ecstasy. The mind appears to have a constitutional appetite for beauty; so it assesses aesthetic values of its fancied creation. Similarly mind has a natural craving for purity, which leads it to endow things with moral values. Thus in a nest of illusions we live and yet we

are swayed by love and aversion. The Physicist, one can hope, does not look upon his son or daughter as a big differential equation, nor even more concretely as an assemblage of electrons and protons. Even the Physicist, in spite of his analytical knowledge of the material universe, has to love, hate, enjoy and suffer and even carry on research in the midst of illusions.

Living in illusion how can the scientist challenge mystic experience as an illusion? What harm, if it is? One illusion cannot be less real than another. The world of mystic experience cannot be less real than the illusory world of ordinary experience.

Moreover it is the same mind which in its ordinary mood projects this vision of the everyday world, calls up a different order of visions in another mood. The same mind that enjoys the things of this world enjoys rather more intensely the things of the mystic world. And from the amount of purity, strength and joy it derives from the mystic vision, the self-same mind gives greater values to the mystic world. Now, Mind being the weaver of illusions, assessor of values and guarantor of Reality, how may one reasonably question its verdict about its mystic experience?

Moreover just as the scientist tries to approach Reality in and through illusions of the everyday world, so does the mystic try to get near Reality in and through illusions of the mystic world. The Physicist recoils from his four-dimensional continuum leaving Reality in a background outside the scope of his investigations. While the mystic, as Vedanta would have us believe, succeeds in passing beyond the mystic world of names and forms and reaching the universal background of Eternal Consciousness-Existence-and Bliss. Thus the avenue of conscious-

ness into the spiritual world leads one through the illusions of mystic experience straight to the Final Cause. So the mystic world, though illusory from the standpoint of Absolute Truth, may be said to be closer to Reality.

Thus it is clear that Science can no longer object seriously to the method of

self-analysis adopted by Religion and to its findings. Science and Religion need no longer be looked upon as inmates of opposing camps. Rather, it may be expected that they will come closer together in the near future and pledge their amity by a hearty shaking of hands.

## NATIONAL VALUE OF INDIAN ARCHITECTURE

BY SRIS CHANDRA CHATTERJEE, STHAPATYA VISARAD

### I

A wave of enthusiasm for the establishment of *Swaraj* has swept over the length and breadth of India. Throbbing with the pulsation of an awakened national life, the people are craving for self-government. But in their zeal for political freedom most of them seem to forget that their cultural freedom is as much needed as their political freedom. Efforts should be directed therefore to attain both the two simultaneously. Of course many would say that unless political freedom is obtained cultural freedom is not possible. That idea, in the opinion of some thoughtful leaders, is erroneous. It is like putting the cart before the horse. Salvation from cultural slavery, on the other hand, has been considered to be an essential preliminary step towards establishing a claim for, and eventual attainment of, *Swaraj*.

But unfortunately among most of the leaders of public opinion in India, there is an appalling absence of well-defined ideas for removing the obstacles that stand in the way of building a healthy nation. All of them have emphasized the imperative

necessity of having a national commonwealth based on national goodwill for the successful attainment of *Swaraj*. They have been striving to bring about a unity of aspiration and forge ahead on the path of self-conscious development. They have been hankering even for a common language for their thoughts. Their minds have been set on breaking the narrow shackles of provincialism in order to merge into one united nation. No one will deny that all this is very good. Their passionate speeches are undoubtedly stimulating and thought-provoking. But one cannot help feeling pained at the discrepancy between their profession and practice. In actual fact we mostly find just the opposite: communalism, provincialism, commercialism and capitalism yet reign supreme in their heart of hearts. Such is the pernicious influence of the foreign imperialistic machinery that has silently been working on the Indian mind and soul.

In every province we hear the cry for preference for the local people as against the claims of more qualified outsiders. The city of Calcutta is full of sectarian institutions such as the East Bengal Club, South Indian Union, Madrasi

Association, Marwari Chamber of Commerce, etc., whose aims and objects are anything but the fostering of social service such as may unite in a common endeavour the peoples of all provinces without distinction. This growing insistence on sectarian demarcations stands in the way of a real national unity, keeping us in a dis-banded condition, antagonistic to national fraternizing. We are ostensibly eager to bring about a co-operation between the East and the West. We talk of contributing to the formation of one universal brotherhood. We recently assembled at Allahabad to find out a solution for communal problems. But, have we really banished from our hearts the envy and hatred that we have been harbouring against our fellow countrymen? Ask the enlightened leaders of Bihar and Bombay if every one of them, not to speak of the common folk, have any love for the Bengalee or the Punjabee, and are really willing to co-operate with them. Ask the eminent journalists of Bengal and Madras, who are expected to educate the country, whether they are able to resist the temptation of jealously safeguarding the interests of the particular section of the community with whose prosperity their own existence is intimately associated. We cannot imagine how our countrymen have the temerity to claim *Swaraj* while such mean, uncompromising narrowness and party-spirit is being manifested in every aspect of their communal life, and which they do not appear to have any anxiety to overcome. They ought to purify their soul before they join a national movement led by the selfless Mahatma. If we come to think of it, it is pure slave mentality, the product of the complete subjugation of our national culture by a foreign one that has been responsible for this sorry state of affairs.

It is next to impossible to make out a well-defined plan that can pacify all sections of people blinded by selfish motives and induce them to unite in one cause. The "deterioration of the Indian mind and the degeneration of Indian life" originally caused by the invasion of a foreign culture and now perpetuated by the soul-crushing narrowness of *provinciulism* are so complete that nothing but a continued strenuous effort can save them,—an effort to reorganize ourselves on the bed rock of our traditions. Such organization was found to be successful in the days of Asoka—through Religion and Art. To some extent the same has been advocated by the foresight and genius of Mahatmaji, who can never dream of politics divorced from religion. His illuminating article on "Art and Religion" that appeared in the *Island* of London, shows clearly his views on the wholeness of life.

## II

The greatest tragedy in the social history of modern India is the conflict of Indian and Western culture in the ideals of our countrymen. Influenced by the Western culture we have almost forgotten our own ideals which have kept our civilization alive from time immemorial. We have forgotten that ancient India not only produced Buddha to preach the purification of the human soul by actively following the path of the Good, but that when the religious and artistic life-currents were moving together in ancient India she attained her high-watermark in all fields of activity, both moral and material,—and when those currents declined, national life in every domain became moribund. It is expected that with the re-establishment of our national ideals through Religion and Art there

will be a real Unity in our countrymen and there will be an all-round growth including the material prosperity of the country. Under the Hindu monarchs India very harmoniously combined material prosperity with religious ideals. The Indians, now, have no definite ideal to follow. They are aimlessly drifting from one goal to another, seeking crumbs from foreigner's tables for their nourishment. Their social, political, religious and artistic lives are in a chaotic condition. They must find their way back to their national heritage if they want to live a higher life. Our cultural freedom is as much needed, as we have already said, as our political freedom. Borrowing what is wholesome for us from other peoples' culture and assimilating them into our own to give it fresh strength and vitality was never antagonistic to our ideals. What is dangerous is the grafting of unwholesome or discordant, unassimilable elements into the corpus of our cultural life. Moreover, the misreading of what is best in the West and the glamour of what may be called the superficial gloss of Western life have blinded even some of our best minds, resulting in their slavish imitation of Western manners and customs and costumes, and copying modes of action and institutions which are inimical to our real good.

India needs the West. A wide-spread desire exists in India to know about the way the West has attained to such a pinnacle of prosperity. She needs the economic methods and the utilitarian impetus of Europe and America. As the West is looking for the universal values in life which points she has learnt from India and the East, so is India seeking in her turn values in terms of technology and material efficiency. People who have been deeply pondering over the problems of social life, whether in Europe or in America, look

forward to India for the solution of the many knotty problems which are baffling their best endeavours. Europe and America are experiencing a spiritual and artistic rebirth in which China and India are supplying the solvent agency. There should be such 'give and take' between India and the West, but a complete surrender of our pristine culture can never be for our national welfare.

### III

Though our national leaders have devoted so much time and energy to our political salvation and industrial development, they have till now omitted to take any active interest in the rehabilitation of our national art and architecture, failing to recognize their importance in the development of our national life and culture, owing, perhaps, to their inexcusable ignorance (?) of the national value of Indian art.

Indian art has various sides and we are only concerned here with one of its vital aspects. In the opinion of Havell "of all branches of art, that of architecture is the one which gives occasion for the exercise of the highest constructive powers, and in the revival of Indian domestic architecture there is a magnificent field open for the energy of the Swadeshi reformer, and the very best opportunity for giving a great stimulus to Indian arts and crafts. Nowhere is it more true than in India that architecture is the mother of all the arts, and the neglect of Indian architectural traditions by Indian leaders of public opinion has been one of the principal causes of the deterioration of Indian art."

He further says that "India with Indian art completely denationalized by Western commercialism and Western materialism will still remain in a state



of intellectual and moral servitude even if all the dreams of Swaraj, which the extremists indulge in, were realised." The same opinion has been shared by many intellectual men in India, Europe and America whom the humble writer had occasions to come across during his tours.

Indian architecture with its allied fine arts, like sculpture and painting, had a glorious past of its own, no less than Indian literature, philosophy, music and science. Magnificent temples, Viharas, mosques and secular edifices throughout India, that have withstood the ravages of time for centuries, still bear proud testimony to the beauty, nobility, dignity and durability of Indian architecture. Architecture has been in all ages the expression of its creative genius and that of its life and culture. The true index of the civilization and of the very great constructive, aesthetic and spiritual achievements of India—achievements which have been proved to be of an order superior to that prevailing in contemporary Babylon and Egypt—is imprinted on her ancient architectural arts and crafts. This ancient architecture was a mature fruit of the powerful inspiration of the Vedas and of even earlier culture. In fact the cultural attainment of pre-historic India of ages long gone by, has been recorded only by the art remains in Sind and the Punjab that claim an antiquity of thousands of years prior to the age assigned to the Vedas—and which signify the superiority of Indian wisdom over other civilized countries in that remote age. Such an invaluable indigenous art with an unbroken chain of tradition of over two thousand years behind it—it is over 5,000 years old when the finds at Mohen-jo-Daro and Harappa are taken into consideration—which has maintained so much vitality and virility in spite of the ban which

intellectual Europe has put upon it, has unthinkingly been allowed to die of starvation without a single word of protest from our national leaders, at a time when the whole of the East is vibrating with a burning zeal for nationality! Do they not know that with the death of our national arts our cultural death is certain? Indian art must, once again have its own if we are to find a place in the Comity of Nations.

Students and citizens draw inspiration from civic architecture. They cannot have the true national and patriotic spirit unless they dwell in, and move along avenues of buildings which are really great and are characteristic of the national life and culture. The unseen spirit of architecture works unconsciously on the mind. This is why the Kaiser, at the commencement of the Great War, delivered a thrilling speech at a Berlin cathedral, urging the Germans to discard French, English, Greek or Italian art and fully develop their own School of German architecture in order to inoculate real patriotism into the hearts of his countrymen. This is why—maddened with the rage for destroying the soul of French culture the German soldiers bombarded the art-museums of the Belgium territory, which act of vandalism has been deplored by all civilized nations. In the opinion of international thought-leaders like Ruskin and Patrick Geddes, civic architecture when carried on national lines, can alone create a healthy nation. After this will our leaders remain content with mere political freedom and not sympathetically consider about the question of reproducing another really *Indian* India resplendent with glorious architecture and painting of their great ancestral heritage and thereby create and stimulate a healthy nation? Foreign travellers visit India

mainly to enjoy the scenery of the Himalayas and the beauty of Indian architectural monuments. Other things they do not care for. The magnificent Ghats of Benares so much inspire them that many of them take photographic films of the entire range of the Ghats. Is it to the glory of the "up-to-date" Indians that the dignity and the sanctity of the Ghats are being allowed to be defiled before their very eyes with the construction of modern structures in discordant, hybrid styles, even the walls of the temple of Viswanath being desecrated with minton tiles?

Thanks to the untiring advocacy of the Press, the Indian public seem to have been awakened at last to their artistic traditions and they are anxious for the re-establishment of their national architecture. Successful experiments made in the last ten years on the practical field have amply convinced the people that buildings with Indian architectural feel about them are not only cheaper than the foreign or hybrid styles in vogue, but their dignity and beauty are of a much higher order, nor are their rooms dark or insanitary in any way. Simple yet elegant structures and temples beautifully decorated in Indian fashion, with modern conditions and comforts, have successfully been constructed that are not too expensive for the slender purse of middle-class owner.

#### IV

Can the leaders of Indian aspiration still remain apathetic to the revival and development of Indian Art? Let them oppose with reason the art-movement if they can; if not, let them support it. Deliberate indifference in this grave matter only proves their ignorance of the real problems of Indian national life and of their blindness to the immense responsibility they are entrusted

ed with. This is our challenge to our political leaders.

Let the attention of all interested in the Indian culture be drawn to it. Let the Indian Municipalities rise equal to the occasion. It is strange that the Hindu University, which was started with a view to bringing in a renaissance in Hindu cultural expression, has not as yet considered the claim of Indian architecture. Hindu monarchs exist no more. With their passing have also passed away the Universities of Nalanda, Ajanta, Mathura and Madura—where Indian arts were systematically cultivated with other branches of human thought. While there are hundreds of institutions in the British Empire that train students in civil, mining, electrical and mechanical engineering there is not a single school to be found in the world that deals with Indian Architecture. In the absence of any such organization, it is for the Hindu University to save our national arts. Let it do something tangible for the renaissance of Hindu architectural engineering and prove itself really worthy of its name. The Indian Princes have contributed very little to the cause of Indian architecture. It is very unfortunate that no systematic attempt has yet been made by any State, or public institution or private individual for the practical application of our art ideals. The time has come when such neglect must cease, and the State, the University and the public should awake to make Indian Art once again a living factor in the life of our people, in consistency with modern conditions.

In conclusion it may be said that the object of this article is not to criticise any one, but to point out the legitimate claims of Indian Art so long neglected by our people. The present writer is not competent by himself to tackle the complex problems outlined in this

article. He earnestly prays that qualified and thoughtful peoples of all sections should join in deliberating on

this point through the medium of the public press and thereupon arrive at a real solution.

## DOES RITUALISTIC WORK LEAD TO LIBERATION?

(From Shankara's Commentary on the *Brihadâranyaka Upanishad*, III. 3.)

BY SWAMI MADHAVANANDA

Bondage in the form of the *Grahas* and *Atigrahas* (organs and objects) has been described; that which together with its cause binds a man so that he transmigrates, and freed from which he is liberated, is death; and liberation from this is possible, because there is the death of death. The liberated man does not go anywhere; it has been decided that everything about him is gone, leaving only the name, as when a light goes out. Though the bodies and organs of those that transmigrate and those that are going to be liberated (at death) are equally connected with their causes, the bodies and organs of the liberated are for ever discarded, while those of the transmigrating are repeatedly taken up—owing, as has been decided after a discussion, to work; and when that is exhausted, everything is destroyed save only name, and this is liberation. That work is either good or evil; for it has been decided: 'One becomes good through good work, and evil through evil work'; relative existence is due to these. Of these, evil work subjects a man to sufferings through repeated births and deaths in moving and stationary bodies—naturally full of pain—including those of lower animals, spirits and the denizens of hell: all this is as well-known to anybody as the royal road; the *Shruti* here pays attention only to good work, which is in harmony

with the scriptures: 'One becomes good through good work'; and the *Shrutis* and *Smritis* are unanimous on the point that good work alone leads to all that man aspires after. Now liberation is a cherished object with man; so one may think that it too is attainable through work.<sup>1</sup> Moreover as the work is better and better, the result also is so; hence one may presume that a high degree of excellence in the work may lead to liberation; this idea has to be removed. The result of excellent work coupled with meditation is this much only; for work and its result are confined to the manifested universe of name and form. Work has no access to that (liberation) which is not an effect, is eternal, unmanifested, beyond name and form, and devoid of the characteristics of action with its factors and results. And where it has access, it is just the relative world. It is to bring out this idea that the present section is introduced.

Some say: Disinterested work coupled with meditation may produce a different kind of effect, as poison or curd, for instance, may (with the help of charms or sugar).

*Reply*: No, for liberation is not an effect—it is but the destruction of

<sup>1</sup> Scriptural or ritualistic work is meant; so also throughout the following discussion.

bondage, not a created thing. And we have already said that bondage is ignorance, which cannot be destroyed by work, for work can function only in the visible realm. Production, attainment, modification and purification are the functions of work. In other words, work can produce, or bring within reach, or modify, or purify something; it has no other function besides these, since nobody knows about it. And liberation is not one of these; we have already said that it is simply hidden by ignorance.

*Objection:* True. We admit that work alone is of such a nature; but disinterested work coupled with meditation is of a different nature. It is common experience that things known to have a particular property such as poison or curd, display, in combination with special knowledge, charms, or sugar, quite a different property. Why not admit the same about work?

*Reply:* No, for there is no evidence in support. In other words, there is not one evidence—neither perception, nor inference, nor analogy, nor implication, nor scriptural statement to prove that work has any other function but those enumerated above.

*Objection:* Since there is no other result (but liberation), the injunctions (about rites) would otherwise be meaningless; this, to be sure, is a proof. To be explicit: The regular rites must not be supposed to have heaven as the result, on the analogy of the Vishwajit sacrifice.<sup>2</sup> Nor is any specific result mentioned in the Shrutis; all the same they are enjoined. So on the principle of the residuum liberation is understood to be their result, for otherwise people will not care to perform them.

<sup>2</sup> The scriptures enjoin the performance of the Vishwajit sacrifice, but do not mention any specific result of it. Yet there must be some result to induce people to perform it. In all such cases the practice is to consider heaven as that result.

*Reply:* Is it not the analogy of the Vishwajit sacrifice over again, since liberation is supposed to be the result in question? Unless some result, be it liberation or anything else, is presumed, people would not care to perform them; so liberation is presumed to be that result by verbal implication,<sup>3</sup> as in the case of the Vishwajit sacrifice. Such being the case, how do you say that the analogy of the Vishwajit sacrifice will not apply here? You presume a result, and yet deny that it is on the analogy of the Vishwajit sacrifice. This is self-contradiction.

*Objection:* Suppose we say that liberation is not a result at all?

*Reply:* You cannot, for then you will be giving up your proposition. You have stated that work, like poison, curd, etc., can produce a different result. Now if liberation is not at all a result—the effect of work, it will go against your proposition; and if it is the effect of work, you must show where it differs from other results of the kind such as heaven. If, on the other hand, it is not the effect of work, you must explain what you mean by saying that it is the result of the regular rites; and you cannot maintain that there is a difference merely because of the use of two different words, 'effect' and 'result.' If you say that liberation is not a result and yet it is produced by the regular rites, or that it is the 'result' of the regular rites, but not their 'effect,' you will be contradicting yourself, as if you said, 'Fire is cold.'

*Objection:* Suppose we say that it is like knowledge? Just as liberation, although not produced by knowledge, is yet said to be the effect of knowledge, so why not take it to be the effect of work in that sense?

<sup>3</sup> In which by hearing a word we infer some other connected word to complete the sense.

*Reply* : No, for knowledge dispels ignorance. Because knowledge removes the obstruction of ignorance, liberation is metaphorically said to be the effect of knowledge; but work cannot dispel ignorance. And we cannot imagine any other obstruction to liberation but ignorance that can be removed by work; for it is eternal, and identical with the self of the aspirant.

*Objection* : Suppose we say work removes that ignorance?

*Reply* : No, for it is something quite different. Ignorance, which is non-manifestation, is the opposite of knowledge, which is manifestation; but work is not the opposite of ignorance and is therefore entirely different from knowledge. Ignorance, whether it means the want of knowledge, or doubt, or a wrong notion, is always removable by knowledge, but not by work in any of its forms, for there is no contradiction between ignorance and work.

*Objection* : Let us then presume that work has an unseen power of dispelling ignorance.

*Reply* : No; when it is clear that knowledge will dispel ignorance, it is unreasonable to presume such an unseen power in work. As when it is clear that threshing will husk paddy, we do not presume that it will be done without our knowledge by the regular rites like the Agnihotra, similarly we do not attribute the cessation of ignorance to the unseen power of the regular rites; and we have repeatedly said that knowledge and work are contradictory. That kind of knowledge which does not clash with work has been mentioned as leading to the world of the gods, as in the *Shruti* passage, 'Through knowledge (meditation) the world of the gods is attained.' Moreover, if some result must be presumed for the regular rites mentioned in the *Shrutis*, should it be that

which clashes with work, which cannot possibly be the effect of substance, attribute, or action, and over which work is never known to have any power?—or should it be that result over which work is known to have power and which harmonizes with work? If those rites must be presumed to have some result to induce people to perform them, then, since the verbal implication is fulfilled by presuming a result that harmonizes with them, neither liberation, which is eternal, nor the cessation of ignorance that obstructs it, can be supposed to be this result; for the former kind of result would be in keeping with the nature of work, and would be a subject where it is known to function.

*Objection* : We maintain that on the principle of the residuum liberation must be supposed to be this result. To explain : All rites produce those results (heaven, animals, children, etc.). Barring the other kind of result, however, we do not find anything else that can be supposed to be the result of the regular rites; only liberation is left, and it is a result coveted by the knowers of the Vedas. Therefore that must be supposed to be the result in question.

*Reply* : No, for since the individual results of those rites may be infinite in number, you cannot apply the principle of the residuum. No one who is not omniscient can assert that the objects desired by men as the results of their work, or the means of attaining them, or the desires themselves are so many in number; for they have no fixed place, or time, or cause, and are regulated by the kind of result that men seek. Again, as each individual has various desires, the results, as also their means, are necessarily infinite; and because they are infinite, it is impossible for anyone to know exactly how many they are. So, when the exact number of the results and their means is unknown, how can

liberation be proved to be the only remaining item?

*Objection:* But it is the only remaining item outside the results of work as a class. To be explicit: Although the objects desired and their means are infinite, they all alike fall within the category of results of work; but liberation, not being the result of work, would be left out; hence, being the only remaining item, it should be taken to be the result in question.

*Reply:* No, for according to you it is the result of the regular rites, and therefore belongs to the same category as the other results of work; hence it cannot be counted as the residuum. Therefore we must conclude that the verbal implication is fulfilled, since there is another way of solving the problem, *viz.*, by supposing that any one of the functions of production, attainment, modification and purification is the result of the regular rites.

*Objection:* Suppose we say that liberation is one of the four?

*Reply:* No, for being eternal, it cannot be produced, and cannot also be modified; for the same reason, as also not being of the nature of a means, it cannot be purified either; for only a thing that serves as a means can be purified, as the sacrificial vessel or an oblation by the sprinkling of water, and so on. Nor is liberation purified in the sense of being the effect of a process of improvement, as a sacrificial post etc. (carved out of a block of wood and the like).

*Objection:* Then by the principle of the residuum it must be attainable.

*Reply:* Not attainable either, because it is identical with the Self and one.

*Objection:* Since the regular rites differ from other kinds of work, their results too ought to be different.

*Reply:* No; since they are equally

work, why should not their results be similar to those of other kinds of work?

*Objection:* Suppose we say, because different causes operate in the two cases?

*Reply:* No, for the case is analogous to that of the Kshânavati sacrifice, etc. For instance, when the sacrificial fire burns a house, this particular sacrifice is performed; we have also the injunction, 'When a sacrificial vessel is broken, or cracked, a sacrifice should be performed on each occasion'; and in these occasional rites liberation is not supposed to be the result. Similarly the regular rites, not being different from them, on account of their dependence on circumstances—the Shrutis, for instance, enjoin them for life—cannot have liberation as their result. (To give a different illustration :) Light is an auxiliary to everyone's vision of colour; but owls etc. cannot see in light—their eyes differing in this respect from those of others. But because of this difference we do not suppose that their eyes can also perceive taste etc.; for we have no knowledge of any such power on their part. Any peculiarity is admissible only in that respect about which—may be after going far afield<sup>4</sup> in the search—we have certain knowledge.

You spoke of the regular rites producing a different effect like poison, curd, and so forth in connection with special knowledge, charms, sugar, etc. Let them do so; we accept this view, and there is no dispute over this point. In other words, if you maintain that disinterested work coupled with meditation produces a different kind of effect, we do not contest this point; for between two persons, one sacrificing to the gods, and the other sacrificing to the Self, the Shrutis state the superiority of the latter in the following passages: 'One who

<sup>4</sup> From the human kingdom, as in the present case.

sacrifices to the Self is better than one who sacrifices to the gods,' etc., and 'That alone which is performed with the help of meditation (is stronger),' etc. The phrase 'sacrificer to the Self,' used by Manu in connection with the knowledge of the Supreme Self in the stanza, 'Seeing (himself in all and all in himself) he becomes a sacrificer to the Self (and attains independence),' means that simply by his sameness of vision he becomes a sacrificer to the Self.<sup>5</sup> Or the phrase may have been used having regard to the aspirant's former condition. The sacrificer to the Self performs the regular rites for self-purification, as we know from the Shruti text, 'This limb of mine is purified by this (rite)'; similarly the Smritis too in the passage, 'Through the sacrifices relating to conception,' etc., show that the regular rites purify the body and organs. Purified by those rites, the sacrificer to the Self attains the sameness of vision; either in this or in some future life he attains Self-realization. The meaning is that by his sameness of vision he becomes independent. The phrase 'sacrificer to the Self' has been used having regard to his former condition—to show that the regular rites combined with meditation help towards realization.

Moreover passages like, 'Sages are of opinion that the attainment of oneness with Virâj, the Prajâpatis, Yama, Hiranyagarbha and the Unmanifested, is the highest result produced by Sattwa or pure materials (rites coupled with meditation),' and '(They) are merged in the five elements' show the mergence in the elements in addition to attaining the status of the gods. Those who read the latter passage as, '(They) transcend the five elements,' betray a very poor knowledge of the Vedas, and

as such may be left out of account. The passages in question are not to be dismissed as mere eulogy, for the chapter in which they occur treats of the results of work culminating in oneness with Hiranyagarbha, and of Self-knowledge, which is distinct from work, and these correspond exactly to the ritualistic portion (of the Vedas) and the Upanishads respectively. Besides we find that the non-performance of prescribed rites and the doing of forbidden acts result in degradation to the state of stationary objects, or dogs, or hogs, or the like; and we also come across spirit existences like the 'vomit-eaters.'

Moreover, none can think of any prescribed or forbidden acts other than those mentioned in the Shrutis and Smritis, the non-performance or performance, respectively, of which would cause one to become a spirit, a dog, a hog, or a stationary object, or the like—results the existence of which we know from perception or inference; and none denies that these states are the results of past actions. Therefore, just as these lower states—spirit, animal, or stationary existences—are the results of one's non-performance of the prescribed rites or performance of the forbidden acts, similarly we must understand that the higher results culminating in oneness with Hiranyagarbha are as much the results of past actions. Hence the passages in question are not to be taken as mere stories concocted for the sake of eulogy, like 'He cut off his own fat,' 'He cried,' etc.

*Objection :* If those passages are not stories, the subject under discussion (work and its results) also must be so.

*Reply :* Let it be; this much only (the absence of examples to the contrary) does not contradict the reality of the subject under discussion, or invalidate our position. Nor can you say that the positions referred to in the passage,

<sup>5</sup> So it is a tribute to the knowledge of Brahman.

'Virâj, the Prajâpatis' etc., are the results of rites with material ends; for these are stated to produce an equality of status with the gods. Therefore the regular rites and rites like Sarvamedha and horse-sacrifice performed by persons with selfish motives lead to the attainment of oneness with Hiranyagarbha and so on. But in the case of those who perform the regular rites disinterestedly, just for the purification of the mind, they help towards realization. The Smṛiti says, 'This body is made fit for the realization of Brahman (by them).' Because these rites indirectly help those people, they are aids to realization as well; so there is no contradiction. That this is the meaning, we will explain at the end of the story of Janaka in Chapter IV. You cited the examples of poison, curd, etc. (producing altogether different results under special circumstances); they are not open to disputation, being matters of perception and inference. But that<sup>6</sup> which is to be known exclusively from the scriptures, cannot, in the absence of explicit statements to that effect, be imagined to have properties similar to those of poison, curd, etc. Nor are the Shrutis supposed to have authority in matters

which are contradicted by other means of knowledge, as, for instance, if they said, 'Fire is cold and wets things.' If, however, a passage<sup>7</sup> is ascertained<sup>8</sup> to have the meaning given by the Shrutis, then the evidence<sup>9</sup> of the other means of knowledge must be held to be fallacious. For instance, the ignorant think of a fire-fly as fire, or of the sky as a blue surface; these are perceptions no doubt, but when the evidence of the other means of knowledge regarding them has been definitely known to be true, the perceptions of the ignorant, although they are definite experiences, prove to be fallacious. Therefore the authority of the Vedas being inviolable, a Vedic passage must be taken exactly in the sense that it is tested to bear, and not according to the ingenuity of the human mind. The sun does not cease to reveal objects because of the ingenuity of the human mind; similarly the Vedic passages cannot be made to give up their meaning. Therefore it is proved that work does not lead to liberation. Hence the present section is introduced to show that the results of work are within the pale of relative existence.

<sup>6</sup> Ritualistic work combined with meditation.

<sup>7</sup> For example, 'Thou art That.'

<sup>8</sup> By the sixfold test.

<sup>9</sup> Dualistic evidence.

## HINDU SOCIETY, PAST AND PRESENT—II

BY PRAMATHA NATH BOSE, B.Sc. (London)

### I

There are two things which count most for the happiness of the individual as well as of the community and of the nation—health and benevolence. I have in my last article referred

to our recent deterioration of health. Marked diminution, if not disappearance, of benevolence has also become a characteristic feature of our society. Our social atmosphere is being saturated with bitterness, jealousy and hatred. The bonds of benevolence which former-



ly cemented the heterogeneous groups of our society are being loosened so rapidly, that its survival is becoming problematical. There is warfare everywhere—Moslems against Hindus, “Untouchables” against Caste-Hindus, lower against higher castes, heterodox and radical against orthodox and conservative Hindus, etc., etc. The activities of hare-brained windbags and shallow-pated inkslingers have been annually increasing at an accelerated pace. The press and the platform reverberate with the vitriolic vituperations of the various parties into which our society is being divided. And the conflict is not always confined to verbal fusillades, but is also sometimes carried on by fisticuffs, and such missiles as sticks, chairs, etc., and reports of broken limbs, if not also of broken heads, at uproarious public meetings are by no means rare. The joint-family system is yielding to the present-day disruptive influences, and our Bhadrals are gradually ignoring responsibilities beyond the narrow family circle of one’s wife and children. Even so restricted, the home, in some cases, is ceasing to be a haven of peace and affection, as the sons and latterly also daughters are getting terribly out of hand. The tragedy of the situation is that fathers have sometimes to share the evil consequences of the escapades of their children. I see from the papers, that the pension of the father of a young lady who shot the magistrate of her district has been stopped, that a teacher at Ahmedabad has been compelled to pay the fine imposed upon his son for picketing the Imperial Bank, etc., etc.

The causes of this highly regrettable attenuation of the supreme virtue of benevolence\* are not very far to seek.

\*I have tried to show in my *Epochs of Civilisation* that the “Survival of a Civilization” depends mainly upon its development.

In the first place, the fundamental principle of Indian culture, renunciation, is being superseded in New India to a large extent by the basic principle of the modern culture of the West which seeks to secure our well-being through the outer rather than the inner man by multiplying our animal wants and the means to gratify them. This supersession has had very pernicious consequences. It has greatly relaxed the bond which knitted the various sections of our community who revered, if not worshipped, the Tyâgi irrespective of caste and creed. Then again it has enormously added to the cost of our living and, therefore, to the stringency of the struggle for animal existence which fosters greed and selfishness. The quantity of clothing now needed in a household is treble, quadruple or more of what would have been sufficient sixty or seventy years ago. All the members of a family, male and female, infant and adult must be well draped in conformity with Western fashion. Bare legs and bare body would shock the current ideas of decency and æsthetics. Cheap indigenous toys no longer amuse the children of our Bhadrals class. Our young men no longer find pleasure in native games and athletic exercises which cost nothing, but must have football, cricket, tennis, etc., which cost a great deal. Indigenous entertainments and amusements for which the great majority had to pay nothing have been superseded by theatres, cinemas, etc., which everybody must pay for. Conveyances drawn by bullocks and horses are being replaced by far more costly motor cars. Housekeeping in the old style which utilized our indigenous resources to the fullest possible advantage, recognized cooking as one of the most important of feminine accomplishments, and turned out savoury

delicacies and artistic utilities out of inexpensive ingredients is a vanishing art in New India. The palate of the Neo-Indian is becoming more and more insensible to Indian dainties, and must be gratified by various Western dishes, and a variety of tinned and bottled foods. He is giving the go-by to Gur, Hookah, etc., and taking to refined sugar, cigarettes, etc., which are much more expensive. His eyes refuse more and more to be satisfied unless his house is furnished and decorated after the Western fashion, and his grounds laid out with exotic flowers. Simple inexpensive indigenous remedies which were in vogue six or seven decades ago are being replaced by costly medicines, and druggists' shops whose number is legion can hardly keep pace with his ailments and are making deplorable inroads into his purse. The imitation of the style of living of a community immensely richer than ours and with a different physical environment has done us an infinity of harm.

The inordinate bias of New India for the Western form of democracy has also, as I have shown elsewhere\* served to accentuate the unevenness of our struggle for animal existence. The multiplication of Provinces with their Legislative Councils, Ministers, Executive Councillors, High Courts, Universities, etc., have enormously increased the complexity and cost of gubernatorial machinery and landed our people on the verge of bankruptcy. The same bias is largely responsible for the creation of the communal problem. As I have pointed out in my last article it did not exist till the beginning of the present century. In order to win the support of the Maho-

medans, the Indian National Congress in their Lucknow session entered into a pact with them which recognized the principle of communal representation according to their numerical strength. There was thus secured temporary political unity. But permanent national solidarity was sacrificed, and the breach effected between the two communities by the overthrow of Indian culture and, with it, benevolence and other pacific traits of character it developed, was widened. The seed sown by the Lucknow Pact developed into the pact which the Swarajists of Bengal subsequently entered into in their frantic efforts for the maintenance of Hindu-Moslem political unity. It adumbrates the preposterous principle that representation not only on Legislative Bodies and District and Local Boards and Municipalities, but on State appointments also should be proportionate to the numerical strength of the different communities—a principle better calculated to exacerbate intercommunal relations could hardly be conceived. No doubt with Moslem support the Hindu leaders secured some notable victories over Government. But they were of a meteoric character, imposing mainly from a spectacular standpoint. The short-sighted policy of our political leaders has resulted in the extension and intensification of communal antagonism. We do not know of any political alchemy which by satisfying the base impulses of human nature can transform them into the noble ones of self-sacrificing duty and genuine patriotism. The antagonism between Hindus and Moslems has become so acute that very trifling causes sometimes inflame it into riots which occasionally assume the magnitude of miniature civil wars necessitating the intervention of the military for their suppression. The looting, incendiarism and other bar-

\**Swaraj, Cultural and Political, The Economic Aspect of the Montagu-Chelmsford Reform Scheme, and Give the People back their own.*

barities which accompany them have, apart from the animosity fostered by them, served to aggravate our economic depression.

## II

Besides the principle of renunciation referred to above, there was another principle of Indian culture which made for contentment and other pacific traits of character, and that is Karma. The harmony and good feeling which formerly characterized our society were to a great extent attributable to it. That we reap as we sow is a well-known fact. But our people went further. If anyone was denied the coveted good things of the world and could not account for such deprivation by Karma in this life, he attributed it to Karma in past life, and consoled himself with the idea that if he acquired merit in this birth, he would deserve a better fate in the next. A doctrine like this may not inaptly be held to be a superstition. But the Western doctrine of equality which is now permeating New India and which is one of the chief causes of setting the different sections of our community at loggerheads is, as I have shown in my *Present-day Superstitions*, also a superstition, and, I think, a worse superstition. Inequality is one of the fundamental laws of Nature, there is bound to be inequality between individuals, between sexes, between the different sections of a community, and between races. As the mass of the people have always been governed by superstition, it is desirable, in the interests of humanity, to keep to the more beneficent among them; and belief in the effects of Karma in past life which promoted the development of benevolence is more beneficent than belief in the equality-fetish of the West which having material development and sensual enjoyment as its main objective is sapping

the foundation of Hindu society by promoting class conflict. The "loaves and fishes" of office and seats on Legislative Councils are the principal bones of contention among us. Under British Rule, village self-government having been suppressed, and educational and various other national activities having been absorbed by the bureaucracy, multifarious openings have been created in the infinity of services which have sprung up; and the higher castes who are of Aryan blood (much diluted though it may be in many cases) on account of their inherited intellectual superiority have had a preponderant share in them. The Non-Aryans despairing of ousting them in open competition have of late been demanding like the Mahomedans that the services should be manned proportionately to the numerical strength of a class—a demand which despite its apparent absurdity is being countenanced by Government and some of our progressive reformers. Owing to this hankering after and rush for Service, the more resourceful and promising of our agricultural and trading classes (who alone can afford high education) abandon agriculture and trade which on account of their hereditary aptitude they might have improved and in which they would at least have made a secure living to overcrowd the ranks of the impecunious Bhadrakok *umedars* for Service. If there is any really "depressed" class just now, it is they who constitute it, and there is created the paradoxical situation that large numbers from the so-called "depressed" classes are incorporated with it to find themselves really depressed struggling for posts, the wages of which they have by adding to the keenness of competition brought down to figures which would be derogatory to artisans who have not to maintain the genteel appearance of the Bhadrakok

class. No wonder that, owing to their critical economic situation brought about by the causes I have briefly noticed, so many of them are taking to shady ways of living; no wonder that the cult of "Can I kill thee or canst thou kill me," of "each for himself and devil take the hindmost," is permeating our community. I hear people about me talk of India as a nation in making. Alas! to my mind the nation that was, is being dismembered and disintegrated.

I trust from what I have said I have made it clear that the attenuation of that most valuable asset of humanity, benevolence, is mainly attributable to our cultural subjugation. It is her cultural Swaraj that made India on the whole as prosperous as it is possible for a nation to be until the earlier years of British Rule. To my mind, our present-day sufferings are mainly attributable to the overthrow of that Swaraj, and our Neo-Indian leaders are to a great extent responsible for it. That a Western Government would strive its best to propagate their culture goes without saying; but, it is difficult to understand how so many of our leaders

have been so hoodwinked by the meretricious glamour of Western civilization as to aid and abet that. The re-establishment of our cultural Swaraj is our greatest desideratum at the present day. Happily there have sprung up of late various agencies which are working in that direction—the Ramakrishna Mission, the Theosophical Society, the Gurukulas, the Brahmacharya Vidyalayas of Bolpur, Ranchi, etc. The future of India—and I may venture to say, of the whole civilized world—would depend upon whether they will continue to gather strength as they have been doing of late. It is the propagation of ancient culture, which is at present best represented by Indian culture, that can rescue humanity from the morass of greed, selfishness, malevolence and militarism in which it has of late been sinking more and more deeply. The principles which underlie it—renunciation and universal, all-embracing benevolence—are among the eternal verities. They hold good to-day as they did about three thousand years ago when they were formulated and preached in India and China.

## ASPECTS OF SOCIAL AND ECONOMIC THOUGHT IN CONTEMPORARY GERMANY\*

BY PROF. BENOY KUMAR SARKAR

Economic Germany has for some time been passing through a radical transformation such as may be described as a phase of the Second Industrial Revolution. The social structure of the German people is also being profoundly influenced by this industrial transformation. It is certain aspects of this socio-economic reconstruction that have

arrested the attention of Dissinger for a well-documented monograph of some 240 pages (*Das Freigewerkschaftliche Organisationsproblem*). In India, China and other countries where the economic conditions are still "pre-industrial" or rather semi-industrialized the forms of societal organization comprise, as a rule, guilds, castes, rural assemblies, etc., and some of the more primitive types of trade unions. But in Germany as in Great Britain we have

\*A Note on Two Works published by Gustav Fischer Company, Jena.

to deal with altogether new categories or rather highly complicated developments of trade union organizations. The morphology of these latest types of trade union organizations has become the subject of a vast literature to which not only trade union propagandists like contributors to the *Gewerkszeitung* (Trade Union Journal), the *Metallarbeiterzeitung* (Metal Workers' Journal) or the *Betriebsraetezeitung* (Works-Council Review) but also jurists and economists of distinction have made solid contributions.

In a population of some 68 millions nearly 8½ millions of men and women are unionized in Germany, and these unions fall into three classes: (1) those for workers, (2) those for clerks and (3) those for officers. Over 2,000 in every 10,000 Germans are members of unions. Supposing that every member is responsible for three persons in the family including himself we understand that 60% of the entire German nation is directly under the influence of trade union economics and politics. This is the social significance of the Second Industrial Revolution, a situation that is hardly conceivable in India to-day as it was inconceivable in Germany also in Bismarck's early years. Dissinger's treatment is mainly sociological. He is, however, interested in one problem only. The trade unions for working men, comprising, as they do, some six million men and women as members, are very diverse in policy and organization. The largest and most influential of the seven different groups is the *Freigewerkschaftsbund* (Free Trade Union Association), with a membership of 4,866,926 (in 1929). It is in regard to the organization of these trade unions that Dissinger devotes his thesis, which in English may be entitled "The Organization-Problem of the Free Trade Unions."

Economists like Adolf Weber, Herkner and others believe that time has come when the reorganization of the unions should be undertaken on a new basis. They would like to see the unions constituted according to whole industries. As against this view Dissinger takes sides with those who like Tarnow would keep the unions as they are, i.e., based on the principle of single crafts or occupations in certain branches of industry. The controversy has become acute and is but another item in the new foundations of German social philosophy. Naturally, there is no last word on the subject, and Dissinger has tried to do justice to the

claims of the view-point that he rejects. Sooner or later Indian intellectuals as well as labourites and lawyers will have to take a keen interest in such sociological discussions of trade union morphology. Dissinger's work can be used as a guide not only in regard to the varied literature produced by German economists and labour leaders but also as a scientific and dispassionate study on the tactics of labour organization by one who by profession is not a wage-earner but an employer.

We shall now turn our attention to another aspect of German social science. Among the different branches of economic literature in Germany none is stronger than the one on world-economy. In every university,—general, commercial and technical,—world-economy occupies an important position in the list of scientific disciplines. There are also special research institutions consecrated to this subject and of these the one at Kiel in connection with the Economics and Social Science Faculty of the University is perhaps the most well-known. It is as a monograph of this *Institut fuer Weltwirtschaft und Seeverkehr* (Institute for World-Economy and Ocean-Transport), Kiel, that Max Schoenwaldt's book, *Die Wettbewerbslage der vorderindischen Haupt-haefen* (The Chief Ports of India in Regard to Competition) has been published (1928, 12+145 pages).

World-economy in the phase as we know it to-day may be described as to a considerable extent the result of new market conditions created by transportation technique such as have been established, say, between the opening of the Suez Canal in 1869 and that of the Panama Canal in 1915. The analysis of markets and price-systems is therefore the central fact of studies in world-economy. Schoenwaldt's investigation is as descriptive and detailed as possible in regard to the economic geography of the Indian provinces and states, constituting as they do the hinterland of the ports, as well as to the industrial growth, railway expansion and international trade of India. It has been possible for him, therefore, to make out such fine distinctions between the Eastern and the Western ports of India as well as between the "liners" and the "tramps" in Indian overseas trade as are significant in reference to economic values. The question of railway rates has been examined as furnishing the background of the shipping freights. The author has, be-

sides, devoted adequate attention to the Shipping Rings and "deferred rebates." From the standpoint of business organization bearing on the shipping as well as the exports and imports of India the study is quite valuable. The monograph has sought to pose economic India in the perspective of the world's markets but always with an eye to the general economics of shipping,—a

noteworthy achievement. Altogether, this work on Indian ports and harbour industry may be appraised as a fine specimen of Germany's intensive work in the field of international economics such as is possible over there because of the multiplicity of academicians turned out of or employed in the numerous universities and research societies of the country.

## IMPRESSIONS OF RELIGIOUS LIFE IN MAHARASTRA

BY PROF. ABINASH CHANDRA BOSE, M.A.

### TEMPLES

The first thing to catch one's eye as one approaches a village in Maharashtra is its temple, a solid stone building situated, as a rule, at its centre. Its tall spire, with many a graceful coil about it ending in a 'kalasa,' shines in lonely splendour under the blazing sun, or is silhouetted in the fading light of the day against a grey range of hills that may form its background. It is generally a temple of Shiva or Maruti. It has either a Brahmin priest or a 'gurav,' who is a non-Brahmin. It has its own routine of worship. The village people attend it morning and evening, particularly in the evening. The 'mandapa' attached to it is used for religious discourses. At off times it is a free guest-house for all visitors who have no relatives or friends in the village.

There are also temple cities which centre round great ancient temples that are visited throughout the year by pilgrims from different parts of the country. One of the most characteristic of such cities is Kolhapur, the 'Dakshin Kashi' or Benares of the Deccan. The Mahalakshmi (popularly called 'Amba-bai') temple there is about

two thousand years old. It is a huge massive structure of thick black stone, wonderful in its architectural beauty and sculptural decorations. Its spire appears to be a superstructure of a later date, and its wooden Mandap an even later addition. It has a compound around it which is solidly walled except for four 'gopuras' or gates. At the northern gate there hangs a huge bell which rings at stated periods, and streams of worshippers, men and women, especially the latter, flow in from morning till late in the evening. On days of special ceremony thousands crowd in the building, visiting the chief deity Mahalakshmi as well as other minor gods and goddesses. One thing that cannot escape the notice of a Northern Indian observer is the perfect peace prevailing over the whole scene and the sense of freedom with which the womenfolk move about all over the premises. This is due to the fact that there are no 'pandas' here to escort visitors to the shrines, no bolted doors refusing to open till a toll has been paid, no clamorous beggars or hawkers. It is delightful to watch often afternoon batches of earnest-faced women, clad in their coloured saris, resting themselves upon the stone slabs and appearing to be touched by a

solemnity, not unmingled with joy, which they must have been missing in their busy homes.

There is another type of temples situated, not in the centre of cities or villages, but on the finest beauty spots in the country, commanding the lovely view of a valley or a river or something else that thrills the mind of the observer. Picture a waterfall created by a fairly broad river leaping down a precipitous height of two hundred feet, its torrential waters seething, foaming, roaring, and a cloud of smoky spray hanging over them, with a lovely rainbow on its bosom, in which all the seven colours are distinctly visible. What do you imagine to be on either side of it? There are at some distance two cotton mills,—products of modern life. But just overhanging the falls there are two old temples on two sides of the river. I am speaking of the Gokak waterfalls. I sat in one of the temples in one cool evening when the full moon cast a stream of silvery light from the cloudless sky and produced the loveliest rainbow I ever saw over the falls, and I thought, "What sort of man was he who selected this spot for a place of worship?" I told myself that he must have belonged, if not in blood, certainly in spirit, to the race of men who burst into the sublimest lyric utterance at the sight of the fresh dawn beaming across their horizon and left it as the richest of their spiritual legacies to their descendants. Similar was my thought when I visited the Narsoba-wadi temple over a wide stretch of the Krishna and saw the relics of a 'Sandhya math' on Lake Rankala in Kolhapur, meant for people to sit in for their evening prayer while before their eyes the sun set in a blaze of fire amid the western hills and tinted the lake water crimson. The same thought was uppermost in my mind when at the westernmost edge of the

Western Ghats I saw a temple on the highest cliff dedicated to 'Ugawa Devi,' the Goddess of Dawn. The temple overlooks on the east a range of hills with a big lake spreading at its foot, and on the west the wide plains of Konkan stretching to the dimly sparkling Arabian sea. What a dawn must it be to the worshippers in the temple! It is certainly not by chance that such sites have been selected for places of worship.

There are numerous temples situated on the tops of high cliffs and of these the Parwati temple at Poona is the most famous.

Besides the big temples there are innumerable small ones scattered all over this part of the country. In addition to these again there are little shrines by the wayside, consisting of no more than big pieces of stone with the relic of some old sculpture on them and painted in vermillion, which receive the religious attention of passers-by, especially of the peasant class.

Then there are caves, Karla near Poona, and Ajanta and Ellora at some distance, in the Nizam's territory, which were famous Buddhist monasteries, and others, big and small, including Elephanta caves in an island off the coast of Bombay, which were chiefly Hindu spiritual resorts.

Besides public places of worship, every house has its 'deva-ghar,' 'abode of God,' where members of the family worship their God. The mistress of the house places part of the food she has cooked as an offering to the God.

#### RELIGIOUS BELIEFS AND PRACTICES

The most advanced section of the people—the Brahmins—are as a rule followers of the Jnana-marga and their outlook is essentially, often exclusively, intellectual. They subscribe to the

Vedanta philosophy as interpreted by Shankaracharya; that is to say, they are out and out Adwaitists. Amongst them the Shastri or Pandit class, well versed in Sanskrit and Vedanta, contains fine specimens of physical and intellectual vigour. There is a touch of heroism in their stern orthodoxy and plain living. But their Adwaitism is only a matter of theoretical opinion; it has little or no bearing upon practical life. They profess Vedanta as an intellectual creed, in practice they follow tradition (Smriti) and the picturesque religion of the Puranas.

The legend of the Puranas has been well supplemented by religious folk-lore (chiefly told in the month of Shravan), which comes closer than anything else to the heart of the people. All these tales have their invariable venue at the imaginary city of Atpat where gods appear before poor little daughters-in-law in the disguise of beggars, and being pleased with their kind treatment, bless them with great fortune, and where, through divine grace, the dead are restored to life, and the lost return to the relatives who had been missing them sorely. Shiva and Parvati are the most popular divinities figuring in these stories and many are the sacred days dedicated to them and spent in fasting and worship. Their son Ganesh has a special day to himself, and is worshipped in every home, being most popular with the children.

The masses have Maruti as their patron deity. He is to them not simply a devotee of Rama, as in Northern India, but one who has made himself immortal through Brahmacharya and possesses great powers of beneficence. (He was one of the world's earliest volunteers).

There are the usual Hindu religious ceremonies spread all over the year. But besides these there are some that

are special to Maharashtra. One of them is 'Shilangan,' performed on the Dussera day. In a small enclosure in an open space a large amount of a particular kind of leaves is heaped and they are for the time being supposed to be gold. After a Puja is performed, the ruler of the state (if it is the capital of an Indian state), or the headman (if it is a village), enters the enclosure and partakes of the 'gold.' Then there follows a scramble for the leaves in the course of which the 'gold' is looted. Keen is the energy of every young Maratha to loot the 'gold.' Then every one returns home and makes solemn obeisance to the superiors, offering a quantity of the 'gold' to each.

Another ceremony of a social type, performed by all classes of people on the Paush (Makar) *Sankranti* day, is the exchange of 'til-guds' (sesame and treacle, i.e., sweets) among friends and relatives by men and women alike. One can see on that day knots of gaily dressed people on their round of visits, distributing the 'til-gud' with the words: "Til-gud ghyeya ani god bola" (Take til-gud and speak sweetly).

There is another socio-religious ceremony, observed by women, called "Halad-kunkum." The 'fortunate' (Saubhagyavati) women, i.e., women who have got their husbands, and maidens monopolize it. They come in hundreds to the temple to offer 'halad-kunkum' (turmeric and vermilion) to Lakshmi; after this has been done friends and relatives paint each other's forehead with particles of the bright stuff. This is followed by parties at home in which the foreheads of the guests are similarly marked, as an expression of the wish that the fortunate state should, by divine grace, continue.

The masses of the people are more demonstrative and boisterous in the celebration of religious festivals. Some-



times one can see a long procession of bullock carts decorated with green leaves followed by athletic men dancing vigorously to the accompaniment of iron cymbals and women carrying brass plates on their heads on which cocoanuts, grass-blades, leaves, flowers and smoking sandal sticks present a picturesque view. One knows on inquiry that the people are proceeding to a temple to offer the special worship of the season. Not seldom will there be in the midst of the procession a woman in a trance dancing rhythmically to the tune of tomtoms beaten by some male folk and it will not be till she has reached the temple and danced to exhaustion that she will return to the normal level of consciousness.

Ceremonial bathing in the rivers is a very popular part of religious ritual, and there are picturesque ghats in different parts of the Krishna, the Godavari, and even smaller rivers like the Panchaganga. There is a lovely little spot at the source of the Panchaganga, at a distance of four miles from Kolhapur, where the two streams that make up the river meet. It is called Prayag by the local people, and for the whole month of Magha bathing at the ghat goes on. As the period is long, there is no hurry and bustle, and the little pilgrimage becomes particularly graceful. Families consisting of men, women and children drive to the spot generally in their own carts and spend a whole day there, bathing in the river, offering their worship in the small temple standing on the spot, and having a family picnic afterwards. A stranger, chancing on the scene of a cool morning, will exclaim :

“What little town by river or seashore  
Or mountain-built with peaceful citadel,  
Is emptied of this folk, this pious  
morn ?”

The little town that the poet imagined

in ancient Greece, does, perhaps by some racial affinity, actually exist in modern India, and sends, during a whole month, most of its men, women, and children to observe a ‘pious morn’ on a smooth grassy plot, at the foot of the hills, and under a wide blue sky.

#### RELIGIOUS SECTS AND ORDERS

The cult of the Smritis and Puranas, adapted to local custom, is, as in the rest of India, the religion of the masses amongst Hindus. A very interesting kind of religious propaganda is carried on by an order of people called Hardasas. They are lecturers as well as singers, (the functions being often very pleasantly combined). The dry ideas of religion are enlivened by legendary and historical anecdotes, not to speak of the additional grace of music. It is notable that their audiences include a large proportion of women.

Vaishnavism, worship of Vishnu as the Supreme Deity, is, strictly speaking, a philosophical cult, in strong opposition to Shaivism. But the old animosities are now forgotten. A very remarkable attempt to unify the three contending members of Hindu trinity into one subject of worship is illustrated by the cult of Shri Datta, a divinity with three heads and six arms but two feet. In him are primarily combined Brahmá, Vishnu, and Shiva; but secondarily, three different sages believed to be their incarnations. There are three important shrines of this god. The *Gurucharita*, containing an account of the three different incarnations, is the scripture of the votaries.

The Bhakti cult is associated with the great saints of Maharastra,—Namdev, Tukaram and others. It has its religious metropolis at Pandharpur, and its subject of worship is Vithala or Vithoba, more familiarly spoken of as Pandhari-

nath or Pandurang, whom Namdev and Tukaram celebrated in his Abhangas (hymns), and who still evokes the lyrical fervour of the masses. Pandharpur is visited by millions of people during the special religious fairs.

Ramdas, the Guru of Shivaji, founded a religious order which played a very important part in Maratha history. But the Ramdasi sect does not seem to be active nowadays.

The female sect of 'jogatins' or Devadasis, who generally sing the praises of Devi Ellama, while begging from door to door, carry considerable influence with the peasant class, but are considered as social Pariahs by the higher castes. In one sense the 'jogatin' represents the apogee of female liberty and free love, for having been dedicated to her god, she is absolutely free to move where she lists and live how she likes. But really she is a miserable creature, and the task of her reclamation is the more difficult, because her order formally includes the whole of Hindu demimonde.

The Lingayats, more numerous in the further south, are a Shaiva sect. Its members carry the 'lingam' in a case hung from their neck. It was once a proselytizing body, and must have done a good deal to level up the caste distinctions, or rather to raise the lower castes, for its converts mostly belong to the agricultural class.

It will be seen from what I have said above that the religion of the masses in Maharashtra, as everywhere else, is anthropomorphic. But their anthropomorphism has been rendered graceful by tender human touches. Shiva and Parvati are ideal parents, and like the Greek divinities, they are not without human failings. Vithoba performs many miracles, but the greatest of his miracles is that he has unlocked the emotional springs in the hearts of

millions. Again, the religion of these people, like every form of Aryan religion, does not contemplate the spiritual as distinct from the aesthetic and the ethic. They have mixed up with what they believe to be ultimate realities their sense of the beauty of form and colour, and of the beneficent tendencies in life.

Looked a little below the surface, their anthropomorphic creed is found to be easily resolving itself into pantheism. And this pantheism has saved the anthropomorphism from spiritual snobbery. Nothing is more revolting to the spirit of man than monotheistic anthropomorphism. When a man believes that there is a single divine Person ruling the whole universe and that he and his co-religionists alone are His chosen people, and the rest have no standing with Him, he loses all his innate sense of justice and neighbourliness and, what is worse, loses his sense of humour and becomes a fanatic. Whereas people who know that the gods they worship and others that their neighbours worship are manifestations of a divine something pervading the whole universe, become tolerant and liberal-minded. The God of the monotheistic anthropomorphist is something that has been superimposed, forced on his will and thought and feeling, often in spite of himself; the God of the pantheist *cum* anthropomorphist is one out of many that he has chosen; He is therefore a symbol of his mental texture, of his spiritual temper, and of ultimate hopes and aspirations; He is an expression of his spiritual personality. Worship according to the former creed is duty, discipline; worship according to the latter is self-expression, art.

#### CASTES AND COMMUNITIES

The Maharastrian may be liberal in his religious attitude, but he is unaccom-

modating in his social life. The society is made up of castes more rigidly divided than in the north.

The castes in Maharastra are partly based on race, but chiefly on occupation. There is a good deal of caste exclusiveness due principally to two factors; food and social habits. There are three main strata in the society composed of Brahmins, who (excepting a certain section) are strictly vegetarian, intermediate non-Brahmin classes who (except Jains and Lingayats) eat animal food, and many of whom practise divorce and remarriage of widows and divorced wives, which are anathema to the Brahmin; and the 'untouchables' who eat carrion or otherwise handle it. There are sub-castes among the 'untouchables' as well as among the Brahmins, who are again exclusive of one another. But the injustice to the 'untouchable' classes lies in this that they are segregated from the rest of the community. (Each sub-caste, again, out of its choice, lives segregated from the others.) One evil does not justify another, but members of the higher untouchable classes often give as much offence to those of the lower ones as caste Hindus give to the former. All things considered, untouchability in Maharastra, though less rigorous than in South India, is a stigma on society and should be put an end to as soon as possible. But it is curious to note that the chief complaint of the 'untouchable' classes to-day, especially of the Dhors and Chamars (tanners and shoe-makers) who are the most numerous, is not so much against the existing social conditions as against the economic ones. In the strictly Hindu social order, in spite of their social privations, they were enjoying uncontested monopolies of their respective trades (and they are important ones), but now competition from Moslems at home, and foreigners

abroad, is laying them low. The tanner community is in a particularly miserable condition. With their simple methods of treating hides, the Dhors could not stand the competition of the modern scientific tanner; and from being prosperous manufacturers, they have now been reduced to the state of labourers in other peoples' factories. So it will be seen that religion alone is not responsible for the sufferings of the so-called untouchables.

Barring the Catholics who mostly hail from Goa, and a few Syrian Christians, the bulk of the Indian Christian community of Maharastra is composed of converts from these 'untouchable' classes. Of these one caste, the Mahars, whose hereditary occupation is wood-cutting, (a not very prosperous line of work especially in these days of coal and electricity), supplies a large proportion of converts. The chief centre of evangelistic activity is the famine tract of the Deccan—the Ahmednagar district. It has surprised some to find that a good many of the 'untouchable' converts should be going back to Hinduism and untouchability with the help of Arya Samajist and other Hindu missionaries, and that the zeal of these latter people should have to be kept in check, even by American missionaries, by invoking the power of the British Government, where it is possible.

The Moslems form a small minority community in Maharastra, and cannot be distinguished from Hindus except when they wear the fez. Hindus pay respects to the shrines of Moslem saints ('dargas') and sections of the Hindu community take an important part in the Mohurram festival. It may be noted that generally a Moslem may draw water out of a caste Hindu's well, whereas an 'untouchable' Hindu cannot do so. The Moslems speak among themselves a form of broken Urdu, and as a

rule, do not take pains to master the language of the land. As a result they have no perfect medium of expression. There is proselytizing activity among them, but their conversion is purely ritualistic, there being no programme of intellectual, moral, or spiritual upliftment. Their converts, therefore, seldom rise above their original social status.

### CONCLUSION

The Maharastrian is intellectual by temperament, and his conservatism and the caste system with its economic advantages, have stood as bulwarks against invasions on his beliefs or practices. The society of Maharashtra does not bear on its body any marks of a religious revolution. There has been no mass movement either towards Neo-Vaishnavism (as it was in Gujerat, U.P. and Bengal in the middle ages of India), or towards Islam (as in the eighteenth century Bengal), or towards Christianity (as in Madras in recent times). Even the intelligentsia has not shown any signs of revolt, under the influence of Western culture, against Orientalism in religion (as illustrated by the Brahmo Samaj movement in Bengal). Nor is there, again, any concerted opposition to Occidentalism (as illustrated, for example, by sections of

the Arya Samaj). The level-headed Deccani holds fast to his tradition, the pooled experience of untold generations, and adds to it what he can. As, not very far back in history, his religion was the national religion of an independent state,—why, a great empire (Maharashtra),—he has reason to be particularly proud of it. Is it not the religion for the preservation of which Shivaji fought a lifelong battle and which Sambhuji contemptuously refused to forsake with the result that he was cruelly done to death?

So the Hindu religion is firmly rooted in the soil of Maharashtra and is a living religion in the true sense of the term. New temples are being raised year after year, and new philosophies built up on the foundation of the old by the thinkers of to-day. As it has no articles of faith, there is nothing to check the growth of new ideas in accordance with the spirit of the times.

But it has its limitations. The foundation is solid, but the whole house does not stand on this foundation. The apathy of the higher castes towards the misery of the backward communities is very much to be regretted. Life in Maharashtra is too much individualistic and religion is too much of a personal concern. It needs to be enriched by the ideals of unity, love and service.

## SRI RAMAKRISHNA AND ST. FRANCIS OF ASSISI

*(Differences and Points of Unity)*

BY SISTER DEVAMATA

Saviours of men, as they come one by one, are reiterative. By an inevitable law, they bring the same message; because they deal with fundamentals

only, and ultimate Truth can have no variance. Each Saviour takes birth, however, to meet the need of a special time and a special people. To create a

point of contact, he must shape his manifestation to harmonize with the tradition, culture and ideals of that people and time. It is in these secondary expressions of character and life that we find certain divergences. So was it with Sri Ramakrishna and St. Francis of Assisi. On a few minor points of doctrine their outlook differed. Sin was one of these. Sri Ramakrishna could not hear the word. He believed that to call a man a sinner was to make him one. Once he closed the Bible and refused to read any more because it said so much about sin. To him all men were inherently perfect; they were "children of immortal bliss."

St. Francis, on the contrary, had a vivid belief in sin. His fervent feeling for the Passion of Christ was proof of it. Redemption is necessary only when man has sinned. He never signed his name that he did not add the word "sinner." He preached constantly of sin and repentance and he inflicted on himself the harshest penances. Then with characteristic Italian rebound he would say to a Brother: "Why dost thou show outwardly the grief and sadness of thy sins? Let thy sadness be between God and thee, and pray Him of His mercy He spare thee and give back to thy soul the wholesome joy of which it is deprived because of thy sin."

Like sin, the devil was very real to St. Francis. He fought fierce battles with him and with his demons. On the night when he received the Christ-wounds in his hands and feet, he strove with a demonic being almost to his undoing. It was Buddha's struggle against Mara, Jesus' agony in the Garden of Olives, lived over again. Francis had retired to the furthestmost fastness of the hermitage on Mount Alverna, where he had kept a forty days' fast. All night he fought against

the powers of darkness and in the early dawn a celestial being appeared to him and gave him the *stigmata*. In the burning fervour of his devotion for Jesus, he had cried out to be crucified with Him and his prayer had been answered.

Sri Ramakrishna did not deny the existence of demonic creatures such as assailed St. Francis that night on Mount Alverna; but he declared that the real danger to man lay in his own ego,—his sense of "me and mine." That was the real tempter, the real devil. It trapped man through his vanity, his pride, his love of learning. Once he told a disciple to throw all his books into the Ganges because he saw the boy was allowing study to take the place of prayer. At another time he sent a disciple, who was a rabid vegetarian, to the bazar to buy a piece of raw meat and the boy was forced to carry it home with the juice running down over his clean white Dhoti. Yet Sri Ramakrishna was not a harsh disciplinarian. Rather was he lenient and tender in his manner of training. He might rouse his disciples from their sleep in the middle of the night and make them sit on their mats in meditation, but when they had finished he would say to them: "If you will practise one-sixteenth part of what I have practised, you will reach the goal."

St. Francis was much more drastic in his discipline. He put his followers to the severest tests of obedience, humility, and poverty. Brother Rufino came into the Order from one of the noblest families of Assisi. He was highly sensitive to ridicule and was waging war within himself against pride. St. Francis, knowing this, told him one day to take off his habit and, clothed in nothing but his under-breeches, to walk through the streets of Assisi to a certain church, enter the

pulpit and begin to preach. Brother Rufino obeyed without a word. Scarcely had he gone when Francis began to reproach himself bitterly. With eager hands he tore off his own habit and in underbreeches started up the street after Brother Rufino. The faithful Brother Leo followed with both habits over his arm. Francis found Brother Rufino in the pulpit making a faltering attempt at preaching to a mocking crowd. Francis mounted the pulpit with him and the jeers grew louder. He began to speak. A spell fell on the crowd, laughter died away, awed silence took its place. When they left the church, clothed by Brother Leo, they were followed by a multitude in prayer. The magic of Francis' words had turned their mood.

Though a strict disciplinarian, St. Francis had in reality the tenderest mother-heart. It was easier for him to forgive than to rebuke or punish. If he did punish, always he laid a severer punishment on himself. Thomas of Celano, a writer and scholar of eminence who joined the Franciscan Order during the lifetime of St. Francis, writes thus of him: "The blessed Francis was of an exquisite nobility of heart and full of discernment; with the greatest care he rendered to each one what was due him, with wisdom considering in each case the degree of their dignities." This extract from a letter, written by him to a Brother in the Order, also reveals his real nature: "Let this be to thee for a command from the Lord and from me. Love those that hinder thee or even beat thee with stripes. . . . By this shall I know that thou lovest God and me His servant and thine,—that there be no Brother in all the world, let him sin as deeply as he may, who shall go away from before thy face without thy mercy . . . and if a thousand times he appear be-

fore thee, love him more than thou lovest me, so mayest thou draw him to love God. . . . If any Brother fall into mortal sin, let none of the Brothers, who know him to have sinned, cause him shame or reproach him; but rather let them have great pity on him and keep very secret his sin; for the hale need no physician, but they that are sick."

Love of man and love of Nature Sri Ramakrishna and St. Francis had strongly in common. Both felt the pulse-throb of every living and of every growing thing as their own. Sri Ramakrishna would give a cry of pain if he saw a ruthless hand break a twig from a tree or walk with heavy tread over tender grass. St. Francis preached to the birds with as much ardour of feeling as from the pulpit of a crowded church; and as he preached, they flitted round him, lighting on his head and shoulders and hands. Once when he was speaking in the open, birds flew about him in such numbers and chirped so loudly that people complained they could not hear him. St. Francis spoke to the birds saying: "It is my turn to speak, little sister swallows; hearken to the word of God; keep silent and be very quiet until I have finished." It is told that they hearkened and did not chirp again until the sermon was ended. A cat with her kittens took refuge in Sri Ramakrishna's room at the Temple of Dakshineswar and settled herself on the foot of the bed. Sri Ramakrishna gave the little family shelter for several days; then fearing that the mother-cat was not getting proper food, he asked a householder disciple to take them. After that, whenever he saw the disciple he would ask eagerly how they were doing, and say: "Remember, they took refuge with me. You must care for them as you would care for me."

There was nothing in all Nature with which Sri Ramakrishna and St. Francis did not claim kinship. St. Francis called air, fire, water, trees, plants, moon and stars, wolves and preying beasts his brothers and sisters and addressed them as such. He often talked to "Brother Fire" and held it sacred—so much so that when his own habit caught fire he hesitated to have it put out lest he offend his brother. He wrote a "Canticle to Brother Sun," and when his disciples chanted it at his bedside as his earth-day was nearing its close, he added two verses to "Sister Death."

The beauty and bounty of creation were riches enough for Sri Ramakrishna, as they were for St. Francis. To both money was merely a hindrance on the way. They shrank from the very touch of it. One of Sri Ramakrishna's disciples told me that even when Sri Ramakrishna was in sound sleep, if a coin was held against his body, the body would recoil. One day when he was walking in the temple garden he saw an especially fine mango and thought he would take it back to his room and eat it later, but his hand refused to pick it. His system rebelled against hoarding—even a mango. At another time a prosperous merchant brought him a large sum of money tied up in a pillow-case. "What shall I do with it?" Sri Ramakrishna asked, and courteously told him to give it to another.

Voluntary poverty was the dominant

note of St. Francis' religious life also. When Bernardo and another Brother had joined him, they felt the need of a definite Rule to live by, so they went to the Church of St. Nicholas, heard mass, then opened the Bible. Three times it opened to this passage: "If thou wilt be perfect, go and sell all thou hast and give to the poor. . . . And he (Jesus) sent them to preach the kingdom of God and to heal the sick. And he said unto them, Take nothing for your journey, nor staves nor script, neither bread, neither money, neither have two coats apiece." That became the first Rule of the Order, and in the early days of the Brotherhood it was obeyed to the letter. Records of the time tell us of two of the Brothers who were sent by St. Francis to preach in Florence. They reached the city in a chilling wind with no coat or cloak to cover them, and were granted the shelter of an open veranda; but the cold was too biting; they could not sleep, so they took refuge in a church and spent the night in prayer. A gentleman, seeing them there in the morning and observing their haggard hungry look, offered them money. They refused it. "You seem poor," he exclaimed, "yet you refuse money?" "We are poor by choice," one of them replied. "We had money, but we gave it away." This was the spirit of St. Francis. It was quite as saliently the spirit of Sri Ramakrishna. Poverty was to them a glory and they lent glory to poverty.

---

# THE NEW FETISH OF SEX EQUALITY

BY DR. DHIRENDRA NATH ROY, PH.D.

## I

There is something, so we are told, called the spirit of the age. It is as universal as the Miss Universe in our modern beauty contest. Both are supported by statistics and hence unquestionable, for statistics is modern science. Both are equally idealistic because inspiring to the crowd. And the inspiration is temporal because that is what they mean. •

But the spirit of the age is no less man-made than the beauty of Miss Universe. A good many ideas like the self-conscious beauties seek universal recognition to become the spirit of the age and their success or failure depends upon the strength of the circumstances just as the chance of the ordinary beauty or extraordinary ugliness to become • Miss Universe depends upon the power and abilities of the recruiting favourites. Somewhere at a particular time what we call the spirit of the age is first conceived merely as an idea and then reared into a spirit by favourable circumstances. These, being human circumstances, are not quite strange to any people on this earth. They exist in a certain degree or other almost everywhere. So the little spirit as soon as it assumes some power through certain circumstances around it, seeks to push its horizon by means of advertisement which gives it some importance where it has none at all. But that importance goes without recognition everywhere outside till the advertised spirit succeeds in stirring up or even creating, if necessary, similar circumstances. Psychology of persuasion assures us that a

persistent coddling of such circumstances on the part of the spirit may serve the purpose. So it seeks to give undue importance and repeated indulgence to those that were either no circumstances or circumstances visibly insignificant. These in their turn become active with the motive to install the spirit at any cost. If they can become sufficiently impressive, popular feeling slowly begins to take their side, and then it is quite a risk on the part of any thoughtful individual to voice something different. For, there is the spirit of the age, a frowning freak of the mob.

## II

Sex equality is a modern idea, more modern than the idea of equality. Not that either of them was unknown in olden days, but it has acquired a new importance in our time. The former follows from the latter as a logical deduction. Hence, it has to wait till the idea of equality has somewhat established its authority.

The idea of equality does not so readily interest those people whose conceptions of human relationships are preponderantly moral rather than political. This is why the people of most Oriental countries have been slow to give any importance to this idea in their mutual relationships. Even the exaggerated tyranny of the Indian caste system could not prepare the soil for the origin or for the exuberant growth of the idea. Injustice there has been much in the caste relationships, but it has not been justified by any principles upon which the Indian society is built. Where caste



is based upon politics as it is in Europe or upon plutocracy as in America, injustice seeks its preemptory justification in the very foundation of society. But all injustice is unjustifiable where caste is based upon the principle of mutual obligation, where no particular section of society can stand alone. This principle has a direct reference to man's sense of mutual appreciation. Where there is mutual appreciation there is no caste humiliation. Inequality without humiliation is meaningless. And the question of equality does not arise where there is no inequality.

But equality as an inspiring idea appears in places where the interests of one class are used by another like the limbs of Epictetus, where human relationships are defined by Hobbes and governed by Machiavelli. It becomes the ideal cry in a country where men live by cruel comparison; where inequality is an artificial imposition, a conscious humiliation, and a justified oppression. It flourishes in a country where a man's position is determined by his external possessions and not by his inward virtues. It goads people into action where self-criticism and self-control are unknown and the golden principle is meant exclusively for others. If equality has become almost the spirit of the age, it is because the French Revolution was too local to be an effective argument for the lords-superior in other lands and for the people of one land enforcing lordolatry over the people of another.

Sex equality as an idea has acquired its first impetus from the growth of the spirit of equality and has been sustained in the West by the peculiar relationships of the two sexes based upon the principle of rights. Society in the West being an institution more political than moral has made human relationship a mere matter of contract. As Western

men and women are both human, they have been used to applying this principle of human relationships among the individuals of the same sex as well as between the opposite sexes. But here politics seems to have been pushed rather too far. It is conceivable that man in society stands in relation to man on a contractual basis to avoid mutual aggression and guarantee mutual security, although it smacks somewhat of a crude life and not of a high civilization. But it seems highly improbable that man stands in relation to woman on the same basis. Man and woman do not meet as equals to discuss their rights, they are drawn together by a natural urge which civilization has sought to refine into a higher sentiment—call it love, if you please.

Each sex is incomplete without the other, each needs the other to make up a social unit. Nature has built them complementary. It is not a question of 'if you do that to me, I do this to you,' . . . it is not a question at all, for the two must come together, if or no if. And the two come together not as two individuals but as two necessary parts of one irresistible whole. If the one cannot help being together with the other, it is futile, if not absurd on the part of one to talk of equality or inequality to the other. It only aggravates the situation and holds down the natural impulse of man and woman from being refined and sublimated.

Why should there arise any question of equality or inequality of the two sexes when the two are complementary, when the one supplies the inevitable needs of the other? The union of the two is a necessary condition of society. It is, therefore, proper on the part of a healthy society to see that this union is real. But there is no real union where both are self-conscious individuals unwilling to be merged into one.

Real union means self-forgetfulness. This can be possible only when one's centre of thought is the other. That one can entirely forget oneself in the other is proved even by the brute union of the two from natural urge however temporary. When this natural urge is sublimated into an enduring love by civilization the permanent shifting of the centre of thought from one's own self to the beloved becomes also natural. Then the two think of their respective duties and not rights. Then there is no time to think of one's own self, for that is drowned in the thoughts of the other. A truly civilized society is based upon the principle of duties because that is enjoined by love and love alone can truly unite. Society is a mere make-shift where the sense of rights prevails over that of duties, where politics displaces morality.

### III

Enough of this idealism, one may say, come to the world of facts and see what is happening there. Woman has been always unjustly treated, always oppressed by man. She has been always a victim of man's selfishness. Man has invented religion to call her evil, framed up law and politics to make her more helpless and fostered a double standard of morality to render her life harder than his. Where the relation between man and woman has been one of the oppressor and the oppressed, it is proper in the name of justice that the latter's rights be recognized and protected.

All these unfortunately may be true, though true somewhere and sometimes and not everywhere and always. It is mere exaggeration of circumstances to consider them to be present everywhere and always. Besides, examples of woman being oppressive to man are also not very rare. It is man's

sympathy for the weaker sex that causes him to keep silent over it. There have been lapses on both sides, probably with man's side much heavier. This is because man is physically stronger. He takes advantage of it and becomes violent when love has not yet chastened his crude feelings and checked his crass desires which constantly demand satisfaction. The comparatively harder struggle for existence affords him less opportunity to become soft. Yet he has willingly made his struggle harder by giving shelter to a woman, by making her life his care, his pleasant responsibility. This means that he does not mean oppression if he can help and if she can help him. Yes, man as man does not mean oppression to woman. Then some other man would not have brought it out to the world and we know it is man who is first to raise his protest against injustice to woman. Had it not been for man, any news about it would have died out where it arose, for it is difficult to think that the oppressed women could ever combine to make the news of their sufferings audible, and even if they could they would not, for women by nature cannot combine at their own initiative. It is, therefore, not a case of man against woman, but a case of some men against some women, just as it is also a case of some women against some men. As for religion which is the invention of man, it is doubtful if the essentials of any religion show any unfairness to woman. Religion deals with soul and soul is universally regarded as sexless. If there is something called double standard of morality, it is probably because woman's moral lapses threaten the family institution more than man's. Besides, woman's shelter is man while man is his own shelter. These double responsibilities mean double difficulties for him and hence certain considerations

for his weaknesses. Law and politics appear to be unfair to woman because they emphasize individualism in both sexes and see man's rights separately from woman's.

It is, nevertheless, true that man has been more oppressive than woman. How and why, we have already seen. But it is doubtful, if a proper solution of the problem can be found in legal sanction or political concession. It may

make things worse—the rift may be gradually widened, till family becomes an impossible institution and along with it the various other social institutions including society itself. True society cannot exist on the basis of political principles. The remedy, therefore, has to be sought on a moral plane where the idea of equality or inequality does not seem relevant in the relation between man and woman.

## APAROKSHANUBHUTI

BY SWAMI VIMUKTANANDA

विषयेभ्यः परावृत्तिः परमोपरतिर्हि सा ।

सहनं सर्वदुःखानां तितिक्षा सा शुभा मता ॥ ७ ॥

विषयेभ्यः From objects (of senses) परावृत्तिः turning away सा that हि verily परमा the highest उपरतिः *Uparati* (indifference) सर्वदुःखानां of all sorrow or pain सहनं endurance सा that शुभा real तितिक्षा forbearance मता is known.

7. Turning completely away from all sense-objects is the height of *Uparati*<sup>1</sup> and patient endurance of all sorrow or pain is known as real *Titiksha*.

<sup>1</sup> *Uparati*—Apparently *Uparati* differs very little from *Sama* and *Dama*, but really there is a difference. While practising *Sama* and *Dama* there is an effort to restrain the mind's outgoing propensities. But in *Uparati* the equipoise of the mind becomes spontaneous and there is no further effort to gain it.

निगमाचार्यवाक्येषु भक्तिः श्रद्धेति विश्रुता ।

चित्तेकाग्र्यं तु सलक्ष्ये समाधानमिति स्मृतम् ॥ ८ ॥

निगमाचार्यवाक्येषु In the words of the Vedas and the teachers भक्तिः faith श्रद्धेति as *Shraddha* विश्रुता is known तु and सलक्ष्ये on the only object *Sat* चित्तेकाग्र्यं concentration of the mind समाधानमिति as *Samadhanam* (deep meditation) अतः is regarded.

8. Implicit faith in the words of the Vedas and the teachers (who interpret them) is known as *Shraddha*, and concentration of the mind on the only object *Sat* (i.e., Brahman) is regarded as *Samadhanam*.

संसारबंधनिर्मुक्तिः कथं मे स्यात् कदा विधे ।

इति या सुद्धा बुद्धिर्वक्य्या सा मुमुक्षुता ॥ ९ ॥

विधि O Lord कदा when कथं how मे my संसारबंधनिर्मुक्तिः the final liberation from the bonds of the world (i.e., births and deaths) सात् will be इति या such सुदृढा strong बुद्धिः desire सा that मुमुक्षुता Mumukshuta (yearning for final liberation) वक्तव्या is called.

9. When and how shall I, O Lord, be free from the bonds of this world (i.e., births and deaths)—such a burning desire is called *Mumukshuta*.<sup>1</sup>

<sup>1</sup> *Mumukshuta*—This is the fourth *Sadhana*. With this the student becomes fit to make an enquiry into the highest Truth, i.e., Brahman.

It is now an accepted principle even in the scientific world that a student in search of knowledge should free himself from all his predispositions and keep an open and unbiased mind ready to receive whatever is true. Four *Sadhanas* herein inculcated is nothing but a course of discipline to attain to such a state of mind.

उक्तसाधनयुक्तेन विचारः पुरुषेण हि ।

कर्तव्यो ज्ञानसिद्ध्यर्थमात्मनः शुभमिच्छता ॥ १० ॥

उक्तसाधनयुक्तेन In possession of the said qualifications (as means to Knowledge) चात्मनः of one's own शुभमिच्छता desiring good पुरुषेण by a person हि only ज्ञानसिद्ध्यर्थे with a view to attain Knowledge विचारः constant reflection कर्तव्यः should be adopted.

10. Only that person who is in possession of the said qualifications (as means to Knowledge) should constantly reflect<sup>1</sup> with a view to attaining Knowledge leading to his own good.<sup>2</sup>

<sup>1</sup> *Should constantly reflect*—After a person has attained the tranquillity of the mind through *Sadhanas*, he should strive hard to maintain this tranquillity to the end by constantly reflecting on the evanescent nature of this world and withal dwelling on the highest Truth till he becomes one with It and thus realizes, the *non-dual*.

<sup>2</sup> *Good*—The highest good, i.e., liberation from the bondage of ignorance.

नोत्पद्यते विना ज्ञानं विचारेणान्यसाधनैः ।

यथा पदार्थभानं हि प्रकाशेन विना क्वचित् ॥ ११ ॥

विचारेण विना Without an enquiry (into the Truth) ज्ञान Knowledge न नोत्पद्यते is produced यथाहि just as क्वचित् anywhere पदार्थभानं knowledge of objects प्रकाशेन विना without light ( न उत्पद्यते is not produced).

11. Knowledge is not brought about by any other means<sup>1</sup> than an enquiry (into the Truth), just as an object is nowhere perceived (seen) without the help of light.

<sup>1</sup> *By any other means*—By *Karma*, *Upasana* and the like. It is the ignorance or *Avidya* which withholds the light of Knowledge from us, and to get at Knowledge is to remove this *Avidya*. But when we do *Karma* or *Upasana*, we do so with the belief that there is *Avidya* and thus we ever remain under its sway. It is only when we make an enquiry into the real nature of this *Avidya* that it gradually withdraws and at last vanishes ; then alone Knowledge shines.

कोऽहं कथमिदं जातं को वै कर्ताऽस्य विद्यते ।

उपादानं किमस्तीह विचारः सोऽयमीदृशः ॥ १२ ॥

कोऽहम् (अस्मि) Who am I ? इदं this (world) कथं how जातं created कः who है (expletive) अस्मि of this कर्ता the creator विद्यते is इह here (in this creation) उपादानं material किम् what अस्मि is सोऽयं विचारः that Vichara (enquiry) ईदृशः like this (भवति is).

12. Who am I<sup>1</sup>? How is this (world) created? Who is its creator? Of what material is this (world) made? This is the way of that Vichara<sup>2</sup> (enquiry).

<sup>1</sup> *Who am I?*—We know that we are, but we do not know what our real nature is. At one time we think that we are the body, the physical being, and consequently feel ourselves strong or weak, young or old. At another time, say in dream, regardless of the physical existence we remain only in a mental state, where we are merely thinking beings and feel only the misery or happiness that our thoughts create for us. But at some other time, as in deep sleep, we enter into a state where we cannot find the least trace of any such attribute whereby we can either assert or deny our existence.

We pass through these states almost daily and yet do not know which of them conforms to our nature. So the question, 'Who am I?' is always with us an unsolved riddle. It is, therefore, necessary to investigate into it.

<sup>2</sup> *This is the way of that Vichara*—It is said in the preceding sloka that knowledge is attainable by no other means but Vichara or an enquiry into the Truth. Herein is inculcated in detail the method of such an enquiry.

नाहं भूतगणो देहो नाहं चाक्षगणस्तथा ।

एतद्विलक्षणः कश्चिद्विचारः सोऽयमीदृशः ॥ १३ ॥

अहं I भूतगणः combination of elements देहः the (gross) body न not (अस्मि am) तथाच so also अहं I चाक्षगणः (an aggregate of) the senses (i.e. the subtle body) न not (अस्मि am ; अहं I) एतद्विलक्षणः apart from these कश्चित् something (अस्मि am) सोऽयं etc.

13. I am neither the body<sup>1</sup>, a combination of (five) elements (of matter), nor am I an aggregate of the senses ; I am something different from these. This is, etc.

<sup>1</sup> *I am neither the body*—This body has its origin in insentient matter and as such it is devoid of consciousness. If I be the body, I should be unconscious ; but by no means am I so. Hence I cannot be the body.

## NOTES AND COMMENTS

### IN THIS NUMBER

*Suka's Prayer to the Lord* is adapted from the *Srimad Bhagavatam*. Swami Prabhavananda is head of the Vedanta Centre, Hollywood, U.S.A. . . . *Can the worldly attain Samadhi* is compiled from some letters of Swami Turiyananda. . . . Swami Nirvedananda is

an old contributor to the *Prabuddha Bharata*. In the present article he discusses the vexed problem of relation between science and religion. Unlike many he does not fear that religion will suffer anything from the discoveries of modern science. . . . Mr. Sris Chandra Chatterjee has made it almost the mission of his life to revive the Indian

architecture. His name is familiar with those who study the problems of architecture in the country. We commend the present article to the attention of all interested in the cultural welfare of India. . . . Swami Madhavananda is the Assistant Secretary of the Ramakrishna Mission. He has brought out the English translation of some Sanskrit books. . . . *Hindu Society, Past and Present* is concluded in this issue. . . . Prof. Abinash Chandra Bose writes from the experience of his long stay in Maharashtra. He is in the teaching staff of a college under the Bombay University. . . . Dr. Dharendra Nath Roy is a new comer to the *Prabuddha Bharata*. He belongs to the University of Philippines.

#### MORE OF WORK AND LESS OF MEDITATION

A friend from Europe writes to us that India at the present day should lay more emphasis on work than on meditation. We have heard such statements many times before. Some persons believe that India's present condition of degradation is due to the religiosity of Indians and that the best means of waking her up is to imitate the activity of the West. It is from such a viewpoint that the idea proceeds that India at present should pay greater attention to work than to meditation. Now, if meditation serve any good purpose, there cannot be any question of more or less of meditation; it must be carried to perfection. And those who are of a meditative turn of mind will tend towards that in spite of all opinions to the contrary.

Whether meditation or work should be given preference to, depends on the ultimate object of each. What is the aim of meditation and what is the end for which work should be done? And

what is the goal of human life? Those who take to meditation are supposed to do that for the realization of God. And the popular idea is that through work the material prosperity of a society or country can be ensured. And many will say that in our life of struggle for existence we can ignore God but not material happiness. But suppose we have got all that we want or is covetable as far as material things of the world are concerned. Will the world be better for that? If we look to the events of the contemporary world, do we find any nation which has been able to solve the problems of individual, social or national life? The answer, as everybody knows, is in the negative. Life is becoming more and more complex. This clearly indicates that work, in the sense the word is used—cannot solve the problems of the world. Instances are also not rare that people in the name of meditation encourage inertia and idleness in their life and ultimately become a burden on the society.

The fact is that work in order that it may be of real good to us, must be taken as a worship—in the literal sense of the term— as a means to the realization of God. That will make us daily more and more unselfish—will cure us of our egotism, till our whole life will be a sacrifice to humanity and all our activities, an offering to God. If work is done in that spirit, it will ensure better progress and better happiness of the world and all clash and conflict will cease to exist. Thus there is no difference between the right type of work and meditation. Both are a means of realizing the Truth. The difference arises in application. We cannot, therefore, say that we want meditation or work more than the other. Some persons are, by nature, of a contemplative turn of mind and others are of an active

temperament. But let the men of both types be sincere in their intention, earnest in their resolve and undaunted in their struggles. If sincere, both these types will push forward the country towards greater and greater progress. Not only that; the world and humanity also will be the better for that.

### ART AND CAREER FOR YOUNG INDIA

Man does not live by bread alone. When the physical and material wants are satisfied, the human soul aspires for more refined and sublime expressions in the form of art, poetry, music and spiritual contemplation. The excellence in art attained by any people is a sure indication of the high level of culture to which they have risen. In India from very early times we find that art was cultivated and wonderful results have been attained. With the passing away of national government and indigenous rules great masters of art who used to attract budding geniuses, were neglected and for a time art at its highest level became rare. In spite of the want of this patronage the twentieth century shows clear signs of art revival alongside of the awakening of the national consciousness.

The 1932 Art Exhibition at the Government School of Arts, Calcutta, is an instance in point. An esteemed correspondent writing to us about the impressions of a visit to this exhibition points out that unlike the usual exhibitions where one meets mostly the work of professional artists almost all the exhibits were the work of students. There was a rich variety of themes and art forms. There were illustrations of the activities of the Health Week, of circus and other entertainments, of prominent railway stations, of commercial advertisement of goods on sale in the

markets as well as illustrations suitable for books intended for children. It is indeed very encouraging to find that the art of etching, a new form of art expression in this country, is becoming popular and a high level of excellence has been achieved. A mural work done by a Final Year student was very promising. In the decoration of prominent public places this form of art has many possibilities and deserves the attention of the municipal, sanitary, educational and other public bodies.

There seems to be an unlimited scope for expansion in the field of applied art as an aid to education, industry and commerce. For example, textile manufacturers, jewellers and other business men might very well do better business by introducing new designs in place of the old, stereotyped forms of ornamental work.

Some may be inclined to think that the diversion of the artist's talent on such commercial direction is degrading the high and noble mission of art in life. This is not quite correct. For art, in order to fulfil its purpose of refining and ennobling man's instincts and emotions should not be merely a luxury for the privileged few but must shed its lustre and beneficent influence upon the masses as well.

On the lessons and possibilities which this exhibition has brought out, our correspondent writes :

"In India for some long time art, as a rule, has implied more or less what is known as "fine art," i.e., something which generally is taken to be a luxury. But in this exhibition for the first time it appears that the school has been able to indicate to our business men, industrialists as well as educators how art education can also be a handmaid to industry and commerce. Young India ought to take a hint from this exhibition. Matriculates should not all go in

for general literary or scientific colleges. In the field of decorative art also it is possible to get a five-year training as

well as to equip oneself for practical careers adapted to the growing demands of industrialised India."

## REVIEWS AND NOTICES

**THE KATHOPANISHAD AND THE GITA.** By D. S. Sarma, M.A. *Published by M. R. Seshan, Triplicane, Madras.* 99 pp. Price Re. 1.

This edition of the Kathopanishad is intended as a companion volume to the author's edition of the Gita. In it, he has given the text in Devanagari, translation and notes in English with a learned introduction. Besides these, there is a detailed comparison between the Gita and the Upanishad. The value of this edition has much increased on account of this. The paper, printing and get-up of the book are good.

**THE CROSS AND INDIAN THOUGHT.** By V. Chakkarai, B.A., B.L. *The Christian Literature Society for India, Post Box 501, Park Town, Madras.* 284 pp. Price Re. 1-4.

In the book, the author attempts to expound the teachings of Christianity about the Cross so as to make its meaning and value clear to Indian readers. He makes a frequent use of Hindu philosophical and religious ideas to serve his own purpose.

**RAMON LULL.** By Rev. P. G. Bridge. *Published by above.* 107 pp. Price Paper. As. 12. Cloth, Re. 1-2.

Ramon Lull was a mystic of Spain in the Middle Ages. The author gives in the book a short biographical account of him and dwells much upon his mysticism and philosophy of life.

**MARTYRED IN MEXICO.** By R. J. Masters, S.J. *Published by "Light of the East" Office, 30 Park Street, Calcutta.* 85 pp. Price As. 10.

This is the story of the life of Michael Augustine Pro of the Society of Jesus. The book tells the tragic end of the martyr in Mexico City. It shows the untiring zeal of a Jesuit preacher.

**BEFORE HIS THRONE.** By Dayaram Gidumal. *Published by Blavatsky Press, Hyderabad, Sindh.* 151 pp. Price As. 12.

The author has condensed and converted into prose Stotras the philosophies preached by Yagnavalkya, Badarayana, Samkara, Patanjali, Vyasa, Spinoza, Leibnitz, Schelling, Bergson, Jesus and Muhammad. To him, every philosophy is a praise of God.

The following books and pamphlets have been published by the Theosophical Publishing House, Adyar, Madras:—

(1) **SAPTAPADARTHIL.** By D. Gurumukhi, M.A. (Hons.). 174 pp. Price Boards Rs. 2; Cloth Rs. 2-8.

This is a manual of seven categories by Sivāditya and has been translated by the Editor with introduction and notes in good English. The original text is given in Devanāgarī and Roman transliteration. The Saptapadārthi is one of the earliest attempts to synthesize the principles of the Nyaya with the Vaisesika. As such, it plays an important part in the history of the Nyaya-Vaisesika system of philosophy. The Editor has taken great care to make the treatise intelligible to average readers and especially to those who are trained in Western systems of philosophy.

(2) **THE MASTERS.** By Annie Besant. 65 pp. Price Boards As. 9; Cloth As. 12.

It attempts to prove the existence of the Masters of the White Lodge, the Elder Brothers of Humanity.

(3) **BEAUTIES OF ISLAM.** By above. 56 pp. Price not given.

This is a study of Islam in the light of Theosophy.

(4) **PRINCIPLES OF EDUCATION.** By above. 64 pp. Price Boards As. 6; Cloth As. 9.

It gives a scheme of Education for boys and girls up to 21 years of age in all schools and colleges.

(5) **THE BIRTH AND THE EVOLUTION THE SOUL.** By above. 54 pp. Price Boards As. 9; Cloth As. 12.

(6) **A SKETCH OF THEOSOPHY.** By above. 24 pp. Price As. 2.



(7) MEMORIES OF PAST LIVES. By above. 31 pp. Price As. 2.

(8) THE LIFE AND TEACHINGS OF MUHAMMAD. By above. 40 pp. Price As. 4.

(9) VEGETARIANISM IN THE LIGHT OF THEOSOPHY. By above. 27 pp. Price As. 2.

(10) THE SPIRIT OF ZOROASTRIANISM. By Colonel H. S. Olcott. 51 pp. Price As. 2.

(11) "SPIRITS" OF VARIOUS KINDS. By H. P. Blavatsky. 25 pp. Price As. 2.

(12) THE MOORS IN SPAIN. By C. Jinarajadasa. 34 pp. Price As. 2.

(13) SREE CHAITANYA. By Dr. H. W. B. Moreno. 19 pp. Price As. 2.

(14) COMMUNITY SINGING. 48 pp. Price Boards As. 6 ; Cloth As. 9.

A booklet containing the songs, both Eastern and Western, sung at Theosophical Conventions.

(15) VIVEKA-CHUDAMANI. Translated by Mohini M. Chatterji, F.T.S. 206 pp. Price Rs. 2.

The author has given the original texts in Devanagiri and a literal translation thereof with occasional notes.

## NEWS AND REPORTS

### RAMAKRISHNA MISSION WORK

#### CEYLON BRANCH

It was three years back that the Ramakrishna Mission in Ceylon became a legally incorporated body. The latest report covers the period from July, 1931 to June, 1932.

The Ashrama at Colombo is the headquarters of the Mission. It is slowly and steadily developing as a centre of spiritual thought. During the period under review, the Ashrama conducted weekly discourses on the Bhagvad-Gita and the Upanishads. Weekly classes on the Gita were also held at the Vivekananda Society, Colombo. Monthly Radio Talks on popular religious and cultural subjects were also given. Besides, the Swami in charge of the work delivered several lectures under the auspices of different associations in the city and undertook a lecturing tour through various parts of the Island.

The educational work of the Mission forms an important item of its activities. There are altogether 14 schools conducted by the Mission, of which 9 are in the district of Batticaloa, 2 in Trincomalee, 2 in Jaffna and 1 at Wellawatta, Colombo. Of these 3 are English and 11 Vernacular Schools. The 8 Vernacular Schools in the District of Batticaloa carried on their work as usual. Some of the Vernacular Schools of the Mission rank among the best and largest

schools in the Eastern Province. The Hindu High School at Trincomalee did well during the year and the Vernacular School there did good work and continued to be the best in the town. The Vaidyeswara Vidyalaya and the Vivekananda Vidyalaya in Jaffna have been improved in a variety of ways. The Tamil Mixed School at Wellawatta, Colombo, which was started recently for imparting elementary education to Tamil children in their mother-tongue has removed a long-felt want.

Moral and religious instructions were continued to be given fortnightly at the Mantivu Leper Asylum and the Batticaloa jail by the monk at Batticaloa.

The work of the Mission is steadily expanding. But it requires funds for further development. The present needs of the Mission are :

(1) A block of land on which to erect permanent buildings for the Ashrama and the Headquarters of the Mission at Wellawatta, Colombo, and for the new Tamil Mixed School at Wellawatta.

(2) Funds for the maintenance of the Ashrama.

(3) Funds for Educational Work.

All contributions to the work should be sent to the Treasurer, the Ramakrishna Mission (Ceylon Branch), Wellawatta, Colombo.

# Prabuddha Bharata

VOL. XXXVIII

MARCH, 1933

No. 3



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise ! Awake ! And stop not till the Goal is reached.”

## SWAMI VIVEKANANDA ON CASTE

### NONE IN RELIGION BUT ONLY IN SOCIETY

In religion there is no caste ; caste is simply a social institution.

Though our castes and other institutions are apparently linked with our religion, they are not so.

Beginning from Buddha down to Ram Mohan Roy, everyone made the mistake of holding caste to be a religious institution and tried to pull down religion and caste all together, and failed. But in spite of all the ravings of the priests, caste is simply a crystallized social institution, which after doing its service is now filling the atmosphere of India with its stench, and it can only be removed by giving back to the people their lost social individuality.

The caste system is opposed to the religion of the Vedanta. Caste is a social custom, and all our great preachers have tried to break it down. From Buddhism downwards, every sect has preached against caste, and every time it has only riveted the chains. Caste is

simply the outgrowth of the political institutions of India ; it is an hereditary trade guild. Trade competition with Europe has broken caste more than any teaching.

### WHY IT IS A NECESSITY

These institutions have been necessary to protect us as a nation, and when this necessity for self-preservation will no more exist, they will die a natural death. But the older I grow, the better I seem to think of these time-honoured institutions of India. There was a time when I used to think that many of them were useless and worthless, but the older I grow, the more I seem to feel a diffidence in cursing any one of them, for each one of them is the embodiment of the experience of centuries.

Caste is good. That is the only natural way of solving life. Men must form themselves into groups, and you cannot get rid of that. Wherever you

go there will be caste. But that does not mean that there should be these privileges. They should be knocked on the head. If you teach Vedanta to the fisherman, he will say, I am as good a man as you, I am a fisherman, you are a philosopher, but I have the same God in me, as you have in you. And that is what we want, no privilege for any one, equal chances for all; let every one be taught that the Divine is within, and every one will work out his own salvation.

We believe in Indian caste as one of the greatest social institutions that the Lord gave to man. We also believe that though the unavoidable defects, foreign persecutions, and, above all, the monumental ignorance and pride of many Brahmans who do not deserve the name, have thwarted, in many ways, the legitimate fructification of this most glorious Indian institution, it has already worked wonders for the land of Bharata and is destined to lead Indian humanity to its goal.

The object of Europe is to exterminate all, in order to live themselves. The aim of the Aryans is to raise all up to their own level, nay, even to a higher level than themselves. The means of European civilization is the sword; of the Aryans, the division into different *Varnas*. This system of division into different *Varnas* is the stepping-stone to civilization, making one rise higher and higher in proportion to one's learning and culture. In Europe, it is everywhere victory to the strong, and death to the weak. In the land of Bhârata, every social rule is for the protection of the weak.

They say there should be no caste. Even those who are in caste say it is not a very perfect institution. But they say, when you find us another and a better one, we will give it up. They say, what will you give us instead?

Where is there not caste? In you (addressing an American audience) you are struggling all the time to make a caste. As soon as a man gets a bag of dollars, he says, "I am one of the Four Hundred." We alone have succeeded in making a permanent caste. Other nations are struggling and do not succeed. We have superstitions and evils enough. Would taking the superstitions and evils from your country mend matters? It is owing to caste that three hundred millions of people can find a piece of bread to eat yet. It is an imperfect institution, no doubt. But if it had not been for caste, you would have had no Sanskrit books to study. The caste made walls, around which all sorts of invasions rolled and surged, but found it impossible to break through. The necessity has not gone yet, so caste remains. The caste we have now is not that of seven hundred years ago. Every blow has riveted it.

#### THE CONCEPTION UNDERLYING IT

Remember always, that there is not in the world any other country whose institutions are really better in their aims and objects than the institutions of this land. I have seen castes in almost every country in the world, but nowhere is their plan and purpose so glorious as here. If caste is thus unavoidable, I would rather have a caste of purity and culture and self-sacrifice, than a caste of dollars. Therefore utter no words of condemnation. Close your lips and let your hearts open.

The only explanation (of caste) is to be found in the Mahabharata, which says, that in the beginning of the Satya Yuga there was one caste, the Brâhmans, and then by difference of occupations they went on dividing themselves into different castes, and that is the only true and rational explanation that

has been given. And in the coming Satya Yuga all the other castes will have to go back to the same condition. The solution of the caste problem in India, therefore, assumes this form, not to degrade the higher castes, not to crush out the Brāhman.

Now take the case of caste. . . . Now the original idea of Jāti (caste) was this freedom of the individual to express his nature, his caste, and so it remained for thousands of years. Not even in the latest books is inter-dining prohibited; nor in any of the older books is inter-marriage forbidden. Then what was the cause of India's downfall?—the giving up of this idea of caste. As Gita says, with the extinction of caste the world will be destroyed. Now does it seem true that with the stoppage of these variations the world will be destroyed. The present caste is not the real Jati, but a hindrance to progress. It really has prevented the free action of Jati, i.e., caste or variation. Any crystallized custom or privilege or hereditary class in any shape really prevents caste (Jati) from having its full sway, and whenever any nation ceases to produce this immense variety, it must die. Therefore what I have to tell you, my countrymen, is this: That India fell because you prevented and abolished caste. Every frozen aristocracy or privileged class is a blow to caste and is non-caste. Let Jati have its sway; break down every barrier in the way of caste, and we shall rise. Now look at Europe. When it succeeded in giving free scope to caste and took away most of the barriers that stood in the way of individuals each developing his caste,—Europe rose. In America, there is the best scope for caste (real Jati) to develop, and so the people are great. Every Hindu knows that Astrologers try to fix the caste of every boy or girl as soon as he or she is born. That is

the real caste,—the individuality, and Jyotish recognizes that. And we can only rise by giving it full sway again. This variety does not mean inequality nor any special privilege.

I do not propose any levelling of castes. Caste is a very good thing. Caste is the plan we want to follow. What caste really is, not one in a million understands. There is no country in the world without caste. In India, from caste we reach to the point where there is no caste. Caste is based on that principle. . . . Indian caste is better than the caste which prevails in Europe or America. I do not say it is absolutely good. Where will you be if there were no caste? Where would be your learning, and other things, if there were no caste? There would be nothing left for the Europeans to study if caste had never existed! The Mahommedans would have smashed everything to pieces.

As there are Sattva, Rajas and Tamas, one or other of these Gunas more or less,—in every man, so the qualities which make a Brāhman, Kshatriya, Vaishya or a Sudra are inherent in everyman, more or less. But at times one or other of these qualities predominates in him in varying degrees and is manifested accordingly. Take a man in his different pursuits, for example: when he is engaged in serving another for pay, he is in Sudrahood; when he is busy transacting some piece of business for profit, on his own account, he is a Vaishya; when he fights to right wrongs, then the qualities of a Kshatriya come out in him; and when he meditates on God, or passes his time in conversation about Him, then he is a Brāhman. Naturally, it is quite possible for one to be changed from one caste into another. Otherwise, how did Visvamitra become a Brāhmana and Parasuram a Kshatriya?

Competition, cruel, cold and heartless, is the law of Europe. Our law is caste, the breaking of competition, checking its forces, mitigating its cruelties, smoothing the passage of the human soul through this mystery of life.

#### FUSION OF CASTES IN INDIA

The law of caste in every other country takes the individual man or woman as the sufficient unit. Wealth, power, intellect or beauty suffices for the individual to leave the status of birth and scramble up to anywhere he can.

Here, the unit is all the members of a caste-community.

Here, too, one has every chance of rising from a low caste to a higher or the highest: only, in this birth-land of altruism, one is compelled to take his whole caste along with him.

In India, you cannot on account of your wealth, power or any other merit, leave your fellows behind and make common cause with your superiors,—you cannot deprive those who helped in your acquiring the excellence of any benefit therefrom, and give them in return, only contempt. If you want to rise to a higher caste in India, you have to elevate all your caste first, and then there is nothing in your onward path to hold you back.

This is the Indian method of fusion, and this has been going on from time immemorial. For in India, more than elsewhere, such words as Aryans and Dravidians, are only of philological import, the so-called craniological differentiations finding no solid ground to work upon.

Even so are the names Brāhman, Kshatriya, etc. They simply represent the status of a community in itself continuously fluctuating, even when it has

reached the summit, and all further endeavours are towards fixity of the type by non-marriage, by being forced to admit fresh groups, from lower castes or foreign lands, within its pale.

Whatever caste has the power of the sword, becomes Kshatriya, whatever learning, Brahman; whatever wealth, Vaishya.

The groups that have already reached the coveted goal, indeed, try to keep themselves aloof from the new-comers, by making sub-divisions in the same caste, but the fact remains that they coalesce in the long run.

This is going on before our own eyes, all over India.

Naturally, a group having raised itself would try to preserve the privilege to itself. Hence, whenever it was possible to get the help of a king, the higher castes, especially the Brāhmins, have tried to put down similar aspirations in lower castes, by the sword, if practicable. But the question is, did they succeed? Look closely into your Puranas and Upa-puranas, look especially into the local Khandas of the big Puranas, look round and see what is happening before your eyes and you will find the answer.

We are, in spite of various castes, and in spite of the modern custom of marriage restricted within the sub-divisions of a caste (though this is not universal), a mixed race in every sense of the word.

#### TRAVESTY OF MODERN CASTE SYSTEM

And one-fifth—one-half of your Madras people will become Christians if you do not take care. Was there ever a sillier thing before in the world than what I saw in Malabar country? The poor Pariah is not allowed to pass through the same street as the high-caste man, but if he changes his name

to a hodge-podge English name, it is all right. What inference would you draw except that these Malabarists are all lunatics, their homes so many lunatic asylums, and that they are to be treated with derision by every race in India until they mend their manners and know better. Shame upon them that such wicked and diabolical customs are allowed; their own children are allowed to die of starvation, but as soon as they take up some other religion they are well fed. There ought to be no more fight between the castes.

The conviction is daily gaining on my mind that the idea of caste is the greatest dividing factor and the root of *Maya*,—all caste either on the principle of birth or of merit is bondage. Some friends advise, “True, lay all that at heart, but outside, in the world of relative existence, distinctions like caste must needs be maintained.” The idea of oneness at heart (with a craven impotence of effort, that is to say), and outside, the hell-dance of demons—oppression and persecution, aye, the dealer of death to the poor, but if the Pariah be wealthy enough, “Oh, he is the protector of religion!”

To me what would Mlechcha’s food matter or Pariah’s? It is in the books written by priests that madness like that of caste are to be found, and not in books revealed from God. Let the priests enjoy the fruits of their ancestors’ achievement, while I follow the word of God, for my good lies there. We are orthodox Hindus, but we refuse entirely to identify ourselves with ‘Don’t-touchism.’ That is not Hinduism: it is in none of our books; it is an unorthodox superstition which has interfered with national efficiency all along the line.

The present religion of the Hindus is neither the path of Knowledge nor that of Reason, it is “Don’t-touchism.”—

“Don’t touch me!” “Don’t touch me!”—that exhausts its description. See that you do not lose your lives in this dire irreligion of “Don’t touchism.” . . . How will those who become impure at the mere breath of others, purify others? Don’t-touchism is a form of mental disease. Beware! All expansion is life, all contraction is death.

#### SOLUTION OF THE CASTE SYSTEM

We read in the Mahābhārata that the whole world was in the beginning peopled with Brāhmins, and that as they began to degenerate they became divided into different castes, and that when the cycle turns round they will all go back to that Brāhminical origin. This cycle is turning round now, and I draw your attention to this fact. Therefore our solution of the caste question is not degrading those who are already high up, is not running amuck through food and drink, is not jumping out of our own limits in order to have more enjoyment, but it comes by every one of us fulfilling the dictates of our Vedantic religion, by our attaining spirituality, and by our becoming the ideal Brāhmin. There is a law laid on each one of you in this land by your ancestors, whether you are Aryans, or non-Aryans, Rishis, or Brāhmins, or the very lowest outcasts. The command is the same to you all, that you must make progress without stopping, and that from the highest man to the lowest Pariah, every one in this country has to try and become the ideal Brāhmin. This Vedantic idea is applicable not only here but over the whole world. Such is our ideal of caste, as meant for raising all humanity slowly and gently towards the realisation of that great ideal of the spiritual man, who is non-resisting, calm, steady, worshipful, pure

and meditative. In that ideal there is God.

The solution is not by bringing down the higher, but by raising the lower up to the level of the higher. And that is the line of work that is found in all our books, in spite of what you may hear from some people whose knowledge of their own scriptures and whose capacity to understand the mighty plans of the ancients are only zero. . . What is the plan? The ideal at one end is the Brâhman and the ideal at the other end is the Chandâla, and the whole work is to raise the Chandâla up to the Brâhman. Slowly and slowly you find more and more privileges granted to them.

So this accumulated culture of ages of which the Brâhman has been the trustee, he must now give to the people at large, and it was because he did not give it to the people, that the Mahomedan invasion was possible. It was because he did not open this treasury to the people from the beginning, that for a thousand years we have been trodden under the heels of every one who chose to come to India; it was through that we have become degraded, and the first task must be to break open the cells that hide the wonderful treasures which our common ancestors accumulated; bring them out, and give them to everybody, and the Brâhman must be the first to do that. There is an old superstition in Bengal that if the cobra that bites, sucks out his own poison from the patient, the man must survive. Well then, the Brâhman must suck out his own poison. To the non-Brahman castes I say, wait, be not in a hurry. Do not seize every opportunity of fighting the Brâhman, because as I have shown, you are suffering from your own fault. Who told you to neglect spirituality and Sanskrit learning? What have you been doing all this time?

Why have you been indifferent? Why do you now fret and fume because somebody else had more brains, more energy, more pluck and go, than you? Instead of wasting your energies in vain discussions and quarrels in the newspapers, instead of fighting and quarrelling in your own homes,—which is sinful,—use all your energies in acquiring the culture which the Brahman has, and the thing is done. Why do you not become Sanskrit scholars? Why do you not spend millions to bring Sanskrit education to all the castes of India? That is the question. The moment you do these things, you are equal to the Brâhman. That is the secret of power in India.

The only safety, I tell you men who belong to the lower castes, the only way to raise your condition is to study Sanskrit, and this fighting and writing and frothing against the higher castes is in vain, it does no good, and it creates fight and quarrel, and this race, unfortunately already divided, is going to be divided more and more. The only way to bring about the levelling of caste is to appropriate the culture, the education which is the strength of the higher castes. That done, you have what you want.

I am no preacher of any momentary social reform. I am not trying to remedy evils, I only ask you to go forward and to complete the practical realisation of the scheme of human progress, that has been laid out in the most perfect order by our ancestors. I only ask you to work to realise more and more the Vedantic ideal of the solidarity of man and his inborn divine nature. Had I the time, I would gladly show you how everything we have now to do, was laid out years ago by our ancient law-givers, and how they actually anticipated all the different changes that have taken place, and are

still to take place in our national institutions. They also were breakers of caste, but they were not like our modern men. They did not mean by the breaking of caste that all the people in a city should sit down together to a dinner of beefsteak and champagne, nor that all fools and lunatics in the country should marry, when, where and whom they chose, and reduce the country to a lunatic asylum. With the introduction of modern competition, see how caste is disappearing fast! No religion is now necessary to kill it. The Brāhman shop-keeper, shoe-maker and wine-distiller are common in Northern India. And why? Because of competition. No man is prohibited from doing anything he pleases for his livelihood under the present government, and the result is neck and neck competition, and thus thousand are seeking and fighting the highest level they were born for, instead of vegetating at the bottom.

From the time of the Upanishads down to the present day, nearly all our great teachers have wanted to break through the barriers of caste, i.e., caste in its degenerate state, not the original system. What little good you see in the present caste clings to it from the original caste, which was the most glorious social institution. Buddha tried to re-establish caste in its original form. At every period of India's awakening, there have always been great efforts made to break down caste. But it must always be we who build up a new India as an effect and continuation of her past, assimilating helpful foreign ideas wherever they may be found.

We have to redivide the whole Hindu population, grouping it under the four main castes of Brāhmanas, Kshatriyas, Vaishyas and Sudras, as of old. The numberless modern sub-divisions of the Brāhmanas that split them up into so

many castes, as it were, have to be abolished and a single Brāhmana caste to be made by uniting them all. Each of the three remaining castes also will have to be brought similarly into single groups, as was the case in Vedic times. Without this, will the Motherland be really benefited, by our simply crying, as you do nowadays, "We won't touch you," "We won't take him back into our caste?" Never.

Now, this *Jāti Dharma*, this *Sva-dharma*, is the path of welfare of all societies in every land, the ladder to ultimate freedom. With the decay of this *Jāti Dharma*, this *Svadharma*, has been the downfall of our land. But the *Jāti Dharma* or *Svadharma* as commonly understood at present by the higher castes is rather a new evil, which has to be guarded against. They think they know everything of *Jāti Dharma*, but really they know nothing of it. Regarding their own village customs as the eternal customs laid down by the Vedas, and appropriating to themselves all privileges, they are going to their doom! I am not talking of caste as determined by qualitative distinction, but of the hereditary caste system. I admit that the qualitative caste system is the primary one; but the qualities became hereditary in two or three generations. That vital point of our national life has been touched; otherwise, why should we sink to this degraded state? Read in the Gita, "I should then be the cause of the admixture of races and I should thus ruin these beings." How came this terrible *Varnashāmkarya*—this confounding mixture of all castes and disappearance of all qualitative distinctions? Why has the white complexion of our forefathers now become black? Why did the *Sattvaguna* give place to the prevailing *Tamas* with a sprinkling, as it were, of *Rajas* in it? That is a



long story to tell. . . For the present, try to understand this, that if the *Jāti Dharma* be rightly and truly preserved, the nation shall never fall. If this is true, then what was it that brought our downfall? That we have fallen is the sure sign that the basis of the *Jāti Dharma* has been tempered with. Therefore, what you call the *Jāti Dharma* is quite contrary to what the reality is. First, read your own *Shāstras* through and through and you will easily see that what the *Shāstras* define as caste-Dharma, has disappeared almost everywhere from the land. Now try to bring back the true *Jāti Dharma* and then it will be a real and sure boon to the country. What I have learnt and understood, I am telling you plainly. I have not been imported from some foreign land to come and save you, that I should countenance all your foolish customs and give scientific explanations of them; it does not cost

our foreign friends anything, they can well afford to do so. You cheer them up and heap applause upon them, and that is the acme of their ambition. But do you know, if dirt and dust be flung at your faces, it falls on mine too?

The plan in India is to make everybody Brāhmana, the Brāhmana being the ideal of humanity. If you read the history of India you will find that attempts have always been made to raise the lower classes. Many are the classes that have been raised. Many more will follow till the whole will have become Brāhmana. That is the plan. We have only to raise them without bringing down anybody. And this has mostly to be done by the Brāhmanas themselves, because it is the duty of every aristocracy to dig its own grave; and the sooner it does so, the better for all. No time should be lost. (*Compiled from the COMPLETE WORKS OF THE SWAMI VIVEKANANDA.*)

---

## A BEACON LIGHT

BY THE EDITOR

### I

Great men are the embodiment of the thought forces of the age they live in. Their life is the solution of the problems that perplex the mind of the people of their time. They show the way out of the tangle which their contemporaries find themselves in. Not only that: they are the future guidance of people.

If we look to the events of the modern times and examine the thoughts and ideas, hopes and aspirations of modern minds, we find that there is

conflict and confusion everywhere; that the world is faced with crises of various types which call for the advent of a great man, a prophet and a saviour.

Nowadays man does not know how and where to propel the bark of his life; he has forgotten the destiny of his being; he is at a loss to ascertain the origin and goal of his existence. Consequently his energies are either misdirected or wasted, and a great tumult is disturbing the peace of the earth.

Where does man come from, and where does he go to? This is the very fundamental problem of man's life on

earth. Who will answer that question? The man of religion? Well, he is discredited as clinging to antiquated ideas and being an anachronism. The scientist? He is also looked upon with suspicion, though he is very bold in his assertions. He might have a coterie of followers who will stick fast to him, but the general public is not ready to accept all he says as gospel truths. The attention of the scientist is fixed on things too immediate to be able to solve the whole problem of human life. For, to do that, human life should be considered in relation to its past and future, which a scientist cannot do.

But unless man knows the way to the solution of the very fundamental problem of his being, his life is sure to come to a standstill. This is what has been the case with many people nowadays. As a result, they find their heart lacerated, hopes shattered and life, as it were, a miserable shipwreck.

Some say that the universe is simply a machine and seek to treat it as such. But then, what about our woes and miseries, feelings and emotions? How to deal with them? Some will say that the world is undoubtedly full of distress and affliction: it is idle to expect happiness in life; let us, therefore, bear them like a Prometheus and deny their influence upon ourselves. But stoicism can stand so long as we are strong in body and mind. And there come occasions in our life when we are swept off our feet and pang for the help of a protecting hand. Some say that the why and wherefore of the world cannot be known, let us accept our limitations and make the best of a bad bargain. But can this theory quench the eternal thirst of human heart?

Does there not exist anything as the Ultimate Reality? Is there no God? And cannot He be known and realized? The world has been sorely in need of a

conclusive proof of the fact that God exists and that, if He exists, He can be realized. Not merely philosophical discussions, but practical demonstration of the truth of the existence of God, is what the world has been in need of. All philosophical surmises and intellectual theories had proved themselves futile, old religions had miserably lost their hold on mankind, and the world was in need of one, who could from the experience of his life say: There is God and I have seen Him.

In the middle of the last century India witnessed the life of one, who was a living solution of the very crux of all problems of human life. Indeed the greatest importance of the life of Sri Ramakrishna lies in the fact that he demonstrated before the unbelieving world that God exists and He can be known as surely as the senses perceive any material object. This is such a simple thing and Truth is always simple. But because of its very simplicity Truth is not accessible to all and against this difficulty are dashed to pieces many human lives.

## II

When the master minds and the intellectual giants of the world were racking their brains for the solution of the problem of Truth, in an out-of-the-way place in India an unlettered young priest solved the riddle of his life by coming face to face with Truth. Amongst the modern people some will say that the Divine Reality is at best a phantasmagoria, some will say that the quest of religion is like running after will-o'-the-wisp, some will say that it is the pathological condition of the mind which drives one to seek anything beyond what can be perceived with the senses or guessed with the intellect. Supposing all that they say to be true, what about

a man, if he from his direct experience can say that he has seen Truth and if he finds himself an inheritor of immortal bliss? Will he not slowly and gradually silence all criticism, disarm all opposition and convert all unbelievers? Such was the case with Sri Ramakrishna. As he became invincible with the knowledge of Truth—though he was illiterate and ignorant and a humble priest—many intellectual giants, scoffing atheists, hardened worldly people became converted to what he would say as his experience in life. Nay, he lit a fire, to borrow his own expression, in which innumerable souls could bask to their great joy and profit and get a resurrection, as it were.

If God exist, why is it that people do not know Him and how is it that there are so many conflicting opinions about Him? The answer is easy and simple. It is because man does not *really* want Him. Many shed jugful of tears for worldly things, but who cares for God? People really do not want God; they want to indulge in talks and discussions about Him; and hence there is the fight of the intellectual gladiators. God is known not through the power of the intellect, but through the purity of heart and the simplicity of faith. Sri Ramakrishna's life was a burning example of the truth of the saying: "My child, you need not know much in order to please Me. Only love Me dearly. Speak to Me, as you would talk to your mother, if she had taken you in her arms."

Sri Ramakrishna showed in his own life what amount of earnestness is necessary to realize God. He literally lost all ideas about food and drink, sleep and rest in his great search for God. For many years he could not close his eyes. People thought that he had actually gone mad and consulted many physicians. Afterwards he would say,

that if the threefold intensity—the intensity of the love of a lover for the beloved, of the mother for her son, of the miser for his wealth—be unified and directed towards God, in that case only He can be realized. Was this utterance simply a moral platitude, a mere theory? Well, did not his own life bear testimony to the fact that such an intensity was possible? Lest people be scared away by the idea of the extreme price that one has to give for the realization of God, he would say: "That was necessary for me. You need not do so much. It will be enough, if you can do only one-sixteenth of what I have done." So true. Why should one submit oneself to a teacher, if in the latter is not found a dazzling manifestation of virtues for which one hankers?

But with the exception of a rare few, all fight about the bush and do not take to the path that will really lead to God. And in consequence as they meet with failure in spiritual life, they complain that Truth cannot be known or the existence of anything beyond what is perceived by the senses is doubtful. Sri Ramakrishna nicely described the mentality of the people who talk glibly about religion. "Well," he would say, "their case is like that of the travellers who, on coming into a mango grove, spent the whole of their time in calculating the number of mangoes in the garden and could not therefore eat any fruit at all." The pity is, people think themselves clever because the majority is on their side, and laugh at those who not joining them go straight to know Truth. The religious teachers and prophets in the past showed in their lives and teachings that God can be realized and also how He can be realized. But the world forgot all about them or dismissed them as mere myths. And in this unbelieving age of science God in His infinite

mercy showed a clear proof through the life of Sri Ramakrishna that He is not simply a phantasmagoria, but He really exists.

### III

Another difficulty that arises with regard to God is, Why should there be so many conflicting opinions about God? Why should there be different religions? There ought to be only one religion and only one opinion about the Ultimate Truth? There had been intellectual attempts to reconcile various religions and religious ideas, people with liberal views and catholic outlook had shown examples of toleration for opposite views in matters religious; but Sri Ramakrishna through his own realizations demonstrated that so many religions are so many different paths to attain the same Reality. He prayed to the Mother, after he had been successful in different religious practices as advocated in Hinduism, to show him the way how people of other religions worshipped Her. And through his indomitable will and burning earnestness he quickly got the vision of Truth as described in Christianity, Islam, etc. Because he directly realized it in life, he could so clearly explain why different religions existed in the world. He would say: As the same water is expressed through different words in different languages, the same God is named differently by different religions; in fact, He is one. With the same sweet substance may be made sweetmeats of different shapes and forms, but have they not the same taste? Similar is the case with religions. Because people do not truly know their own religion, they quarrel with others regarding the question of the nature of God etc., and become dogmatic and fanatic.

Not before the advent of Sri Ramakrishna the world saw such a clear

demonstration of the truths underlying all religions. Many of the prophets who had come before, were concerned with only one or the other aspect of religion; generally they advocated only one mode of Sadhana, a few of them expressed their feeling of toleration for other religions or attempted to reconcile different aspects of the same religion. But none attempted to harmonize all religions. Christ said that he had come to fulfil and not to destroy and thereby approved of the methods of the teachers that had been born before. Sri Krishna tried to bring about a harmony between Karma, Bhakti and Jnana, but it was left for Sri Ramakrishna to show that not only all the aspects of Hinduism are true, but that all religions—Hinduism, Buddhism, Christianity, Islam, etc.,—are true. It was not simply an intellectual belief; it was his own realization.

The modern age disfavours dogmatism in all fields of thought—in art, history, philosophy, science, everywhere. It was perhaps necessary to remove chances and possibilities of dogmatism even in the sphere of religion. Scientific theories which have stood the test of many centuries are easily set aside; things which have for a long time found place in history as true are easily brushed off; there is toleration of opinions in these fields. People have not to undergo any persecution because of their opinions, and they have got a chance of being listened to with sympathy and interest, if they can only be cogent and relevant, and show sufficient grounds for new modes of thought. There was necessity for such an attitude even in the field of religion. For, if dogmatism persists most tenaciously anywhere, it is in the field of religion. There can be found even now bigotry and fanaticism in the religious world.

Though the days of Inquisition are over, cases of religious quarrels and fights are not absent. Even now can be found people who will say that theirs is the only true religion and theirs is the only path to salvation; and they will show intolerance, sometimes bordering on a criminal fault, for the religious practices of those who differ from them. Sri Ramakrishna's life has removed all chances of dogmatism in matters relating to God. He has shown how silly it is to limit the conception of God. It is only when people are in a low level that they see a variety of things. But if they rise high up, all varieties merge into unity. It is only those who are not sufficiently developed in spirituality, that quarrel due to fanaticism. But when they attain to a higher level, all quarrels and conflicts cease for them; they find the same Reality everywhere.

India has been the seat of the largest number of religions in the world. And in India especially it was necessary to prove beyond doubt that all religions are true. Sri Ramakrishna's life was in fulfilment of that demand. Otherwise why should an orthodox young priest—so very orthodox that on the first occasion he refused to partake of even the food offered to the Deity, because the Temple of Dakshineswar belonged to one of a low caste—find promptings from within to undergo religious practices according to Christianity as also Islam and that sometimes even in minute details? Can any one imagine how much strength of mind was necessary to effect such a great change in the outlook of life? But in Sri Ramakrishna's life it was not a matter of any effort—it was done without the least endeavour. He was simply a tool in the hands of God. Perhaps because God wanted to make India free from all religious feuds, He demonstrated through Sri Rama-

krishna's life how all religions could be true. It may be said that the real seed of peace between the Hindus and the Mahomedans and of the means of their unification lie in the spiritual practice and realization of Sri Ramakrishna. For, has he not shown to the Hindus, how Islam can be true and to the Mahomedans how Hinduism is true? Let us hope that the soldering influence of his life will spread more and more upon the people of these two fighting communities in India.

#### IV

Nowadays among a section of people the slogan that Religion is the opium of the people has found a great favour, and gradually the number of the followers of this doctrine is on the increase. Religion is said to be the cause of manifold evils and as such deliberate attempts are being made in some countries to suppress religion completely. Recent events indicate that political revolution is followed by religious persecution. As soon as the people get into power after a political upheaval, their first attempt is to crush the old religion. There might be a good reason for the repetition of such things in almost every political revolution, but can the world dispense altogether with religion? What does the political success in national life after all lead to? Does it bring happiness? Does it bring peace? Are not peace and happiness covetable things for human life? We mean not the peace of the grave or the complacency of the dull and the inert, but that peace which gives opportunity for the growth and development of culture and civilization. And we refer to that happiness which serves as a further inducement to improve the destinies of mankind on earth. But what is the present condition of the earth? Does not the present world rest on the crater of a volcano,

as it were, which may destroy it completely at any time?

People deny God, but accept a Marx or a Lenin. There would have been some justification for this change of attitude, if better condition would have been in sight. But as it is, the problems of the world are becoming more and more complex and the future seems to be very, very dark. It is admitted by all thoughtful people that within the course of the next decade there will be a war, which will be far more devastating in its effect than the last Great War. It means that man will make a greater manifestation of his beastly nature and show to what depth of degradation he can go. Is it not the outcome of denying God and worshipping material power? But the modern world seems to be bent on going more and more towards self-destruction.

A leading politician of Bengal once said to Sri Ramakrishna; "Sir, religion has been the cause of the infinite degradation of India. Please ask people to think a little less of God and more of the worldly things." The Man of God at once started up and told the gentleman with a sharp rebuke, "Dare you say so? Dare you deny God? How much is your strength? Is it more than that of the insects which swarm the floodwaters of the Ganges? A tiny insignificant creature you are, dare you raise yourself to the pedestal of God? If thoughts of God cause degradation, will those of the worldly things bring in progress?" The reason for the growth of such opinions is that people do not know what real religion is and that they have not seen any genuine man of religion. When diamond is sought in a blacksmith's shop or medicine in a grocer's establishment, the result is bound to be tragic. It is why people have nowadays got a great disgust for religion.

A certain gentleman, who afterwards became a great devotee, remarked after return from his first visit to Sri Ramakrishna, "My very first meeting with him has cleared all my doubts about religion, which the study of scriptures for many, many years could not do." Truly we talk most dogmatically about a thing, when we know least about it. When we get a perfect knowledge of that, we become more discreet in our remarks. When we meet with a person with whom religion is not a matter of theory but of practice and realization, we become silenced and no longer can we deny the necessity and utility of religion. Sri Ramakrishna's life supplied one such example and fulfilled the demand of the modern age regarding the knowledge of true religion.

Though religion is essentially an individual affair, a relation between man and his Maker, yet the religious progress of a man should be judged by his character. If religion does not improve one's character, it is no religion. Character is the only and the unfailing test as to whether a man is growing in religion or not. If unselfish love, self-control and self-sacrifice are the virtues to be coveted by all, what can supply the highest examples of them excepting religion? In all religious teachers and prophets we find that their love has been all-embracing—transcending all human limits and sometimes covering even the kingdom of lower animals. It was the universal love of Sri Ramakrishna that attracted to him all classes of people—good, bad, desirable, undesirable, loved or hated by society—and all of them would find themselves transformed by the touch of his personality. With Sri Ramakrishna it was not a matter of the conquest of flesh or of the subjugation of senses,—for they indicate efforts and bring in the thought of fear of a fall—he raised himself to such

a height that he was beyond the reach of worldly things. Does man find it difficult to control his greed for money? Well, here was one who could not stand even the touch of a metal : his senses withdrew even though unwittingly his hands fell upon a coin. Are not such persons the salt of the earth? Are they not blessings to humanity? If such is the outcome of religion, does this not completely set at rest all controversies as to the evil effect of religion? Of course we mean real religion as opposed to hypocrisy or dilettentism in the name of religion.

Sri Ramakrishna was strong and unflinching in his opinion that the only goal of human life is to realize God. During his later years the only concern of his life was to spread this gospel and lift up those who came within his influence towards God. He was untiring in his emphasis that the only way to be happy in life is to know God, that the love of God brings in a bliss in comparison with which worldly pleasures are insipid and tasteless. The more we are away from God, the greater we suffer. This was not a matter of

theory with him. His own life was an example of the heavenly bliss which becomes the possession of one who realizes God, and he could give that to others who came near by. But it is the irony of fate that people have generally greater attraction for the world than for God. Sri Ramakrishna would often say that Ravana was afraid of thinking about Rama, lest he should thereby lose his love for the world. Are we also afraid of having God lest our love for the world be lost? Or what else can be the psychology of the modern world regarding its frantic endeavour to deny God and be more and more entangled in inextricable troubles?

Sri Ramakrishna was born in an obscure family of an unknown village. Within a few decades of his passing his name has spread all over the world. Thousands of thirsty souls belonging to different continents are finding peace from his life and teachings. And one can no doubt hope that he is going to be a beacon light to the future humanity. To quote his own words : When flowers blossom, bees come from far and near, from known and unknown quarters.

## THE YOGA OF ART

BY JAMES H. COUSINS

Underlying the apparently numerous phases of activity in the life of nature and humanity, there are two main directions of movement. In the great world of nature they are seen as disintegration and integration; in one of its special phases as motion centrifugal and centripetal; in man's parti-

cular world of conscious activity as analysis and synthesis.

Through whatever phase of life these two main movements operate, their characteristics are the same; on the one hand, separating, elaborating, scattering; on the other, gathering, co-ordinating, simplifying, unifying. Going to

extremes, either movement would, theoretically, nullify itself, the one in annihilation, the other in inertia, the equal bankruptcy of poverty and plethora. This, however, is apparently not the intention of life.

Between expansive energy and contractive substance as we find them in life (and leaving aside recent scientific formulæ which make energy a mode of substance, and substance a phase of energy), there is a perpetual interplay for the purposes of life's necessity of continuity, and a perpetual shifting of the point of balance on either side of the centre of poise for the purposes of life's pleasure in variety and interest. Radha and Krishna, as Vedic thought and art have personalized these processes (which is not denying, but fulfilling, the declaration of Hermetic vision that in the cosmos all things are persons), dance the dance which keeps life alive: but sometimes Krishna, who is embodied energy, strays away from home (which is round about but not exactly on the pole of life); and sometimes Radha, who is embodied substance, remains too sedulously at home; and out of these defections from the perfect have arisen the stories that life loves to tell itself for self-edification and entertainment, stories of the limitations wherewith substance and form must shackle and manacle energy in order to provoke it into dynamic definition, and of the struggle and adventure of energy towards liberation from its limitations.

The history of humanity is the record of this interplay of resistance and release; of the process of disintegration whose end is death in one or other of its many forms, and the circumventing of this process by expedients of integration for the preservation of identity. In group life this integrative necessity shows itself, and never so

urgently and largely as to-day, in alliances in trade, in politics, and otherwise. The balance of activity has oscillated too near the danger-point of group-disintegration, and the pull in the opposite direction is correspondingly emphatic.

In individual life the preservation of identity has, generally speaking, evolved no more intelligent technique than that of self-assertion and acquisitiveness, both of which tend to defeat their own purposes, since they relate the individual to the others on terms of separateness and antagonism, which reduce the nourishing and continuing properties of ideal human association as regards both the body and the psyche.

The mediæval monastic disciplines of the Occident sought to establish individual identity, and to carry it on to kingdom-come; but their method, while it was deep, was narrow. It responded to a realization of the possibility that, if we do not consciously align the individual will and action with those of the "divinity that shapes our ends," that divinity, which is the law behind and within life, will eventually end our shapes. But it touched life through an expansive emotion cramped by a creed. It mistook theological formulæ, which were means to ends, as origins, because they proved effective, not seeing that life has an amazing knack of utilizing and surviving the most peculiar prescriptions from the spiritual pharmacopœia.

The oriental genius got nearer the discovery of a complete technique of individual integration. It recognized the possibility of emotional disintegration; but it did not meet it by *mental* constriction. Neither did it meet the trend towards mental disintegration by setting up a counter-trend in the *emotional* nature of the individual. The



wheels of life must revolve in mutual reaction for a unifying purpose beyond their individual service; but each must revolve on its own centre. It is good advice to "feel intelligently:" it is equally good advice to "think sensitively:" but for the good performance of these acts of synthesis (not merely the simultaneous exercise of two different functions) both feeling and thinking must be cultivated to their finest flowering, each from its own root and according to its own necessities.

Out of such realizations of psychological law arose the Yogas of India; means to the discarding of non-essentials to the work in hand; and to the attainment of enlargement and intensity through which the individual achieves integration, first within his own nature, and last between himself and his universe. This is the *union* which is the etymology and purpose of Yoga.

India evolved numerous systems of individual integration (Yoga); but for the purpose of this study we shall generalize them as the integration (1) of action (Karma-Yoga), (2) of cognition (Gnana-Yoga), (3) of emotion (Bhakti-Yoga), (4) of volition (Raja-Yoga).

The four main Yogas

	Raja Volition	
Gnana Cognition		Bhakti Emotion
	Karma Action	

In familiar speech these are the disciplines of the body, mind, heart and will, each turned in upon itself, yet affecting the others, not in the time of the specific exercise of the Yogic-discipline, but in the spontaneous sharing

of increased capacity in the activities of ordinary life.

It is not within the purpose of this study to set out the technique of these means towards individual integration. This has been done in many books, original and compiled or translated. The Yogas are summarized here as the psychological ground-plan of our thesis that, in the exercise of the creative function in the arts, there is available to humanity a most effective Yogic agent which, though recognized in the Orient, has not yet been fully exercised, and in the Occident has hardly been recognized at all.

The Yogas thus summarized serve the four basic functions of the human entity. But they do not serve them completely. Their intention is, as integrating expedients, naturally from without to within, and they have been drawn behind the out-turned aspects of cognition and emotion. Gnana-Yoga is contemplative, and only incidentally uses the out-turned function of the mind. Bhakti-Yoga is devotional, and only incidentally uses the out-turned emotional function. Yet the mind turned outwards in the exercise of observation (which is the function of science) serves the purpose of the inner light which lightens the path of the Will; and the emotions turned outwards in creative expression (which is the function of the arts) serve the inspiration to action which sometimes calls, sometimes drives, and always accompanies the Will on its explorations in life for further illumination to still finer inspiration.

Karma-Yoga is concerned with the inner aspect of action; that is, with action between entities realized as interacting constituents of a more inclusive therefore higher entity than the external individual. Out of the tendency to disintegration in external action the

Occident evolved the partial Yogas of ethics, which seek to control conduct intellectually, and of morals, which seek to control the emotional aspects of conduct. But these expedients can never be effective, because they seek to control individual action from without instead of from within, and take their authorizations from effects instead of from causes. The Oriental genius, however, realized also that "there is no Yoga without health," and evolved the preliminary discipline of breath-control (Pranayam) as a way to making the physical and neural phases of individual endowment more capable of responding beneficently to the intention of the higher discipline of group activity (Karma-Yoga). Without such health, which systematic rhythmical breathing brings about, the intensification of life which follows any Yogic discipline may, by frustration or distortion, lead to disaster. On the other hand, the accession of personal power which may come from Pranayam is preserved, by the restraints of the collective activity of Karma-Yoga, from the disintegration that would follow the exercise of such power for selfish therefore separative purposes.

Now it is precisely because the out-turned movement of the cognitive function, which is science, has in the Occident been denied the natural restraints of its own in-turned movement of contemplation, whose historical expressions are philosophies, that science, for all its gifts to external life, threatens the destruction of human achievement if some unforeseen and probably trivial impulse suddenly translated present international suspicions, jealousies and fears into overt action that would bring into play the demoniacal agents of mutual destruction that science has within the last generation conjured out of its witches' cauldron of hellish inven-

tion. It is also precisely because the out-turned movement of emotion, which is creative expression, has been denied the restraint of its own in-turned movement of aspiration, whose expressions are the religions, that the Occidental arts, in some of their more reprehensible and popular phases, have threatened the spiritual destruction of humanity by the disintegration of its aesthetical consciousness and the degradation of its capacities for sensitive reaction to the level of the self-destructive forces of sensuality. To meet this double threat there is need for a Yoga of science and a Yoga of art.

#### SUMMARY OF THE FUNDAMENTAL YOGAS

Including the Yoga of Science and the Yoga of Art

	<u>VOLITION</u> Illumination ..... Inspiration (Raja Yoga)	
<u>COGNITION</u>  Contemplation (Gnana Yoga) ..... Observation (Yoga of Science)		<u>EMOTION</u>  Aspiration (Bhakti Yoga) ..... Creation (Yoga of Art)
	<u>ACTION</u>  Group (Karma Yoga) ..... Individual (Pranayam)	

The dotted lines differentiate the in-turned (upper) and out-turned (lower) directions of the four human functions.

We leave the matter of the Yoga of science to others. The necessity for

circumventing the disintegrating threat of modern science is being felt not only by the threatened general public but by scientists themselves who share in the common danger. The recent movement (September, 1932) in the British Association towards co-ordinating science and life by developing scientific control of scientific destructiveness is a sign of awakening awareness of the inaptitude of letting the part threaten the overthrow of the whole. The success of the movement, if scientific orthodoxy permits it to develop, will depend on its allegiance to the law of integration, which is union or Yoga; and this strikes shrewdly at such aspects of science as the anti-Yogic exploitation of the animal kingdom for the acquisition of knowledge which in many cases is useless, and in any case has obstructed the true advance of life by interposing spurious alleviations of false habits of conduct between humanity and the infallible therapeutic and prophylactic power of natural living.

Sixty years ago Nietzsche ("The Birth of Tragedy" 1872) observed that the whole modern world (by which he meant the Occidental world) was "entangled in the meshes of Alexandrine culture," that is, "the Socratic love of knowledge," and recognized as its ideal the theorist equipped with the most potent means of knowledge, and labouring in the service of science. The central doctrine of modern Socratism, according to Nietzsche, was "the redemption of the individual"—not, unhappily, in the Yogic sense of finding individual salvation through union with society and the cosmos, but in an individual exploitation of the universe for the purpose of the individual which made such redemption the "annihilating germ of society." He saw, however, in the philosophy of Kant and Schopenhauer, what he took to be signs

of the inauguration in Germany of a new culture, similar to that which produced the Greek tragedies, a culture "uninfluenced by the seductive distractions of the sciences," a culture which would take a "comprehensive view of the world," and produce a generation having the will "to live resolutely" and demanding the "metaphysical comfort" of a new art of tragedy. Nietzsche was only half a prophet, for what he foresaw as an art of tragedy became a life of tragedy for the children of the generation which he addressed.

Nietzsche's prescription of art as a reaction from science was healthy psychology. In the round, science and art are the expressions of two interacting inter-dependent functions of humanity; science in its phase of application becoming an art, but using cognitive instead of aesthetical materials; art fulfilling itself in expression governed by the science of its own nature: on the flat they appear as nominally separate phenomena, one being mainly mental, the other mainly emotional, but having a common out-turned direction.

COGNITION	EMOTION
In-turned— Philosophy	In-turned— Religion
.....	.....
Out-turned —Science	Out-turned—Art

Hegel had already ("Philosophy of the Fine Arts") asserted the integrating power of the arts, and supremely of the inclusive art of the drama: means to polarization he called them, which was the same as calling them Yogic agents, that is, means for focussing attention on essentials, and through these bringing the individual into contact with the most worthy and least transient elements of life. In this he

saw deeply into reality, for he saw the arts not simply as products or alleviations of a national psychosis, but as powers capable of being applied to the elucidation of the truth of life and therefore to the true solution of its problems. To know is good, provided knowledge be obtained and applied in the Yogic spirit, the spirit of union; to understand is better, for it unifies and can anticipate knowledge and so reduce its tendency towards disintegration in details; to create is best, because it puts the creator in art *en rapport* with the creative process in the universe, and by participation of like spirit, rather than by impartation of understanding or presentation of knowledge, makes the creative artist a sharer in the main process of life, which is creation, and therefore in the highest sense an understander of its operation and a knower of its intention—hence the seership and prophecy in the great artists.

Knowledge and understanding exist through the metaphysical sundering of the knower and that which is known or understood. But creation can only be fulfilled through what Rabindranath Tagore has called "creative unity" in the volume bearing the same title. In the Hegelian sense the creative artist becomes one with the universal creative process. Nietzsche goes deeper and makes the creative artist, in "the act of artistic production" (which is a pure Yogic exercise), become "identical with the Being who, as the sole author and spectator of this comedy or art, prepares a perpetual entertainment for himself," while the artist is at the same time a work of art from the hand of the Creative Being behind and within the created universe: ". . . this one thing," he says, "must above all be clear to us, to our humiliation and exaltation, that the entire comedy of art is not at all performed, say, for our

betterment and culture, and that we are just as little the true authors of this art-world: rather we may assume, with regard to ourselves, that its true author uses us as pictures and artistic projections, and that we have our highest dignity in our significance as works of art—for only as an *aesthetic phenomenon* is existence and the world eternally justified" ("Birth of Tragedy," italics Nietzsche's).

In placing the source and purpose of creative art beyond the artist and the specific art, Nietzsche repeated the ancient vision of the seers of India who in various stories attribute the origination of the arts to Brahmá, the Lord of Creation. Thus they personified the experience of the artist that he, the Brahma of his cosmos, can produce, within his cosmos, world after world which expresses yet does not exhaust, singly or in their totality, the energy and substance of his own life; and if any of his creatures complain at being no better than they are, he, their creator, can sympathize with them, being himself pulled between his own perfection and the inescapable imperfections of his expression. The creative artist knows, not by scholarship but by experience, the secret of the struggle towards the expression of his own perfection and its perpetual frustration; and he does not, as so often does the thinker as well as the thoughtless, charge God (whatever that term may mean to them) with the blemish of suffering or the inconsistency of ugliness. To ask an assumed perfect Being to produce perfection is to ask it to reproduce itself, which logically is impossible. By his own analogical experience the creative artist knows that a perfect Being, producing within the area of its own perfection, can only produce that which is less than perfect, that is to say, imperfect; yet these im-

perfections exist by virtue of their relationship to a perfection that forever allures and forever eludes them. "To attain perfection would be to lose the greatest stimulus in life, the stimulus of struggle," said Paderewski to the writer of this article.

Whatever be the code by which the lips of the creative artist relate him to his fellows along the surface of life, his true utterance is his art, the synthetic therefore symbolical mother-tongue of his and every other soul, which, like the calligraphy of China and Japan, is read from above downwards, sometimes from below upwards, and in rare incursions of vision into expression, simultaneously both ways. The upper end of the artist's Jacob's ladder of aesthetical revelation may be hidden in clouds or "pinnaced dim in the intense inane," but its foot must

allow the angels whose one wing is truth and the other beauty, and whose feet are swift in goodness, to step communicably to earth. To the artist his ladder of expression may be let down from the dim bastions that guard the secret of things from those who are timid enough to be afraid of them, and so not bold enough to bear the responsibility of the secret. To the spectator the ladder of art appears to rise from the solid ground towards the stars: that is to say, true art, great art, must of necessity present a tangible, visible, audible outer semblance to the perception of the spectator; but it has failed in the highest purpose of art if it has not signalled mysteriously beyond itself from spirit to spirit. The subject of art must be objective, but its object must be subjective.

*(To be concluded)*

---

## THE SEA OF IMMORTALITY

*(A Psalm by Sri Ramakrishna)*

BY ERIC HAMMOND

The Master sang a song of Love Divine;  
A song whose sweetness shall not know decline.

Dive deep, dive deep, dive deep  
Into the Sea of Seas,  
Dive deep, O Mind, nor creep  
With hesitant, weak knees  
On this great ocean's shore, in fear,  
Plunge thou, and, plunging, dare the dear  
Delight of diving in its crystal clear.

Dive deep. Fear not. Plunge thou,  
     The Sea of Beauty lies  
 Close by thee. Bathe thy brow,  
     Thy being. Ope thine eyes  
 Undoubting, faithful. Thou shalt see  
 A gem, within those waters, on which He  
 The God of Love, has set His imag'ry.

Dive deep ! Let body go  
     And heart and soul and all.  
 Dive deep, and search and know  
     The glory of thy fall,  
 Into this sea wherein true wisdom lies ;  
 Wherein are stored the wondrous mysteries  
 Of Life Immortal worshipped by the wise.

Drink deep this death of death,  
     Drink deep this light of light ;  
 No breaking of life's breath  
     Is here, but love and might,  
 Joy everlasting, bliss supreme ; no bar  
 Between His soul and thine ; th' Eternal Star  
 Shall shine within thee, through thee ; not afar.

He speaks from out this sea,  
     Hear Him, and realize  
 His voice, His wishes ; be  
 One with The Lord, and rise  
 To wisdom's height of heights. List thou, and learn  
 Of Him. Thine inner heart shall long and yearn  
 Like His with flame of fadeless fire to burn.\*

\*A corresponding refrain taken from an English Hymn Book :—

“Till in the Ocean of Thy love  
 We lose ourselves in Heaven above,”

---

# SPIRITUALITY COMBINED WITH PRACTICALITY

By A. N. SEN, *Bar-at-Law*

## I

In Swami Vivekananda we find a sublime combination of spirituality and practicality. He was no detached sage lost in the contemplation of the Absolute, nor was he, on the other hand, a materialistic philanthropist whose sole aim is to improve the physical comforts of his fellow men. We all know of his tour in America and Europe. Let us not in our enthusiasm for and admiration of his triumphal march through those countries lose sight of the real object of his visit or of the motive power which impelled him to embark upon this adventure. For two years before his departure from India he wandered through the length and breadth of his country as a Sannyasin without home or any material possessions. He saw and experienced the poverty and misery of his people. His great heart was touched and he determined to improve the lot of his countrymen. With great practical insight he realized that his aim could be best achieved by attracting to India the wealth and sympathy of the prosperous nations of the West. He, therefore, set out to explore America and Europe. He did not go there as a beggar however. He had priceless gifts to offer in return for the help he asked. He took to them the treasures of the Vedanta Philosophy and of Indian Spirituality. His speeches and disquisitions on religion provided an intellectual feast such as America and Europe had never enjoyed within recent times. Who can say whether America, Europe or India has been most benefited by this visit? The West was benefit-

ed spiritually and the East materially. This illustrates what I said about the combination of these two elements in Vivekananda.

Again, from Vivekananda's own speeches it is clear that he was not striving at merely the material betterment of the people of India. His ultimate aim was to uplift them spiritually. This differentiates him from the ordinary economist or philanthropist. On the other hand, he was practical enough to appreciate that there could be no spiritual uplift until material miseries and wants were removed. He realized the homely words of his Master Ramakrishna Paramahansa, "Religion is not for empty bellies." This differentiates him from the introspective philosophers and sages so common in our country whose sole object is their personal salvation. This also distinguishes him from his contemporary theologians and religious reformers whose efforts and energies were directed mainly towards destroying what they considered to be religious abuses and whose activities may be styled as merely Protestant. Vivekananda's genius transcended mere Protestantism. His all-embracing intellect and love accepted good as well as evil and sublimated the latter.

## II

This brings me to another aspect of Vivekananda which has appealed to me very strongly. Vivekananda discarded the narrow doctrines which characterize the teachings of many religious reformers and saints. He did not believe in doctrines. He did not say that his

religion was good and that other religions were bad. He did not even say that he had succeeded in extracting all the essentials of Salvation from the different religions of the world. His philosophy was far wider—he accepted everything and in everything he saw God. He realized that religious practices and rites must vary at different times and in different climes. He realized that each type of the human race required its own peculiar form of worship. He saw that to offer abstract theological dogmas to a certain type of mind would result in drying up the mystic fountains of religious energy. He wished to preserve and harmonize all religious practices. His aim was to help all sections of the human race, however high or low, in the scale of spiritual and intellectual evolution, to grow and develop to their full stature according to their own proper nature. This is what he said in one of his speeches in America :—

“May He who is the Brahman of the Hindus, the Ahura Mazda of the Zoroastrians, the Buddha of the Buddhists, the Jehovah of the Jews, the Father is Heaven of the Christians, give strength to you . . . The Christian is not to become a Hindu or a Buddhist, nor a Hindu or a Buddhist to become a Christian. But each must assimilate the spirit of the others and yet preserve his individuality and grow according to his own law of growth. . . . The Parliament of Religions . . . has proved . . . that holiness, purity and charity are not the exclusive possessions of any church in the world, and that every system has produced men and women of the most exalted character . . . Upon the banner of every religion will soon be written in spite of . . . resistance : ‘Help and not Fight,’ ‘Assimilation and not Destruction,’ ‘Harmony and Peace and not Dissension.’ ”

Akin to this religious conception of his was Vivekananda's great toleration in other matters. It is said that as a youth he was an unsympathetic and uncompromising fanatic. As he developed, his prejudices disappeared ; he saw that no sharp line of division could be made between the good and the wicked. He found that there were spiritual treasures to be had among sinners also. Finally he saw God in everything, in the afflicted, in the poor and in the wicked. His great and courageous spirit is illustrated in his utterances : “May I be born and reborn again and suffer a thousand miseries if only I am able to worship the only God in whom I believe, the sum total of all souls, and above all, my God the wicked, my God the afflicted, my God the poor of all races !”

### III

To one who has even a faint knowledge of Vivekananda's life and teachings one thing stands out pre-eminently in the character of this great man. It is his passionate desire to serve mankind. In all his utterances one traces this passion for service. Vivekananda died a comparatively young man, but in short space of time he accomplished what would otherwise have taken generations of endeavour. He planted the seed of social service in Bengal and from that seed has sprung the numerous organizations which we now see all over India. There are many benevolent institutions all over the world. The spirit of service is by no means confined to India or any one country—indeed we see that charitable institutions are managed better and organized on a larger scale in Western countries. But there is one very distinguishing feature in the charity which Vivekananda preached. He desired to serve not in a spirit of patronizing bene-



volence but in a spirit of gratitude and thankfulness. He asks those whom he wants to dedicate their lives for service not to think that they are conferring benefits upon the poor. He asks them to realize that service is a privilege to him who serves. His idea of service is akin to that of worship. He says that you should serve the poor not as their benefactor, but as their worshipper. To him the poor represents God : he worships them as *Daridra Narayan*. This, indeed, is the highest conception of charity—a charity cleansed of self-satisfaction and of the selfish hope of reward. This self-abnegation which Vivekananda preached gives one a glimmering idea of the greater self-abnegation which would lead to Nirvan where all selfish desire shall cease. The term is a much maligned one. By certain philosophers of the West it is taken to mean total annihilation. To me it has no such meaning. To me it seems to mean the elimination of all that is selfish, all that is inessential in us until we merge into the Great Essential. I hope I am not wrong when I say that this spirit of service which Vivekananda exemplified in his life is the greatest thing which we can learn from him. It is the only thing which can save our nation. It is the only thing which will raise us to our full stature. Once we appreciate and assimilate the idea of service which Vivekananda preached, other things will follow. We know of the great love which Vivekananda had for the poor Santhals and other backward races. The more backward and ignorant they were, the greater was the love which they evoked in him. Through love he realized that a nation can only be strong and great when the masses are uplifted and not till then.

This leads me to the topic of the day, namely, untouchability. The present movement against untouchability is not

a new one. The great mind of Vivekananda was touched by the social cruelties which he saw amongst us. It is said that Ramakrishna once declared :

“The day when Naren comes in contact with suffering and misery the pride of his character will melt into a mood of infinite compassion. His strong faith in himself will be an instrument to re-establish in discouraged souls the confidence and faith they have lost.”

In no unmistakable terms Vivekananda preached against don't-touchism or untouchability. To him the Brahmin and the Pariah were the same. With great practical insight he said : “If the Brahmin has more aptitude for learning on the ground of heredity than the Pariah, spend no more money on the Brahmin's education, but spend all on the Pariah. Give to the weak, for there all the gift is needed. If the Brahmin is born clever, he can educate himself without help. This is justice and reason as I understand it.”

#### IV

He realized that what our country needs is real, strong and self-reliant men. He denounced everything which tended to humiliate man and dwarf his development. Here, again, we see that combination of spirituality and practical insight which I mentioned in the beginning of my speech. We see that Vivekananda was not satisfied merely with instilling his ideas of Godhead into the people. He wanted first to improve the lot of the masses so that later on they would be able to appreciate his gospel. In this connection I wish to give an anecdote of what occurred a few days back. I went to a certain exhibition and in one of the stalls there was ranged a tableau of a doctor operating upon the arm of a patient. There were sores on the arm. The father of the

patient was shown as sitting there and asking the doctor not to use the knife.

The man, who was explaining the meaning of this tableau to me, so far as I understood him, said: "This tableau illustrates the activities of our Order. The father of the patient is asking the doctor to put soothing ointments upon the sores of his son. The doctor sees that ointment won't do and that the root of the evil must be eradicated. He, therefore, operates on the arm and the son is cured." My guide then took me to the next stall where the boy was shown perfectly healthy and indulging in manly exercises. Then my guide said:—"Our Order does not believe in spending its energies on other things. We strive at giving religious instruction only and by doing so we get at the root of all evil. This is what distinguishes our organizations from others." With great respect to my guide I was not able to agree with him. As a race we are extremely clever in arguing with the aid of metaphors, but, as we all know, these arguments are usually fallacious. In spite of this I propose to meet the argument of my guide by elaborating the metaphor. If a patient is to be operated upon, the first thing that the doctor has to see is whether the patient is fit to stand the operation. It is well-known amongst us all that if the body is too frail or if the heart is weak, good surgeons will not operate. They will first strengthen the patient and tone up his system and thereafter they will operate. Vivekananda was, in my opinion, a better surgeon. He believed in toning up and strengthening the system of his fellow creatures so that they might be able to benefit from the operation which they would later on be called upon to undergo. If the method proposed by my guide were to be too strictly followed, the operation would be successful but the patient would die.

I cannot, however, bring my speech to a close without a reference to the great Ramakrishna Paramahansa. We have read and heard a great deal about the stupendous energy and ability of Vivekananda. We know that he was called the dynamic monk. In doing honour to him to-day, we should also remember his great preceptor, Ramakrishna. I hope I shall offend nobody if I say that the great energy and vigour of Vivekananda was in no small measure drawn from the limitless and serene store of power which Ramakrishna possessed. The great love and devotion of Paramahansa seems to me to have been translated into action in Vivekananda. Ramakrishna is the great reservoir and Vivekananda the cleansing and life-giving stream which flows from it.

In doing honour to Vivekananda to-day, let us not remain satisfied by merely praising him. Let us remember what he strove for, namely, the betterment of his people. Let us remember his scathing condemnation of the cruel customs which have relegated millions of our fellow beings to a condition of life worse than that of beasts. Let us remember that by lowering and degrading large groups of men and increasing the gulf between them and us we are not raising ourselves. Climb if you wish, raise yourselves high if you can, but do not delude yourselves into thinking that you have risen because you have succeeded in pushing others down.

Let us cultivate in ourselves a love for all, especially for the weak and down-trodden. Let us sensitize our hearts so that the sufferings and sorrows of our fellow beings will leave an impression thereon. Let us strive to remove the barrier which thoughtlessness, selfishness, and affluence have raised between us

and our less fortunate brethren—a barrier which has shut out the sunshine and warmth of love and sympathy from us and made us like unto the pale colourless, fungoid growths which thrive in the dark and the cold.

## THE SIKH PRAYER

BY PROF. TEJA SINGH, M.A.

ODE TO THE DEITY<sup>1</sup> BY THE TENTH KING :—

1. Having first remembered the God Almighty, think of Guru Nanak;
2. Then of Angad Guru and Amar Das and Ram Das; may they help us!
3. Remember Arjun, Hargovind and the holy Hari Rai.
4. Let us think of the holy Hari Krishan, whose sight dispels all sorrow.
5. Let us remember Teg Bahadur, and the nine treasures<sup>2</sup> shall come hastening to our homes.
6. May they all assist us everywhere!
7. May the Tenth King, the holy Guru Gobind Singh, the lord of hosts and protector of the faith, assist us everywhere!
8. Turn your thoughts, O Khalsa to the teachings of Guru Granth Sahib, and call on God!

<sup>3</sup>(Wonderful Lord!)

9. 'The five Loved Ones, the Master's four sons,'<sup>5</sup> the forty Saved Ones<sup>4</sup>

<sup>1</sup> This heading belongs to the first six lines only, which are taken from the beginning of *Bhagaut-ki-Var* by Guru Gobind Singh, who was called the Tenth King.

The piece is in praise of Bhagauti or God, and not Goddess Durga, as some suppose. In Guru Granth Sahib, wherever the word Bhagauti occurs, it means God or His Worshipper or dancer. In this *Var* Bhagavti is described as the creator of *Durga*, *Brahma*, *Vishnu*, *Shiva*, *Rama*, *Krishan*, etc. It could not be Durga, therefore. In the story of *Chandi* the Goddess is not once named Bhagavti. In the writings of Guru Gobind Singh, the word Bhagavti means sword or God, and God is often addressed as sword.

Guru Gobind Singh is very clear against the worship of gods and goddesses. He says, "I do not worship any creature. I worship only the Creator."—*Hazare-de-Shabad*.

"I do not propitiate Ganesh;

I never meditate on Krisan or Vishan;

\* I have heard of them, but I know them not;

It is only God's feet I love."—*Krishna Avatar*.

<sup>2</sup> Untold wealth or prosperity. In the Hindu scriptures these treasures are specifically mentioned.

<sup>3</sup> The parenthetical exclamations of *Wahiguru* or wonderful Lord. These are responses made by the audience in moments of religious fervour, when each item of the past experiences is brought home to them, when the examples of their brave ancestors are recounted one by one before them.

<sup>4</sup> The five beloved ones:—

Bhais Daya Singh, Dharam Singh, Himmat Singh, Mukham Singh, and Sahib Singh, who had offered themselves when Guru Gobind Singh, in a big meeting at Keshgarh, had demanded their lives. They were the first to be baptised as the Khalsa. The Guru himself received baptism from them.

and other righteous, steadfast<sup>7</sup> and long-suffering<sup>8</sup> souls : think of their deeds and call on God !

(Wonderful Lord !)

10. 'Those men and women who, keeping in the Name in their hearts, shared<sup>10</sup> their earnings with others ; who plied the sword and practised charity ; who saw others' faults, but overlooked them : think of their deeds and call on God !

(Wonderful Lord !)

11. Those who for their religion allowed themselves to be <sup>11</sup>cut away limb

Guru Gobind Singh's children : Babas Ajit Singh and Jujhar Singh, who were killed in the battle of Chamkaur; and Babas Fateh Singh and Zorawar Singh, who were put to death by the order of the Governor of Sirhind. They were buried alive under the foundations of a wall.

When Guru Gobind Singh was besieged in Anandpur in 1701, and the provisions had run short, forty of his Sikhs deserted him and went away to their villages. When they reached home, their women made them repent, and they came back under the leadership of a woman named Mai Bhago. The Guru by that time had come out of Anandpur and was at Muktsar. These forty came without his knowledge and fought with his enemies until all of them were killed. A dying Sikh was visited by the Guru, who at his request not only forgave the deserters, but honoured them with the title of the *Saved Ones*.

Steadfast, like Bhai Bhikhari of Gujrat, who stoically took pleasure and pain alike, and whose mind remained fixed in God's love during the marriage of his son as well as at son's death, which occurred soon after.

Long-suffering, like Bhai Manjh, whose patient service in the days of Guru Arjun is known to every Sikh. Bibi Bhani and Bhai Jetha's service was also of the same kind. In the time of Guru Arjun the conscientious daughter of Patti's Magistrate did her duty by her leper husband even under most trying circumstances.

Those are instances of goodness practised in the ordinary circumstances of life. In the next two lines the examples are of a more heroic character.

<sup>10</sup> Shared their earnings, like Bhai Taru Singh. He lived in Poola, a village in the Manjha tract. He was a young man of twenty-five, very pious and devoted to the service of the Sikhs, whom the iron rule of the Governor of Lahore had driven into the forest. Bhai Taru Singh cultivated his fields, and whatever was produced he offered to his exiled brethren. This was considered treason. Bhai Taru Singh was betrayed by one Har Bhagat, the follower of Akil Das Naranjani of Jandiala. He was brought to Lahore (1750 A.D.) and was asked to embrace Islam or die on the wheel. He accepted the latter rather than allow his hair to be shaved. He suffered his tortures to hew off his scalp.

<sup>11</sup> Cut away limb by limb, like Bhai Mani Singh. He was the most learned man of his time. He had received baptism from the tenth Guru's own hands. When quarrels arose between the true Sikhs, called the Tat Khalsa, and the Bande Khalsa, he was sent by the widow of Guru Gobind Singh to take charge of the Golden Temple. At that time persecution of the Sikhs was going on, and in the neighbourhood of Amritsar soldiers were picketed to prevent the Sikhs from visiting the temple. Bhai Mani Singh, who was held in great esteem by the Mohammedan officials of Amritsar, applied for leave to hold the Diwali fair in Amritsar. The matter being referred to Lahore, the permission was granted on the condition that Bhai Mani Singh should pay Rs. 5,000 after the fair.

Bhai Mani Singh invited Sikhs from far and near in 1788. But the Governor of Lahore sent a force to Amritsar under the pretext of keeping order during the fair, but really it was designed to fall upon the approaching Sikhs and destroy them all. The Sikhs were apprised of the trap and the fair was not held. Bhai Mani Singh was arrested for not paying the fixed sum and was condemned to death. He was offered the usual alternative of Islam. But he stoutly refused to barter his religion. His body was cut to pieces limb by limb.

by limb, had their <sup>12</sup>scalps scraped off, were <sup>13</sup>broken on the wheel, were <sup>14</sup>sawn or flayed alive : think of their sweet resignation and call on God !

(Wonderful Lord !)

12. Those who, to purge the temples of the long-standing evils, suffered themselves to be <sup>15</sup>ruthlessly beaten or imprisoned, to be shot, cut up, or burnt alive with kerosine oil, but did not make any resistance or utter even a sigh of complaint : think of their patient faith and call on God !

(Wonderful Lord !)

18. Think of all different temples, <sup>16</sup>thrones of religious authority and other places hallowed by the touch of the Guru's feet, and call on God !

(Wonderful Lord !)

14. Now the <sup>17</sup>whole Khalsa offers his prayer.

15. Let the whole Khalsa bring to his mind the <sup>18</sup>Name of the wonderful Lord ;

16. And as he thinks of Him, may he feel completely blessed.

17. <sup>19</sup>May God's protection and grace extend to all the bodies of the Khalsa wherever they are.

<sup>12</sup> Scalps scraped off, as was done in the case of Bhai Taru Singh.

<sup>13</sup> Broken on the wheel. A Sikh boy named Shahbaz Sing used to read in a Mohammedan school under a Qazi, who wanted to convert him. The boy refused. Then it was tried to put pressure on him through his father named Bhai Subeg Singh. But he too refused. Both father and son were broken on the wheel. This was in 1743.

<sup>14</sup> Bhai Mati Das was sawn alive at the same time when Guru Teg Bahadur was martyred (1675).

<sup>15</sup> Ruthlessly beaten, as at Guru-ka-bagh in 1922. To be shot etc., like Bhai Lachhman Singh, Dalip Singh and about 180 other Sikhs who were martyred at Nankana in the year 1921.

<sup>16</sup> They are four temples, from where religious edicts, called *Hukamnumas*, are issued to the Sikh community, whenever the interpretation of a doctrine or rule of conduct is in question. The first *throne*, called the *Akal Takht*, is situated opposite to the main gate of the Golden Temple at Amritsar. The 2nd is at Patna, where Guru Gobind Singh was born. The third called *Keshgarh*, is at Anandpur where the first ceremony of the Sikh baptism was held by Guru Gobind Singh. And the fourth, called Hazur Sahib, Nader in Hyderabad (Deccan) where Guru Gobind Singh died.

Of these the Akal Takht is the most important. It was built in 1609 by Guru Hargovind, the sixth Guru, who used to receive his Sikhs here and discuss with them important matters connected with the welfare of the community. It was here that he put on the sword symbolising a new phase in the development of the Sikh character. It was here that the weak and the oppressed came from far and near to seek help against tyranny and oppression. Once a Brahmin of Kasur came and laid his complaint before the assembled Khalsa that his bride had been taken away from him by the local Nawab. The Sikhs stood up and vowed that they would not take rest until they had restored the Brahmin's wife to him. And they did it. It was also here that later on by a resolution of the Khalsa even Maharaja Ranjit Singh, the Lion of the Punjab, was condemned and punished for an un-Sikh-like act.

<sup>17</sup> The whole Khalsa. From this line up to line 25 the prayer is addressed on behalf of the whole community, and the blessings invited are general, concerning the Panth as a whole. From line 26 onwards the prayer is from a particular congregation and the gifts demanded are of immediate concern.

<sup>18</sup> The word Name, as explained in the author's translation of the Japji, page 71, means God's attributes, His bounties, His mercies from which we know Him.

<sup>19</sup> This reminds us of the time when the Sikhs were persecuted and could not reside in towns or cities. They moved about by batches in deserts and forests, and they used to

18. May the Lord's glory be fulfilled, and His dispensation prevail.
19. <sup>20</sup>May victory attend our Charity and our Arms.
20. May God's sword help us.
21. May the Khalsa always triumph.
22. May the Sikh <sup>21</sup>choirs, banners, <sup>22</sup>mansions abide for ever and ever.
23. The kingdom of justice come !
24. May the Sikhs be united in love.
25. May the hearts of the Sikhs be humble, but their wisdom exalted,—  
their wisdom in the keeping of the Lord. O Khalsa, say the Lord is wonderful.  
(Wonderful Lord !)

26. O true King ! O loved Father ! in these ambrosial hours of the morn we have sung Thy sweet hymns, heard Thy life-giving Word, and have discourse on thy manifold blessings. May these things find a loving place in our hearts and serve to draw our souls towards Thee.

27. Save us, O Father, from lust, wrath, greed, worldly attachment and pride ; and keep us always attached to Thy feet.

28. Grant to Thy Sikhs the gift of Sikhism, the gift of Thy Name, the gift of faith, the gift of confidence in Thee, and the gift of reading and understanding Thy holy Word.

29. O kind Father, loving Father, through Thy mercy we have spent the night in peace and happiness ; may Thy grace extend to our labours of the day, too, so that we may, according to Thy will, do what is right.

30. Give us light, give us understanding, so that we may know what pleaseth Thee.

31. We offer this prayer in Thy presence, O wonderful Lord :

32. Forgive us our sins. Help us in keeping ourselves pure.

33. Bring us into the fellowship of only those men of love, in whose company we may remember Thy Name.

34. Through Nanak may Thy Name for ever be on the increase.

35. And may *all* men prosper by Thy grace.

*The Khalsa belongs to the wonderful Lord, who is always victorious.*

think of the different scattered associations of the Sikhs and to bless them wherever they were.

<sup>20</sup> The Sikhs were to follow the stern profession of punishing the wrong-doers, but they never lost sight of the accompanying virtue of Charity. The sword and the kettle (in which they cooked food for distribution) always went together.

<sup>21</sup> The choirs are the singing parties that go round the Temple in Amritsar at night singing hymns in beautiful old tunes. This practice comes down from the time of Guru Hargovind (1595-1645).

<sup>22</sup> Mansions are the rest-houses built round the Golden Temple by different Sikh chiefs or heads of *missals* for the accommodation of pilgrims.

### NOTE ON SIKH PRAYER

The Sikh's conception of God is personal. He moves in Him like a fish in the water, and lives with Him like a

wife and her husband. He is in constant communion with Him through prayer. Therefore prayer is much used in Sikhism. The Scripture consists chiefly of prayers. No ceremony,

whether religious or secular, is complete without prayer.<sup>23</sup> Nay, most of the ceremonies and rituals contain nothing else. Before going on journey, or opening a shop or occupying a new house, the Sikh opens the Holy Book and asks God's blessing. Often, time and means permitting, he also arranges for the singing of hymns of thankfulness. But he will never omit a short prayer, which even the poorest can afford.

No priest is required to address it. Anybody, man or woman, old or young, can lead in prayer. Even a boy or girl may be seen conducting the morning or even service and leading in prayer a big congregation composed of the most learned and advanced in age. This is purposely encouraged, so that everybody may learn to shoulder his responsibilities without the help of a priestly class.

The prayer varies in size and contents. Sometimes only a few words will do. A man starting on horseback, with one foot in the stirrup, may mutter to himself: "O Lord of the Plume! help Thy humble servant." Or a few lines may be quoted from the Scripture by way of saying Grace before or after dinner.

In these pages, however, we have introduced the reader to the standard prayer of the Sikhs.

As a piece of composition it is one of the rarities of literature. It is not the work of any one man or any one time. The whole Sikh nation has been at it for centuries. The custom of offering prayers must have begun with the rise of Sikhism; but by the time of Guru Hargovind, the fifth successor of Guru Nanak, when places of worship had been organized and a definite book of faith had been installed in them, it became an established rule to gather together for the purpose of praying

in congregations. According to the *Dabistan-i-Mazahib*, when anybody wanted gift from heaven he would come to such an assembly of Sikhs and ask them to pray for him. Even the Guru asked his Sikhs to pray for him. Familiar expressions of prayer began to accumulate, until by the time of Guru Gobind Singh a definite form was given to it.

As it now stands, it can be divided into 8 parts. (1) Six lines of verse by Guru Gobind Singh, involving God and the first nine Gurus.

(2) From line 7 to line 25, rhythmic prose, composed by generations of Sikhs, as the events of their history went on leaving their impressions on their minds. The community has not even now abdicated its right of moulding this part of the prayer. It can refer in any suitable terms to the present-day difficulties and sorrows of the Panth, e.g., in connection with the wearing of *Kirpans* and the reforming of temples.

(3) The Prayer proper, the composition of which, except a few words here and there is completely at the disposal of the praying man.

The first seven and the last two lines can in no case be altered or omitted. In all other lines changes can be made. We can shorten, omit, add to, or do anything with them.

Though everybody is required to be able to lead in prayer, everybody cannot be expected to be original and to express himself in a correct, concise and moving manner in assemblies. Therefore it is provided that the man addressing prayer should begin with a recitation and get more and more free as he proceeds. After the compositions of the Guru and the Community, he gets the chance to try his free hand in expressing his bosom thoughts or the conjectured ideas of the whole congregation. It is so helpful, so educative.

<sup>23</sup> "If we want to do anything, let us address God about it."—(*Var Sri Rag IV.*).

The prayer is communal, not only in composition of its language, but also in the nature of its subject matter. The Sikh, while addressing it, is made to realize that he is a part of the corporate body, called the Panth or the Khalsa, whose past and present history is recounted with all its sacrifices, successes, glories and needs. In order to understand why so much of the Prayer is taken up with historical details, we must consider the meaning of the Sikh Prayer.

The Gurus were very careful in the imparting of their teaching. They did not deliver lectures or write books and leave them to be understood by their Sikhs. They took as much care in the preparation of the disciple as of the lesson itself. They wanted to see that what they gave was capable of being digested and assimilated by him. Therefore the teaching was in the disciple's own vernacular, and was given in the form of a song or discourse. Further, it was not delivered at once or in one life. The Gurus took in hand the training of a nation, and each one of them at a time gave as much instruction as was needful, passing it on to the next Guru when the work of one generation was complete. In this way the whole course of training extended over ten generations.

In other ways, too, the Gurus saw to it that no effect of their teaching was lost upon the disciple. The different morning and evening services were fixed according to the mood or the atmosphere of the time. The philosophical *Japji* (or the *Meditations of Guru Nanak*) is to be read in the morning, and the *Kirtan Sohila*, which breathes the spirit of calmness and resignation, is fixed for the sleeping time. If we look into the nature of the compositions, we shall find that the difference is just suited to the difference between our in-

ward mood of the morning and that of the evening. The passions, which are dominant in the evening, in the morning leave the field for the contemplative part of the soul. The mind has been tranquilized by the calm sleep and is nearer heaven. It is quite fresh and clear, and can dwell on the difficult problems of human life discussed in the *Japji*. Our whole being, irritated and overstrung by the nervous excitement of the day, arrives in the night at the culminating point of its human vitality; and as we sit in the bed preparing for sleep, we can no longer bear the strain of hard thinking. Therefore a short and musical piece is all that has to be recited before we give ourselves up to sleep. The thoughts contained in the poem are further made easy by being woven in the form of imaginative figures. Our imagination just at that time being very active, the abstract ideas are presented to us clothed in images. See how that difficult idea of the oneness of God amidst the diversity of His manifestations is made clear to us being compared to the oneness of the sun in spite of the divisions of time and season. Look at the figure of the proud man lamed by the thorn of pride. Look at the figure of the bride approaching the door of her spouse, while the oil is being poured on it by the friends of the family. It is really the human soul yearning to meet God after waiting day and night to receive a call from Him. Again how beautifully the diversity of God's presence, diffused in the face of Nature, is presented in the form of the stars and planets moving round the altar of God to perform Arati. We have given instances long enough to show how the Gurus have taken pains to suit their teaching to the mood of the disciple's mind.

In the case of the Prayer, too, the same care has been taken. The Sikh has



to bring himself into a prayerful mood before he addresses himself to his God. When we actually pray, we stand face to face with God. But before we enter into the innermost tabernacle of God and reach that consummation, we have much to traverse the ground of moral struggle and spiritual preparation. We have to realize what the communion with God has meant for those who have loved Him; what sufferings and sacrifices they had to undergo to be able to see His face. We have to refresh ourselves with the sweet faith of those immortals, and fortify our minds with their patient strength and resignation.

Prayer does not mean a mere psychological union with God and an undisturbed rest in Him. It means an active yearning of the soul to feel one with God, who is always active, who is always patient, who is always hopeful. Prayer should, therefore, refresh our spirit and make us ready to do God's will. This can be done, if we first commune ourselves with God revealed in History, and reverently watch the organic growth of Divinity in mankind. To do this we have to feel ourselves a part of that congregation of God-like beings who represent the best in man. We should steep ourselves in the association of those in whose company we feel the presence of God. (Cf. line 33).

The Sikh Prayer was composed from this point of view. It begins with an invocation to God, and then different souls are invoked in the order of precedence. The highest ideal of godliness, according to the Sikhs, was realized in Guru Nanak and his nine successors. Therefore they are mentioned next. Then the five Loved Ones, who for their sacrifice were invested with collective Guruship by the last Guru; then the Guru's sons, who bravely met martyr-

dom and, though young, kept the brave tradition of their forefathers; then other great men and women, who wore arms and practised charity, and in the face of unspeakable suffering kept their faith unsullied. This part of the Prayer is the work of the whole Community, past and present, and is most vigorous in style and language.

How many hearts in these long centuries it has soothed in affliction and made brave in difficulties! It bears the stamp of all that is best and most moving in Sikhism. It is the crystallization of our nation's history. It is a living monument of our greatness, which generation after generation of the Sikhs will repeat to themselves to keep alive the old fire in their midst.

After bringing before their vision the mighty deeds of their forefathers, they think of their present condition, their temples, their associations, their choirs moving nightly round the Golden Temple, their banners, their mansions, which remind them of their past glory, and call blessings on them.

Then begins the Prayer proper. Here one is quite free to express oneself. In the last but one line the Sikh prays for the advancement of his religion to promote the knowledge of God among men; but this missionary work is to be carried on with due regard to others' rights and sentiments. For, in the next line he prays for the good of everybody, without distinction of caste or creed.

This Prayer comes down from the days of the conflict with Mohammedans, in which the Sikhs suffered martyrdoms that are enumerated in it. Yet nowhere is shown any sign of bitterness or revenge. There is no reproach or curse on the enemy, only the sufferings are enumerated, which are taken as sacrifices made by the Community.

# THE INFLUENCE OF RAMAKRISHNA PARAMAHAMSA ON GIRISH CHANDRA'S DRAMAS

BY HEMENDRA NATH DAS GUPTA

The greatest alchemy in Girish's life that turned dross into gold was the influence of his great Master, Ramakrishna Paramahansa.

A student of Girish, nay, of Bengali drama, will miss much if he fails to take into account the great influence that Paramahansa Deva exercised over Girish's life and through him upon the Bengali Stage at large. It is the master-key that unlocks the mysteries of the deep religious tone of the mature plays of the great dramatist.

The story of Girish's conversion reads like a tale of romance, least expected, but interesting to the highest degree.

But at the very outset we should make our position clear. It must be borne in mind that Girish Chandra Ghosh was an artist first and anything else next. What he attained in the fullest conviction of a poet, finds readier admission to our heart and possesses as intrinsic value of its own, apart from anything else. Philosophy and religion must yield to the supreme urge of poetry, which is ever associated with beauty, joy and truth. Again, Girish was not a mere dilettante in art, and he seldom liked to play coquettish with his imagination and art. There is an air of reality even about the most weird productions from his pen. Hence a mere sentimentalist, in many places, finds him disappointing, nay, even prosaic to a degree. But this vein of stern reality, we believe, was mostly due to the serious view he took about the high mission of human life and the great

spiritual goal which every human being is to attain. Besides being a poet, Girish was a great moral thinker of his time. This aspect of course lay hidden from the public view, but his dramas bear eloquent testimony to it.

The audience of his time saw the dramatist, returned from the play delighted and bewitched by his supreme art, and dismissed the man altogether from their mind. To the Bengalees of the present day, Girish is a superb dramatist, a consummate artist and the founder of the Modern Bengali Stage. Whatever else he was in life, it is not their business to enquire. They are right. Yet there was something deeply ingrained in Girish that coloured his life and imagination considerably. The history of this wonderful change belongs to a highly beautiful and interesting episode in the dramatist's life—quite unexpected meetings with his great Master and ways and degrees in which Girish's inner self began. It is worth knowing how a staunch follower of Hume became the most warm-hearted believer in religion! This miracle of miracles in the life of the very disbeliever in miracles was effected by his Divine Master, Ramakrishna Paramahansa Deva. If it is to be understood at all, something must be told about the past.

The age in which Girish was born was an age of scepticism and doubt. The newly-introduced English education produced a profound change in the country and played havoc amongst its early votaries. New-fangled ideas of progress

swept away many old and healthy institutions from the country along with what was really superstitious and harmful. Girish, too, like many of his famous contemporaries, became saturated with Western notions and ideas, and almost lost all faith in his country's creed. An aggressive scepticism prompted him to expose to ridicule all that was held sacred by the people. But underlying this deep crust of scepticism there was an element of belief in the inmost recesses of his heart. His logic showed him one way, but his faith another. His heart always warred against his head. His philosophy challenged everything beyond the range of sense experience, whereas his heart knew that there were things beyond the limits of gross perception.

With such a state of mind swinging between rank atheism and sceptical doubts, Girish wrote his *Chaitanya Lila*, the remarkable drama that brought him in direct contact with his great Master. The moment he came under the holy influence of his Divine Guru, his inmost nature began to change with astonishing rapidity.

"Where is God? Where does He live?

I hear the world is a creation of His.

Then why are there disease, sorrow  
and age?

Why this world is an abode of  
miseries?

This is what Girish wrote in his *Buddhadeva* and these were, in fact, the questionings of his heart. But after he came into contact with his Divine Master, all doubts were hushed for ever. God was no longer a thing of metaphysical doubt, but something concrete, of eternal beauty and love.

We shall now speak about Paramahansa Deva's influence upon the great dramas of Girish Chandra Ghosh. To a Bengali critic, it is patent on the sur-

face. But as we cannot expect everybody to be acquainted with it, we shall briefly indicate what was directly inspired by Ramakrishna Paramahansa's influence on Girish's life.

The teachings of Ramakrishna had a far-reaching effect on the national evolution of Bengal. When the English-educated Bengalees, being dazzled by the glare of the materialistic civilization of the West, not only discarded old institutions and customs but began to despise even religion itself, Ramakrishna Paramahansa Deva appeared at Dakshineswar. His presence at such a critical moment in the history of the nation was greatly necessary.

As Chaitanya Deva taught love to man is the best means of attaining spiritual perfection (Siddhi) by various Sadhanas (various forms of worship), taught erring men, obsessed with greed of gold and infatuation of lust, how salvation was to be attained by different paths, be it Karma, or Jnana or Bhakti. Whatever might be one's form of worship, to serve God in man is the best means of attaining salvation. This is also what Swami Vivekananda has declared to be the religion of Modern age. With admirable art and skill Girish Chandra has demonstrated these ideas in his famous dramas.

But what was the good of preaching these things from the stage? The atmosphere of the stage is not certainly favourable to it. But there was necessity for such a thing. Sri Ramakrishna Deva, therefore, once said to Girish, "Do what you are now doing, much will be achieved by it. This will educate the people."

Great moral and religious truths appeal more to the people when they are embodied in concrete forms. Abstract theories or metaphysical discussions often fall flat when addressed to

the public. Hence in every civilized country attempts have been made to put these great religious and moral truths in concrete forms, in the forms of myths and narratives. But of all devices to impress upon the popular mind dramatic representation is the best. Skilful acting creates deeper impression than all other forms of art; for here we see something actually taking place before our eyes, and the impression we carry with us is quite indelible, so to say. After witnessing the dramatic performance of *Chaitanya Lila*, Ramakrishna Paramahansa himself remarked, "Imitation or copy suggests the original, and an artificial apple reminds one of the true apple." Every student of Psychology knows this to be true.

After the writing of *Chaitanya Lila*, the sacred influence of Ramakrishna Paramahansa became manifested in almost all the great dramas of Girish. Again the service of God in man, as Swami Vivekananda preached, was the key-note of some of his famous plays.

The stage is the representation of the world itself. As Shakespeare has put it, "All the world's a stage." The theatres of a nation represent a great deal of the national mind. The dramas of Girish Chandra give us a master-key to interpret the then national mind of Bengal, besides the healthy theism of the poet that has added infinite charms to his dramatic productions. No other great dramatist of the world lays any special stress upon these sublime religious sentiments of men and his hankering after salvation. Girish has done this with superb skill and we shall in next article point out some of those notable instances from his works. This peculiarity of course was due to the influence of his Divine Master, Paramahansa Deva.

This feature distinguishes Girish from all other great dramatists of the world. A living faith in God, and ardent love for man, glow almost in every page of the famous dramas of Girish. This was undoubtedly due to the blessings of Ramakrishna Paramahansa, which were so liberally showered upon him.

It requires a mention that Girish too was not regarded as an ordinary disciple by Ramakrishna Deva. The Master betrayed deep affection for Girish. As a father loves his children equally, so the Guru loves his pupils all alike. But he does not give equal indulgence to every one. The Master called Girish a heroic devotee and suffered him to take any indulgence he liked. The great Master used to call him as "Bhairava" and there were reasons behind it. Swami Sâradânananda has written that Paramahansa Deva one day in his Samadhi in the temple of Mother Kali saw Girish as such. Many of the famous disciples of Ramakrishna Deva have said that the great Master looked upon Girish as Bhairava. Thus he related the event to them :—

"In the temple of Kali I was engaged in meditation. I found that a boy came tripping there. 'Who are you?' I asked. 'I am Bhairava,' said he. On my asking the reason of his coming, he answered, 'To do your work.' When Girish in mature years came to me, I found that Bhairava in him."

(*Ramakrishna Gita* by Akshoy Kumar Sen.)

In the first birthday anniversary of Ramakrishna Paramahansa in Belur, Swami Vivekananda personally dressed Girish like Shiva and said to his colleagues, "Be silent. We shall to-day hear about the Master through His 'Bhairava's lips.' "

The writings and productions of such a man would, it is needless to mention,

be inseparably connected with the spirit of Ramakrishna. We shall show in the next article how his dramas breathe that spirit.

(To be concluded)

## ISHOPANISHAD: ITS PRACTICAL TEACHINGS

BY SWAMI JAGADISHWARANANDA

Isha or Ishavasyam is one of the ten principal Upanishads, on which Sankara, the great prophet of Vedanta, has written commentaries. Though all the Upanishads occur in the Brâhmana portion of the Vedas, yet Isha is the only exception, forming the fortieth chapter of the Vâjasaneyi Samhita of the Sukla Yajurveda. It is so named because it begins with the word Isha or Ishavasyam. Ishopanishad is one of the smallest of Upanishads, containing only eighteen Mantras. Though very small in volume, it has attracted much notice of many Vedantic scholars, and it is one of the most favourite books to all lovers of Upanishads. Apart from Sankara's commentary with gloss by Anandagiri, it has been commented upon by Uvat, Brahmananda, Sankarananda, Ram Chandra Pandit, Ananda Bhatta, Mahidhara, Anantacharya and Sayana.

The Upanishads are the crest-jewel of the Vedas and are the classics of the grand Vedanta Philosophy. They are the earliest record of the Aryan wisdom, and their main purpose is to lead man to Supreme Enlightenment. Etymologically the word Upanishad means that which like the blazing sun dispels the ignorance of man and thus frees him from the bondage of the world.

All the Upanishads describe the glorious nature of the Atman. Their end and aim is to prove the identity of

Jivatman (individual soul) with Paramatman (Universal soul). It may be remembered that many in the Vedic period would attempt at direct realization of the Atman, through contemplation and meditation, though there were people who would take to sacrifices and other rituals. But, then, during that period India did not bristle with temples as at the present day. Direct communion with the Infinite was the primary Sadhana of the ancient Aryans, and so the Upanishads teach various methods of meditation without any help of external paraphernalia. The Upanishadic religion is pre-eminently monistic. It is above sects and creeds, above rituals and ceremonials. Its ultimate aim is to lead man to realize the Self and thus be free.

According to the Ishopanishad, the Atman is all-pervasive, bright, bodiless, scatheless, without muscles, pure, untouched by sin, all-wise, controller of the mind, transcendent, self-existent.

The Atman is not subject to any change or modification like any material object. It is unborn, uncreate. Due to nescience we superimpose upon the Atman the attributes of diversity, agency, enjoyment, sinfulness, etc. Hence to realize the Atman, whatever exists in the universe—for everything in it is but the appearance of the Atman—is to be enveloped by the thought of

the Lord. Thereby the nescience will be destroyed, just as the bad odour of sandal and Aguru born of water-moisture is removed by their natural agreeable smell, produced from the process of rubbing.

We all know that our mind runs faster than the most swiftly blowing wind, but the Atman, in its conditioned state, is fleetier than even mind. Again, in its unconditioned state, it is constant and motionless. For change and movement are possible only in its relative state, whereas the Absolute is beyond both. The Absolute Atman only *seems* to be dynamic, though, as a matter of fact, it is static in being all-pervasive.

The first verse strikes the key-note of the whole Upanishad, where it is said that by renunciation one should aim to save (realize) the Soul. There has been much difference of opinions as to the meaning of this verse. The main objection has come from those who cannot appreciate the beauty of giving up everything for the sake of God, or who dread the idea of renouncing the world. They maintain that the verse does not speak of renunciation, but asks one to enjoy all things by giving up the desire for them. But Sankara is clear on this point. According to him one who contemplates on the soul as God cannot but renounce the three-fold desire of progeny, wealth and any world of enjoyment.

But complete renunciation is not for all, every one cannot rise to that supreme height. So the next verse enjoins work for the ordinary class of people. Those in whom there is the natural desire to live and to live for hundred years, should perform work. But the Jnani, who does not long for life nor fear death, is above any obligation to work.

Nowadays people talk glibly of performing work as the main duty of all

men. The modern world cannot stand the idea that one should renounce all and be lost in meditation of God. It says that performing one's work is the best means to realize God. But it forgets that work to be a means to God-realization must be balanced by meditation : otherwise work will be a source of evil and bondage and not of freedom and liberation. And those also who are not fit for higher life, if they give up all works and imitating the life of the Jnani take to the life of meditation only, will find themselves miserable. So the Upanishad says that they who take to Avidya will enter into blind darkness ; into greater darkness will fall those who take to Vidya. Avidya here means work and Vidya denotes meditation. For the average men work should be combined with meditation ; in that case alone it will be a fruitful source of good : man through gradual evolution of his spiritual life will become fit for completely renouncing everything.

Now, what is gained by one who knows the Atman? Well, one who realizes the Atman becomes free from all grief and delusion. How can there be grief or delusion to the knower of the Atman—to one who sees all things as the Self, who has realized the Unity of all?

To realize this Unity of all in the universe is the purpose of human life. And on that will depend the peace of mankind. For, one who sees all in the Self and the Self in all cannot hate anybody. Because men are far short of the realization of that ideal and because the present world does not even recognize the validity of that noble goal, there is so much turmoil and conflict all around and humanity is torn with distractions.

The modern world is heading towards destruction. The crisis of the modern civilization is great. Like Babylonian,

Assyrian, Greek or any other ancient civilization, it will meet with a tragic end in the near future, unless it undertakes a thorough overhauling of its means and ends.

Swami Vivekananda, the great seer, declared about four decades ago that Europe rested on the crest of a volcano, which any moment might burst and

destroy the whole world. The panacea for all the ills of the modern world according to him was that man should try to realize the Unity behind the universe, to attain to the height of that Advaita-consciousness wherefrom one will see the pleasure or pain of all as *one's own*. And the Upanishads supply the basis of that ideal.

## SRI RAMAKRISHNA AND ST. FRANCIS OF ASSISI

*(The Ramakrishna Mission and the Early Franciscan Brotherhood)*

BY SISTER DEVAMATA

There are many points of contact between the religious community founded by Sri Ramakrishna and that which grew out of the life and preaching of St. Francis of Assisi. The influence of the early Franciscan Brotherhood was essentially levelling and unifying. The Brothers Minor, as St. Francis called his Order, although sons of noblemen, ate with lepers and labourers, toiled with their hands in the field, mended shoes on the cobbler's bench, sold water through the street. In obedience and by fervour of choice they earned by their own labours their food and the one coarse garment which constituted their whole need. They must not beg them so long as there was opportunity to toil for them. It was the beginning of the democratic spirit which finds its fulfilment in such work as the Ramakrishna Mission is doing to-day.

The Brothers of the Mission bring together men of all castes, creeds, races and nationalities. They too ease the pain of the sufferer without asking whence he comes. They feed the hungry and rescue the flood-bound

without question as to class or standing. With willing hands they dig waterways and till the sun-baked soil of the drought-stricken. All men in their eyes are brothers, children of one God. Neither Sri Ramakrishna nor St. Francis made effort to break down class barriers. They knew that men, with their varying temperaments, would build them again. What they did was to cut doors and windows in these barriers, that all members of the human family might mingle and discover their fundamental relationship.

The manner of renouncing common among the first followers of St. Francis, was eminently Eastern. The true Indian Sannyasi spends no calculation in giving up the world. Sri Ramakrishna tells the story of a wife who says to her husband : "I am growing anxious about my brother. I am afraid he is going to renounce. He has been making preparations for a long time." "He will never renounce," the husband replied. "That is not the way." "What is the way?" the wife asks, "This," the husband replies again; and he ties a strip

of cloth about his loins and without a word goes out to spend his days in holy striving. Another, a rich land-holder of South India, was rebuked because the clang of his wide bronze gates disturbed the chant of the priests in the temple. Shamed by his noisy wealth, he casts it aside and passes out through the clanging gates for the last time, content to be a homeless mendicant.

It was in this same instantaneous manner that St. Francis' first follower came to him. His name was Bernardo di Quintevale. He was a rich and highly honoured gentleman of Assisi. It grieved him to see St. Francis ridiculed and ill-treated by his fellow-townsmen because of his choice of poverty,—he the son of a rich father. To bear witness to his feeling he bade him to his house to spend the night. He prepared a stately bed for St. Francis and for himself he placed a narrow cot. Francis took the cot, and when he thought Bernardo was sleeping, he rose and spent the night in prayer. But Bernardo had not slept and in the morning he gave his large wealth to the poor, clothed himself in the coarse gray habit of St. Francis and walked beside him through the streets of Assisi, mocked and jeered at by the crowd. So also was it with that one who was known afterward as Brother Angelo. He was a pleasure-loving knight and soldier of Rieti. St. Francis stopped there for two days to preach. Angelo heard him, and on the morrow he was marking the dust of the highroad with his bare feet, journeying with St. Francis, all signs of soldiery and knighthood gone.

Among the Franciscan Brothers there was no hierarchy, there were no grades in rank. Those who joined them took their place beside St. Francis on equal terms. If they obeyed him, it was out of passionate love, not because it was a set requirement. Had there been a

lowlier place, St. Francis would have taken it. On their journeys through Italy or farther, he appointed always some other Brother to be leader of the band and put himself in obedience under him. Once his frail body grew too weak to end a journey, and they borrowed an ass for him to ride. As they went, the thought rose in his companion's mind: "How strange that I, the son of a noble, should be leading this ass on which sits the merchant Bernadone's son." St. Francis, discerning his thought, said gently to him: "It is not proper that I should ride and thou shouldst walk. Do thou sit upon the ass and I will take the bridle." Such also was the spirit of humility possessed by Sri Ramakrishna. He bowed and touched the feet of those who should have touched his feet; he was content to learn where he might have taught; to honour when honour belonged to him. So lost was he to himself that he could not make use even of the first personal pronoun.

The early followers of Francis were not only preachers and toilers, they were also the carriers of Europe. It is said that when Cæsar invaded Gaul, he was amazed to find that the news of his approaching cohorts had gone before him, called from field to field as the labourer tilled his soil. So in the 13th century was all Europe bound together by word of mouth, passed from Brother Minor to Brother Minor. In unceasing line, by twos and threes, they tramped the highways of Europe, proclaiming the sweetness of poverty, the joy of renunciation, the glory of service, gathering as they went knowledge of men and knowledge of events. They were the makers of fame for the time. Did any one on their way excel in holiness or wisdom or learning they bore the tidings forward. Thus some simple monk in a quiet cloister of Italy would gain renown suddenly at



Paris or in England or in Spain. It was a broadcasting system as effective as our modern radio and simpler in mechanism.

The Franciscans numbered thousands and had penetrated to all known parts of the European Continent; yet John of Parma is said to have visited every Centre of the Order. He was Minister-General after St. Francis had gone and after Brother Elias had organized and standardized the Order, cutting it down more nearly to the pattern of other religious communities. Francis had declared the Order must own no property; Elias claimed that they needed monasteries and churches to lend it dignity. John of Parma was striving to restore the simpler Rule of Francis. Although he possessed wider power than any king or emperor of Europe and kings and emperors paid him honour, he chose to travel on foot, unshod, roughly clad, and ill-protected from heat or cold. He would knock at a postern gate, enter unnamed, help in the kitchen, sit among the lowliest at table, eat the coarsest food, and at the end of two or three days the monastery would waken to the fact that they were housing the Minister-General, Head of the entire Order. He wore on his person the signs of holiness, not those of power.

India too had her human lines of communication,—wandering monks who moved from temple-porch to temple-porch, from holy place to holy place, bearing with them learning, culture, religion and spirituality. They were less concerned with human affairs than their brothers of the West, because India has been always more subjective than ob-

jective in her interest; but under some wide-branching banyan tree or in the shadow of an arched verandah, they fought tournaments in dialectic, tilting with the syllogism instead of with the jousting spear; they read aloud and expounded the Holy Scriptures; they chanted the sacred Epics; while the most devout carried the Word in silence, teaching by holy example. Down the centuries wave after wave of passionate renunciation has swept over India, replenishing and swelling the throng of wanderers. In the last century, however, the tradition was losing momentum, the ardour of those who still clung to it was growing cold, the religious spirit was fainting. Then came the kindling influence of Sri Ramakrishna and behold! once more the highways are repeopled with preachers and servants of God.

When Sri Ramakrishna was discovered in the quiet seclusion of the Temple of Dakshineswar on the Ganges above Calcutta, students deserted the class room, graduates forgot their degree and the University, young men abandoned their homes. After the passing of the Master these disciples, glowing with fervour, endured hunger, nakedness, hardships of all kinds. Like the *zelanti* ("zealous ones" of Francis) they lacked for food, for a covering from the chill of winter, they slept on the bare ground, they carried "neither purse nor script." With the same ardour as the sons of Francis they travelled through mountain fastnesses and over burning plains to bear the tidings. And to-day the world knows that a Great One has passed over the earth to renew and requicken it.

# HOW TO MAKE A CAREER IN LIFE

*(Some Hints to the Unemployed)*

BY K. C. KATARIA, M.Sc. (COLUMBIA)

In our country the problem of unemployment has become very keen. While at college, students spend money lavishly. Their aspirations are high and they entertain very bright hopes about their future. But when they take the degree and face the real facts in life, all their ambitions are shattered. Two years' idleness makes them accept anything which is offered to them. In these days one can easily find a graduate at Rs. 30 per month. The communal question has aggravated the situation.

But there is always a silver lining behind the dark clouds. Young graduates who are ambitious must not give up hopes. They ought to know that service is not the only road to success. Rather the persons in service are handicapped. They cannot accumulate money. Extraordinary results have always been achieved in business. Lala Gokal Chand Kapur, the millionaire of Amritsar, started his life as an ordinary hawker. Henry Ford, the Automobile King, was an ordinary clerk up to the age of forty. Pandit Thakar Dutt, the Proprietor of the world-known *Amritdhara*, had to sell his wife's bangles to make a start in life. Lala Dhani Ram Bhalla, the shoe magnate of the Punjab, opened his shop with only a few hundred rupees. There are greater possibilities in business than in service. Let our young men realize this and enter the line in any capacity with a strong will.

## DEPEND UPON YOUR ABILITY

Young men generally like to receive higher returns for their efforts. They

want to join a running business and make big profits. It may be all right with near relatives but one would never like to pass on first-rate business to strangers. Besides this, a first-rate business is seldom in the market for a partner. Again too much dependence on the soundness of a business itself lulls the buyer into a false sense of security. Instead of therefore dwelling too much upon the merit of the existing business, the young men should rely upon their own efforts, foresight, enterprise and start from the very bottom.

## THE WAY OF SUCCESS

Many young men feel disheartened that they lack professional training. But they must note that the majority of the people who have achieved wonders in this world, never had any experience in the line. Some men have forged ahead, who could not be called educated at all.

Try to overcome your faults and deficiencies. Conduct your life in such a way that there will be little or no handicap. If you are weak in arithmetic, you can have the help of an accountant, who will come in and balance your ledgers for a small fee. If your weakness is in buying and selling, there are such men in the market upon whose judgment you can safely rely. If you are deficient in organizing power, that can be got over by seeking advice, by consulting business organizers and by reading the counsels of commercial writers in the business papers and magazines. Anyway aim high. Make

up for your weakness and you will eventually find yourself at the goal of success.

#### DEVELOP DETECTIVE AND SELECTIVE FACULTIES

You should train yourself to detect the salient facts. See the facts not singly but in their relations with other objects. Never disregard a fleeting suggestion even if jokingly made. Consider, there may be something in it. Study the lives of those who have made fortunes through their detective faculties. Their origin is always simple. Study, for instance, how Mr. Eno has made a fortune in fruit salts. It was a common thing for him to be consulted as a chemist for liver complaints by the sailors who had been pent up on a sea voyage. He was a business man possessing a sympathetic nature. Through his detective faculty he saw an opening for the supply of salts which would fill a wide spread need amongst all classes of society. Through that there sprang into existence the great trade which is now so well and favourably known to the public.

Look back over your past life and you will feel that you have not been sufficiently selective. The selective principle, when exercised, guides us to exclude from our minds the harmful. It helps us to invite and entertain that which informs and uplifts.

Give your mind the best to read and it will soon learn to refuse anything else. Do not read hurriedly. Pause to reflect, to analyse, in some cases to differ and to enjoy. Our brain like most other things is susceptible of improvement. Those who wish to make their brain more receptive and useful should endeavour to be more refined and elevated in their tastes and aspirations. Cultivate the intellectual and moral faculty. Read

and study good books, associate with fine society, eat sparingly and avoid low, degrading company.

#### BE CONSTRUCTIVE

The art of fruitful and progressive living consists in bringing isolated facts, facilities and enterprises into ordered relations. In the larger issues of life great achievements are brought about by bringing persons and places, energy and capital into unison. In this way a man can shape his career too.

The easiest method of mobilizing your thoughts is to write them down. Draft some personal scheme which concerns your prospect. Go on recording all the facts which come under your notice concerning your business interest. Add facts extracted from newspapers, price lists, catalogues and reviews. After five or ten years look through these items and you will find that you have got enough material for guiding you in your career.

#### BE EFFECTIVE

In the business world, we measure everything by one vital test: Will it make a net return (Profit)? This is what is called the commercial point of view. It is often scoffed at by artists and literary people; but it is the test that always counts everywhere. Any particular scheme or plan may be very wise and up to the point. It may be very original. But it is of no use in case it does not work or pay.

The first effort of every young man, who has no inheritance, should be to earn as much as he can by honest and fair means. But he should not look about for an easy job. He should never think of horse races. He must not dream of solving newspaper problems. Rather he should look for one that will require all his energy, courage and

ability. He should try to find a job that is very big for him and then he must develop himself till he is worthy of it. He must study the winners and not the losers in the game of life. It is often wise for a young man to begin life with a number of jobs. Many men who have had great careers worked at many odd jobs before they finally found their own. Shekh Sadi, the great Persian Poet, started learning at the advanced age of forty. Henry Ford was over forty at the time of putting his first motor in the market. Gillette too was forty years old before he invented and developed the safety razor that has made his fame and fortune.

#### LEARN AFTER YOUR SCHOOL EDUCATION

Do not think that your education has ended with your school or college education. A young man must remember that at college his education was merely a theoretical one. A knowledge of Sanskrit, Persian, Mathematics, Geography, History, Grammar and Literature does not teach us how to make money. A young man must get the real education after he leaves the school. If he wants to be a business man, he must learn how to buy and sell goods. He should study his customers and train his salesmen. He must know how to dress his windows and write his advertisement.

If he wants to be a banker, he must study the great subject of finance. He must learn the basis of credit. He must know the facts about the stock ex-

change. He must find out the nature of the whole banking system. He must learn how to read and understand a balance sheet. Similarly he should pick up other professions and make profitable use of his time.

#### RENDER VALUABLE SERVICE

A good many young men are self-centred. They think of things from the view-point of their pleasures only. They do not consider the power of public opinion. They never realize that their success depends largely upon what other people think of them.

This is a serious fault. It ruins many a man. It alienates other people. It prevents them from helping him. Success always depends upon the co-operation of other people. No man should stand wholly on his own. There is a word in business life called service. It is one of the most effective causes of success. If any man can render a better service in any line to the people among whom he lives, he will soon increase his income and make a name also. An ambitious young man should see how he can render valuable service to the public.

#### CONCLUSION

In short, a keen young man should learn how to be detective, selective, constructive and effective. In this way he will reach his goal quickly and take his place among the useful and prosperous men of his generation.

---

# APAROKSHANUBHUTI

By SWAMI VIMUKTANANDA

अज्ञानप्रभवं सर्वं ज्ञानेन प्रविलीयते ।

संकल्पो विविधः कर्ता विचारः सोऽयमीदृशः ॥ १४ ॥

सर्वं Everything अज्ञानप्रभवं produced by ignorance (अज्ञान is) ज्ञानेन through knowledge (तत् that) प्रविलीयते completely disappears विविधः various संकल्पः thought कर्ता creator (भवति is) सोऽयं, etc.

14. Everything is produced by ignorance,<sup>1</sup> and dissolves in the wake of knowledge. The various thoughts (modifications of Antahkarana) must be the creation<sup>2</sup>. This is, etc.

<sup>1</sup> Everything is produced by ignorance—In reply to the previous question as to the cause of this world it is here said that ignorance is the cause of everything.

Sometimes seeing something coiled up on the road we mistake it for a snake and shrink back out of fear. But afterwards when we discover that it is nothing but a piece of rope, the question arises in the mind as to the cause of the appearance of the snake. On enquiry we find that the cause of it lies nowhere else than in our ignorance of the true nature of the rope. So also the cause of the phenomenal world that we see before us lies in the ignorance or *Maya* that covers the reality.

<sup>2</sup> The various thoughts . . . . the creator—The only thing that we are directly aware of is our own thoughts. The world that we see before us is what our thoughts have created for us. This is clearly understood when we analyse our experiences in dream. There the so-called material world is altogether absent, and yet the thoughts alone create a world which is as material as the world now before us. It is, therefore, held that the whole universe is, in the same way, but a creation of our thoughts.

एतयोर्यदुपादानमेकं सूक्ष्मं सदव्ययम् ।

यथैव मृदुघटादीनां विचारः सोऽयमीदृशः ॥ १५ ॥

यथैव Just as घटादीनां of the pot and the like (उपादानं materials) सत् earth (भवति is, तथैव so also) यत् which एतयोः of these two उपादानं materials (तत् that) एकं one सूक्ष्मं subtle अव्ययं unchanging सत् Sat (Existence) (अज्ञान is) सोऽयं, etc.

15. The material (cause) of these two (i.e. ignorance and thought) is the one<sup>1</sup> (without a second), subtle (not apprehended by the senses) and unchanging *Sat* (Existence), just as the material (cause) of the pot and the like is earth. This is, etc.

<sup>1</sup> One—Because it does not admit of a second of the same or of a different kind, or of any part within itself. It is one, a unique homogeneous whole.

अहमेकोऽपि सूक्ष्मश्च ज्ञाता साक्षी सदव्ययः ।

तदहं नात्र संदेहो विचारः सोऽयमीदृशः ॥ १६ ॥

(यस्मात् Because) अहं I एकः one अपिच (expletive) सूक्ष्मः the Subtle ज्ञाता the Knower साक्षी the Witness सत् the Ever-Existent अव्ययः the Unchanging (अज्ञान am, तस्मात् therefore) अहं I तत् “That” (अज्ञान am) अत्र here संदेहः doubt न not (अज्ञान is) सोऽयं etc.

16. I am the One and the Subtle, the Knower<sup>1</sup> and the Witness ; the Ever-Existent and the Unchanging ; so there is no doubt that I am "That"<sup>2</sup> (i.e., Brahman). This is, etc.

<sup>1</sup> *The Knower*—The Supreme Knower which is ever present in all our perceptions as consciousness, which perceives even the ego.

When I say "I know that I exist," the "I" of the clause 'that I exist' forms a part of the predicate and as such it cannot be the same 'I' which is the subject. This predicative 'I' is the ego, the object. The subject, 'I', is the supreme Knower.

<sup>2</sup> *I am "That"*—I, the ego which is common to all, when stripped of all its limiting adjuncts such as the body and the like, becomes one with "That," the supreme Ego, i.e. Brahman. In fact it is always Brahman, its limitation being but the creation of ignorance.

आत्मा विनिष्कलो ह्येको देहो बहुभिरावृतः ।

तयोरेक्यं प्रपश्यन्ति किमज्ञानमतः परम् ॥ १७ ॥

आत्मा Atman हि (expletive) एकः one विनिष्कलः without any part (अस्ति is) देहः the body बहुभिरावृतः composed of many parts (भवति is, मूढः the ignorant) तयोः of these two ऐक्यं unity प्रपश्यन्ति see (confound) अतःपरम् other than this अज्ञानं ignorance किम् what (अस्ति is).

17. Atman is one and without any part, whereas the body consists of many parts ; and yet the ignorant see (confound) these two as one ! What else can be called ignorance but this<sup>1</sup> ?

<sup>1</sup> *What else can be called ignorance but this?*—To give rise to confusion in knowledge is a unique characteristic of ignorance. It is through the influence of ignorance that one confounds a rope with a snake, a mother of pearl with a piece of silver and so on. But, after all, the power of ignorance is not completely manifested here ; for one could easily find an excuse for such confusions when there exist some common characteristics between the real and the apparent. The nature of ignorance is, however, fully revealed when one confounds the subject (i.e. Atman) with the object (i.e. the body), which have nothing in common between them, they being opposed to each other in all respects.

आत्मा नियामकश्चान्तर्देहो बाह्यो नियम्यकः ।

तयोरेक्यं प्रपश्यन्ति किमज्ञानमतः परम् ॥ १८ ॥

आत्मा Atman नियामकः the ruler अन्तः internal च and (भवति is) देहः the body नियम्यकः the ruled बाह्यः external (भवति is) तयोरेक्यं, etc.

18. Atman is the internal ruler of the body which is the ruled and external ; and yet, etc.

## NOTES AND COMMENTS

### IN THIS NUMBER

The opening article contains extracts from Swami Vivekananda's writings and

speeches, indicating his views on the vexed question of caste. Some of the statements may seem to be in conflict with one another. But this apparent

contradiction may be easily explained when all his utterances are taken together. These extracts, we hope, will enable one to understand at least the standpoint of *Swami Vivekananda on Caste*. . . . *The Yoga of Art* is the substance of two lectures delivered by Dr. Cousins at The International Centre for Spiritual Research, Ascona, Switzerland, in August, 1932. . . . . Eric Hammond is an English disciple of *Swami Vivekananda*. . . . . A. N. Sen is the District and Sessions Judge of Dacca. The pretest article is from his Presidential address at a meeting, organized by the Ramakrishna Math, Dacca, on the occasion of the last birthday celebration of *Swami Vivekananda*. . . . Prof. Teja Singh belongs to the Khalsa College, Amritsar. Old readers of the *Prabuddha Bharata* may remember to have read his writings on the Sikh Gurus. . . . Hemendra Nath Das Gupta has made a special study of Girish Chandra Ghosh, the great dramatist of Bengal. He has written also an important book in Bengali on Girish Chandra. . . . *Swami Jagadishwarananda* is a monk of the Ramakrishna Order and, at present, belongs to the centre at Ceylon. He is a contributor to several magazines, English and Bengali, in India. . . . Mr. Kataria's words, we feel no doubt, will prove useful and stimulating to the unemployed youths of our country.

### RABINDRANATH TAGORE ON THE IDEAL OF SANNYAS

According to a Free Press report Poet Rabindranath Tagore in the course of his *Kamala* lecture delivered last January at the Calcutta University said :

"There is a common idea that only a select few are entitled to make the assertion 'I am He,' but it is a mistaken

idea. The same thing has been very beautifully expressed by the poets of Bengal, who have said that 'if you want to know the supreme person, you must look within,' and it is this truth which is expressed in the Upanishadic saying, 'Soham.' "

The Free Press further reports that "In this connection he passed strictures on asceticism, saying that 'Sannyasis' who renounce the world have no business to use the expression 'Soham,' for a man, who cuts himself off from the rest of his fellow-beings, is not prepared to work for the common welfare of mankind and is afraid of facing the sorrows and sufferings of the world, has not the right to arrogate to himself the fulfilment of the Upanishadic teaching."

Dr. Tagore by his manifold services to the country has won the love, affection and esteem of the whole nation. He is one of the few great Indians who have been instrumental in enhancing the prestige of India in the eyes of the world. As such every Indian is proud of him. It becomes, therefore, all the more painful for one to differ from what he says.

This is not the first time that Dr. Tagore talks disparagingly of the ideal of Sannyas. Himself not being a Sannyasi, perhaps he finds it difficult to understand the hopes and aspirations of a Sannyasi and his outlook on life. As a poet, he is quite at liberty to sing on any theme that comes to his lyre and to sing that in his own way. That is all right. But sometimes he is looked upon as more than a poet, and his words are taken as a guide to life. In the interest of truth, therefore, his utterances on such an important topic as the ideal of life require close examination.

The poet says that it is a mistaken idea that only a select few are entitled to

make the assertion "I am He." Perhaps this criticism is meant for those who think that only the Sannyasis are entitled to that claim. Yes, if man is Brahman, everybody—be he in the forest away from the world or in the busy life of crowded activities—can practise that doctrine,—of course if he has undergone the proper discipline. But here the poet gives out an altogether new theory. He says that all should use the expression "Soham," but not the Sannyasis. Well, what is their fault? Their first fault is that they have left the world; second, they do not work for the common good; third, they do not welcome the sorrows and sufferings of the world.

According to this new doctrine of the Poet, Buddha, Christ, Sankara, Chaitanya and a host of others, who have blessed humanity by their birth, are debarred from saying "I am He." For they all in the early days of their struggle cut themselves off from the world, looked only to *their own* spiritual interest, and did not face the woes and sufferings of the world. Of course every one is not a Buddha or a Christ to claim the exemption which was theirs, and one following the example of Buddha without having the genuine fitness or preparation may be a menace to society. But an ideal should be judged by its best and not by its worst votaries. And here the poet talks of the ideal.

And to judge by the acid test of Dr. Tagore, how many of those who are not Sannyasis, (1) throw in their lot with their fellow men and do not live in an icy isolation of their home and surroundings; (2) work for the common welfare of mankind and do not knock down even their nearest relations in the brutal race for wealth and power; (3) welcome the miseries of life willingly and do not take them as inevitable outcome of circumstances? In that case

the Sannyasis also, leaving the question of the ideal apart, do not stand in a worse footing than those who do not give up the world.

The religious history of the world shows that almost all of those who had been seized with a genuine spiritual thirst left or at one time of their life cut themselves off from the world to satisfy that longing. And were they really selfish or cruel? The history of the world will indicate that Sannyasis have shown greater example of the spirit of service *for others* than those who were not Sannyasis. Of course, there had been householders who showed in their life rare examples of unselfishness. They were rather uncommon and they also were seized with a *Sannyasi spirit*. But the majority of people work for their own self-interest or for their relations goaded by fleshly attachment—and there also the amount of interest depends on the degree of attachment—and talk that they are *working for the world*. These high-sounding words are dangerous, because they cloud the real issue and lull us to sleep when we should be wide awake.

True, if God pervades the whole universe, why should one leave the world? But to believe the poets, whom Tagore quotes, if you want to see the all pervasive Supreme Being, "you must look within," and find Him there. And when one looks within, one cuts oneself off from the outside world. One must realize God first before one can expect to see Him in every being. And to do that means so much concentration of energy, that naturally one has to abandon all other interests of life. It was therefore that Christ said that one cannot serve God and Mammon together and Tulsidas sang that where there is Kâma (desire for enjoyment) there is no Rama.

And when a person realizes God



within, he sees God outside also and his love for all living creatures—not only for men—transcends all human conception. At one time Sri Ramakrishna could not tread upon even grass, he felt himself so much akin to the life behind that.

One can also start from the intellectual conception that God is everywhere and seek to realize Him by serving God in humanity. But here also one serves God in man and not *man*, and lays oneself open to the charge of neglecting man and the world.

And if we look to the internal evidence of the Upanishads, what do we find? The *Brihadaranyakopanishat* says :

“When Brahmanas know that Self, and have risen above the desire for sons, wealth and (new) worlds, they wander about as mendicants. (III. 5. i.) Also, “Wishing for that world (for Brahman) only, mendicants leave their homes.” (IV. 4. xxii.)

In the *Svetāsvatāropanishat* we find, “Through the power of his penance and through the grace of God has the wise Svetasvatara truly proclaimed Brahman, the highest and holiest, to the best of ascetics, as approved by the company of Rishis.” (VI. 21.)

The *Mundakopanishat* says, “But those who practise penance and faith in the forest, tranquil, wise, and living on alms, depart free from passion through the sun to where that immortal Person dwells whose nature is imperishable. (I. 2. xi & xii.)

According to the *Kaivalyopanishat*, “In a secluded place, . . . living in the last of the orders of religious life, having controlled all the senses, . . . the holy man reaches Him who is the source of all, the witness of all and is beyond darkness.” (v—vii.)

And leaving aside all these theoretical discussions, if we take the words of those who have realized Truth in life

or have been in the world to give a push to the religious life of humanity, we find clear words indicating that selfish enjoyment and love of God cannot go together. Christ said, “Give up thy all and follow me.” A gigantic spiritual soul who appeared in the world very lately was scathing in his criticism of those who want a compromise between the world and God. Now, whom to believe?—those who have realized the Ideal in life or those who simply conjecture and grope in the dark?

We admit that the life of Sannyas is not for all—nay, very few are fit for that. But that is a different thing. To judge from that standpoint, how few are alive to the responsibilities of a householder's life even? The real difficulty arises when the ideal itself is criticised.

#### SCIENTIST VS. PHILOSOPHER

Lately a public meeting was held at Behrampore, South India, in which Sir C. V. Raman and Sir S. Radhakrishnan spoke from the same platform.

In the course of the speech Sir C. V. Raman said that the one correct view of life was the Scientific view. He further opined that Science dealt with ascertained and ascertainable facts. It was not like Philosophy which indulged in mere speculation unsupported by facts. The attitude of Science gave people a firm platform on which any kind of Philosophical framework could be built. There was no use of creating things if there was no basis of reality.

Sir S. Radhakrishnan in reply said that even scientists did not exhaust all facts. It was not true that Philosophy was mere speculation divorced from reality. There were certain things in life which did not admit of botanizing or anatomizing. For instance, there was woman, it was a fact of life. You could not say, as the Americans did,

that woman was a compound of the foam and froth of the sea, the thunder of the clouds, the electricity in the lightning. It was not true to say, nor did he agree, that woman was an afterthought of God. Woman had certain qualities which attracted man and stirred his heart. It was no use taking a scientific view of such things. Both perceptual observation and conceptual classification had to be brought into play.

Indeed science cannot meet all the demands of human heart and mind. Science is limited in its scope by its very nature. Beyond science lies an infinitely vast unexplored region which is the field of activity for philosophy. It is therefore that science and philosophy have always lived side by side. Philosophy will be mere speculation if it is not inspired by a genuine desire to solve the problems of life, *i.e.*, if it is out of touch with life. Philosophy also cannot give the ultimate solution of the problems of life. For that one must go beyond the sphere of intellect—to the superconscious state wherefrom only one can get a complete view of life and have all its problems solved. And that is the sphere of religion.

Regarding religion Dr. Radhakrishnan said that the best religion was that according to which man with regard to his fellow-beings should be selfless and with regard to himself sincere in what he did. These two qualities of sincerity and selflessness should dominate man. No other religion was worth profession. It did not matter whether the man went to a mosque or a temple or a church. The Soviet attempt to abolish religion, the speaker said, was an absurdity. Religion could not be abolished. It was a part of human nature.

But religion has its basis in the direct perception of Truth—in realization. Religion cannot be organized by an in-

tellectual leader; it has its spring in the life of Seers and Prophets. So the learned Professor justly condemned the attempt made by some people to synthesize religion and evolve an esperanto religion which, he said, would be a mere babble of noise. It would be as absurd as the attempt to evolve a universal language. Nor was it feasible to suppress all religions and establish imperialism in religion.

### SOCIAL REFORM—TRUE AND FALSE

A reform cannot be artificially thrust upon a society, it must be evolved from within. For that reason, educating the public opinion is of the foremost importance. Even legislation sometimes proves futile, when public opinion is against or not sufficiently for a social reform. In spite of the Widow Remarriage Act, remarriage of widows is not greatly in vogue in India. To remove some technical disabilities in social reform, legislation may be necessary, but that is the least part of the thing. The greatest result will be achieved if the general public be convinced of the necessity of a change in the social constitution. And that will be achieved by the spread of liberal education. A few leaders holding views much in advance of the opinion of the masses will find it difficult to drag the whole society along with them.

In this connection referring to Mr. S. Ranga Aiyar's Bill in the Legislative Assembly, *The Indian Social Reformer* makes some very pertinent remarks. It says that it is a mistake to conceive social reform in terms of challenge or defiance of any authority outside ourselves. These so-called orthodox people or Sanatanists, are fathers and mothers, brothers and sisters of so-called reformers. The division is absolutely fanciful. If every member of the League of the Servants of the Untouchables devoted,

in addition to his propagandistic activities, a few minutes of his time to do a little propaganda inside his home circle, Mr. Ranga Aiyar's Bill would remain

a dead letter because the custom which it attacks will have ceased to exist. "Social reform unlike political reform is primarily an inward change," So true!

## REVIEWS AND NOTICES

**THE HERITAGE OF ASIA.** By Kenneth Saunders, M.A., Litt.D. *Association Press, 5 Russell Street, Calcutta. 224 pp. Price Rs. 2.*

Art, philosophy and religion, the best flowers of a full-fledged civilization, constitute the glorious heritage of Asia—this, in brief, is the burden of Dr. Saunders' book. A genuine admirer of the Asian genius, he finds its living expression in India, China, Japan and, presumably, in a lesser degree in Korea. He wanders back to antiquity, lifts the veil off its darkest recesses and gets at the core of Indian, Chinese and Japanese life—India brooding over the thought of the Eternal; China engaged in working out in terms of beauty and art the inner truth of the cosmic harmony it discerned in human relations; Japan avidly fostering her romantic utilitarianism against the background of a splendid Indo-Chinese synthesis. Buddha is represented to be the embodiment of the Indian spirit, Confucius of the Chinese and Shotoku of the Japanese. The author thus notes the differences in this triangle of the Asian civilization. He seems, however, to have, at the same time, a lively consciousness of its fundamental unity.

From the hallowed depth of the past—a 'living past' as he calls it—the author then emerges into the present, sets forth an array of modern leaders, Mahatma Gandhi, Hu Shih and Kagawa, representative respectively of India, China and Japan. These great personalities, the prophets of modern Asia, are depicted by him as but the latest editions of their ancient predecessors. "All trained in the West, Gandhi, Kagawa and Hu Shih are yet characteristic of the countries which have produced them, and of Asia,

The book, in its latter part, contains a goodly variety of selective translations from the ancient scenes of India and China,

which also give one an insight into the secret springs of Asian life.

Last, but not least, all through the book diligent attention has been paid to Asia's secular activities, which also considerably enhances its interest.

On the whole, it is an eminently readable book. The get-up is excellent and the price is small in comparison with its bulk.

S. N. D.

**THE HEART OF HINDUSTHAN.** By Sir S. Radhakrishnan. *G. A. Natesun & Co. Madras. viii+151 pp. Price Re. 1. Second Edition.*

The book in its first edition was reviewed by us. That within a short time a new edition was necessary indicates how warmly the book has been received by the reading public. In the present volume a new chapter, "The Hindu Idea of God," has been added.

### HINDI

**NAIVEDYA.** By Hanuman Prasad Poddar. *Published by Gita Press, Gorakhpur. 341 pp. Price As. 10.*

This is a collection of several essays on religious topics together with a few poems. The book contains many useful hints of practical religion.

**EKADASHA SKANDHIA.** Translated by Munilal. *Gita Press, Gorakhpur. 412 pp. Price As. 12.*

The book contains the original texts of the eleventh chapter of the Srimad-Bhagavatam with translation thereof in chaste and elegant Hindi. The paper and printing are good.

### GERMAN

**DER YOGA ALS HEILWEG.** By Prof. Dr. J. W. Hauer. *Published by W. Kohlhammer Verlag, Stuttgart. 1932. Pages 160 and XVI.*

India's debt to German scholars is immense. They have made careful studies of Indian Philosophy, Religion, Art, Archaeology, History as well as Philology; and have popularized them to the people of the West. They have been carrying on critical as well as comparative studies on Indian Philosophy and particularly Sanskrit works so effectively that some Indian scholars think it to be necessary for them to study in Germany to master the critical methods of research. Prof. Hauer, the Professor of Indology and Comparative Religion, in the University of Tübingen is one of the German scholars who has taken keen interest in carrying on researches in the field of Hindu Philosophy and especially Yoga. Prof. Hauer is engaged in writing a series of valuable monographs on Yoga; and *Der Yoga als Heilweg* (Yoga as the means for Salvation) has been published as one of the series.

This comparatively small book is a very important contribution in the field of the study of Yoga Philosophy. It is not possible for me to give an adequate survey of the work, within the short space which is at my disposal. This work is not merely a study of the meaning of the difficult texts of Yoga Sutra; it is not merely a study of Yoga as Philosophy and Religion (as the excellent work of Prof. Dr. Surendranath Das Gupta on the subject is); but it is a comparative study of Yoga in the field of modern Psychology—including Psycho-analysis and Psychotherapie. As a professor of Comparative Religion, Prof. Hauer is interested in the study of Yoga from the standpoint of Comparative Religion and Philosophy. It is the conviction of Prof. Hauer that secrets of Yoga provide us with a fountain from which Humanity (especially the people of the West) may draw new inspiration, power and knowledge, the practical application of which is of great importance in life. Prof. Hauer believes that, the West is passing through a state of transformation. As a result of the World War and consequent unrest there are movements in the West, which may be regarded as conscious efforts for emancipation of man, not merely through some religious formula, some faith

or religious rituals, but through conscious experience, rational work and self-realization. In this respect, Prof. Hauer's attitude is somewhat similar to that of the late Swami Vivekananda.

Significance of Prof. Hauer's work can be well understood from the very brief survey of the contents. Over and above the translation of the text of Patanjali, the author tries to give a concise but thoroughly scientific exposition of Yoga in the history of Indian Philosophy and religion, during the period of the last three thousand years. He tries to show that the theory and practice of Yoga had a distinct place in the Vedas, the Upanishads, the Tantras, in Buddhistic and Jainistic literature and later cults of Hinduism. In the Mahabharata—in the Twelfth Book on Mokshadharma and also in the Bhagabat Gita—Yoga plays an important part. Prof. Hauer devotes a chapter on the development of Yoga theory and practice after the era of Yoga Sutra.

Application of Yoga Philosophy and practice has always played a very significant part in the evolution of Indian Philosophy and Religion. About the end of the eighteenth century A. D. Hinduism was at its lowest ebb; and with the revival of the spirit of application of Yoga as advocated by Ramakrishna and Swami Vivekananda, Hinduism has acquired a new lease of life. But the most significant thing regarding the appreciation of Yoga is that the West, especially the Indo-Germanic people of the West, have begun to take the keenest interest in Yoga as the way to emancipation of man. Prof. Hauer's work is possibly one of the very best evidence of this attitude. As Professor Hauer's work—*Der Yoga als Heilweg*—is a substantial contribution in the field of Yoga Philosophy, Psychology as well as Religion—it is to be hoped that this work will be translated into English and some of the important Indian languages by worthy and competent Indian scholars.

TARAKNATH DAS

MUNICH, GERMANY

## NEWS AND REPORTS

### SWAMI MAITHILYANANDA'S TOUR

Swami Maithilyananda of the Advaita Ashrama, Mayavati, belonging to the editorial department of the *Prabuddha Bhārata* has been touring from December last through various parts of U. P. Wherever he went, by personal talks, by public lectures and discourses as well as conversations he created sympathy and interest in the Sanatana Dharma and in the culture and ideals of our country. At Lucknow before a select audience he delivered a public lecture on "The National Ideals of India". He gave a series of discourses at the Cawnpore Ramakrishna Sevashrama to a group of earnest seekers of Truth. At Gorakhpur he delivered a lecture in Bengali on "Religion and Life" at the Bengali Club. "The Destiny of Life", "The Purpose and End of Life", "Bhakti Yoga" and "Karma Yoga" were some of the topics for lectures and discourses held in some important places of the town. Informal parlour meetings were also held at the residence of some respectable gentlemen of the locality. At Sitapur he delivered several lectures, some of the topics being "The Purpose of Religion", "The Spiritual Law of Emotion", "The Spiritual Law of Action", "The Spiritual Law of Concentration" and "The Path of Knowledge". These lectures were full of interest and instruction and created a good deal of enthusiasm and sympathy for the ideals of the Ramakrishna Math and Mission laying special emphasis on the practical aspect of spiritual life and service in a spirit of dedication without distinction of any kind.

### THE VEDANTA SOCIETY AT NEW YORK

\* The Secretary of the above Society writes:

At a general meeting of the Vedanta Society of New York held on September 30th, Swami Bodhananda intimated his desire to retire from the active service of the Society. He has appointed Swami Nikhilananda to succeed him as the spiritual head of the Vedanta Society of New York.

The Vedanta Society of New York was founded by the illustrious Swami Vivekananda in 1894, after his monumental exposition of

the Hindu Philosophy and Religion at the Parliament of Religions, held at Chicago in 1893. Swami Abhedananda carried on the work of the Society for fifteen years, from 1897 to 1912, preaching with great ability and scholarship the principles of Vedanta in this the biggest and most important city of the United States. Swami Bodhananda came to this country in 1906 as the assistant of Swami Abhedananda and himself conducted the work of the Society during the latter's absence in India. After Swami Abhedananda's return to America, Swami Bodhananda became the leader of the Vedanta Society of Pittsburg, where he remained for a period of six years. In 1912 he was invited to New York to take the complete charge of the Society and since that time he has been acting as the spiritual head of the Society with a single-minded devotion and sincerity of purpose that can hardly be described in words. His fearless exposition of truth, his simplicity of life and his unassuming manners have made an indelible impression upon all that came in contact with the Swami. His deep scholarship, his simple way of explaining abstruse principles of the Vedanta and his unusual keenness in understanding the inner psychology of the student's mind, have been instrumental in gathering many an adherent of Vedanta in this city.

The students of the Vedanta Society can hardly express their gratitude to Swami Bodhananda for the noble inspiration and sweet friendship he has given them during these years.

The present headquarters of the Society was established in a large private residence in 1921 through the generous gift of a devoted pupil and friend of Swami Bodhananda, the late Miss Mary Morton.

Swami Nikhilananda, who is now the minister-in-charge of the Society, came to this country a year ago and worked in Providence, Rhode Island, as the assistant of Swami Akhilananda. He has opened the season's work in New York on Sunday, October 2nd, with a sermon on "The Essentials and Non-essentials of Religion." Besides the usual Sunday services, the new Swami is conducting two classes every week, on *Srimad-Bhagavad-Gita* and the *Upanishads*.

# Prabuddha Bharata

VOL. XXXVIII

APRIL, 1933

No. 4



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise ! Awake ! And stop not till the Goal is reached.”

## SWAMI VIVEKANANDA ON SANNYASA

### ITS IDEAL

Worldly people love life. The Sannyasin is to love death. Are we to commit suicide then? Far from it. For suicides are not lovers of death, as it is often seen that when a man trying to commit suicide fails, he never attempts it for a second time. What is the love of death then? We must die, that is certain; let us die then for a good cause. Let all our actions—eating, drinking, and everything that we do—tend towards the sacrifice of our self. You nourish your body by eating. What good is there in doing that if you do not hold it as a sacrifice to the well-being of others? You nourish your minds by reading books. There is no good in doing that unless you hold it as a sacrifice to the whole world. It is right for you that you should serve your millions of brothers rather than aggrandise this little self. Thus you must die a gradual death. In such a death is heaven, all good is stored

therein—and in its opposite is all that is diabolical and evil.

When a man has fulfilled the duties and obligations of that stage of life in which he is born, and his aspirations lead him to seek a spiritual life, and to abandon altogether the worldly pursuits of possession, fame or power;—when, by the growth of insight into the nature of the world, he sees its impermanence, its strife, its misery, and the paltry nature of its prizes, and turns away from all these,—then he seeks the True, the Eternal Love, the Refuge. He makes complete renunciation (Sannyâsa) of all worldly position, property and name, and wanders forth into the world to live a life of self-sacrifice, and to persistently seek spiritual knowledge, striving to excel in love and compassion, and to acquire lasting insight. Gaining these pearls of wisdom by years of meditation, discipline and inquiry, he in his turn becomes a teacher, and hands on to disciples, lay or professed, who may seek them from

him, all that he can of wisdom and beneficence.

The real aim of Sannyasa is, "For the highest freedom of the self and the good of the world." Without having Sannyasa none can really be a knower of Brahman—this is what the Vedas and the Vedanta proclaim. Don't listen to the words of those who say, "We shall both live the worldly life and be knowers of Brahman." That is the flattering self-consolation of crypto-pleasure-seekers. He who has the slightest desire for worldly pleasures, even a shred of some such craving, will feel frightened at the thought of the path (of Sannyasa); so, to give himself some consolation he goes about preaching that impossible creed of harmonising Bhoga and Tyaga. That is all the raving of lunatics, the frothings of the demented,—idle theories contrary to the scriptures, contrary to the Vedas. No freedom without renunciation. Highest love for God can never be achieved without renunciation. Renunciation is the word,—नान्यः पन्था विद्यते ष्यनाय—"There's no other way than this." Even the Gita says, "The sages know Sannyasa to be the giving up of all work that has desire for end."

Nobody attains Freedom without shaking off the coils of worldly worries. The very fact that somebody lives the worldly life proves that he is tied down to it as the bond-slave of some craving or other. Why otherwise will he cling to that life at all? He is the slave either of lust or of gold, of position or of fame, of learning or of scholarship. It is only after freeing oneself from all this thralldom that one can get on along the way of Freedom. Let people argue as loud as they please, I have got this conviction that unless all these bonds are given up, unless the monastic life is embraced, none is going to be saved,

no attainment of Brahmajñana is possible.

Whether the goal is attained or not is not the point before us now. But until you get out of this wheel of Samsara, until the slavery of desire is shaken off, you can't attain either Bhakti or Mukti. To the knower of Brahman, supernatural powers or prosperity are mere trivialities.

"For the good of the many, for the happiness of the many, is the Sannyasin born. His life is all vain, indeed, who, embracing Sannyasa, forgets this ideal. The Sannyasin, verily, is born into this world to lay down his life for others, to stop the bitter cries of men, to wipe the tears of the widow, to bring peace to the soul of the bereaved mother, to equip the ignorant masses for the struggle for existence, to accomplish the secular and spiritual well-being of all through the diffusion of spiritual teachings and to arouse the sleeping lion of Brahman in all by throwing in the light of knowledge.

Our life is "for the sake of our self-liberation as well as for the good of the world." So what are you sitting idle for? Arise, awake; wake up yourselves, and awaken others. Achieve the consummation of human life before you pass off—"Arise, awake, and stop not till the goal is reached."

Wheresoever might lie the origin of Sannyasa, the goal of human life is to become a knower of Brahman by embracing this vow of renunciation. The supreme end is to enter the life of Sannyasa. They alone are blessed indeed, who have broken off from worldly life through a spirit of renunciation.

#### ITS NECESSITY

One must have both internal and external Sannyasa—renunciation in

spirit as well as formal renunciation. Sankaracharya in commenting on the Upanishadic text, "Neither by Tapas (spiritual practice) devoid of the necessary accompaniments," has said that by practising Sadhana without the external badge of Sannyasa (the Gherua-robe, the staff and Kamandalu, etc.), the Brahman, which is difficult to attain, is not realised. Without dispassion for the world, without renunciation, without giving up the desire for enjoyment, absolutely nothing can be accomplished in the spiritual life. "It is not like a sweetmeat in the hands of a child which you can snatch by a trick."

Know this for a truth that they alone are the associates of the Avatara who have renounced all self for the sake of others, who giving up all sense-enjoyment with repugnance spend their lives for the good of the world, for the welfare of the Jivas. The disciples of Jesus were all Sannyasins. The direct recipients of the grace of Sankara, Ramanuja, Sri Chaitanya and Buddha were the all-renouncing Sannyasins. It is men of this stamp who have been through a succession of disciples spreading the Brahma-vidya in the world. Where and when have you heard that a man being the slave of lust and wealth has been able to liberate another or to show the path of God to him? Without himself being free, how can he make others free? In Veda, Vedanta, Itihasa (history), Purana (ancient tradition), you will find everywhere that the Sannyasins have been the teachers of religion in all ages and climes. History repeats itself. It will also be likewise now.

#### TIME FOR AND DIFFERENT CLASSES OF SANNYASA

There is no special time prescribed for a life of Sannyasa. The Sruti says :

यदङ्करेव विरजित् तदङ्करेव प्रव्रजित् — "Directly the spirit of renunciation comes, you should take up Sannyasa." The Yoga-vâshishtha also says :

युवैव धर्मशीलः स्यात् अनित्यम् खलु जीवितम् ।

की द्वि जानाति कस्याय मृत्युकाली भविष्यति ॥

"Owing to life itself being frail and uncertain, one should be devoted to religion even in one's youth. For who knows when one's body may fall off?" The Shastras are found to speak of four kinds of Sannyasa : (1) Vidwat, (2) Vividishâ, (3) Markata, (4) Atura. The awakening of real renunciation all at once and the consequent giving up of the world through Sannyasa is something that never happens unless there are strong Samskaras or tendencies developed from previous birth. And this is called the Vidwat Sannyasa. Vividishâ Sannyasa is the case of one who out of a strong yearning for the knowledge of the Self through the pursuit of scriptural study and practice, goes to the man of realisation and from him embraces Sannyasa to give himself up to those pursuits. Markata Sannyasa is the case of a man who is driven out of the world by some of its chastisements such as the death of a relative or the like, and then takes up Sannyasa, though in such a case the renouncing spirit does not endure long. Sri Ramakrishna used to say of it : "With this kind of renunciation one hastens away to the upcountry and then happens to get hold of a nice job; and then eventually perhaps arranges to get his wife brought over to him or perhaps takes to a new one!" And last, there is another kind of Sannyasa which the Shastras prescribe for a man who is lying on his death-bed, the hope of whose life has been given up. For then, if he dies, he does with the holiest of vows upon him, and then in his next birth the merit of it will accrue to him.



And in case he recovers, he shall not go back to his old life again but live the rest of his days in the noble endeavour after Brahmajñana. \* \* \* \* After all, there is no other way to the knowledge of the Self but through Sannyasa.

#### VIEWED HISTORICALLY

Renunciation is the very soul of the Upanishads. Illumination born of discriminative reflection is the ultimate aim of Upanishadic knowledge. My belief, however, is that it was since the time of Buddha that monastic vow was preached more thoroughly all over India, and renunciation, the giving up of sense-enjoyment, was recognised as the highest aim of religious life. And Hinduism has absorbed into itself this Buddhist spirit of renunciation. Never was a great man of such renunciation born in this world as Buddha.

The monastic institution was there (in India before the advent of Buddha), but the generality of people did not recognise it as the goal of life; there was no such staunch spirit for it, there was no such firmness in spiritual discrimination. So even when Buddha betook himself to so many Yogis and Sadhus, nowhere did he acquire the peace he wanted. And then to realise the Highest he fell back on his own exertions, and seated on a spot with the famous words, "इहासने शयन् नै शरीरं"—"Let my body wither away on this seat" etc., rose from it only after becoming the Buddha, the Illumined One. All the many Maths that you now see in India occupied by monks were once in the possession of Buddhism. The Hindus have only made them their own by modifying them in their own fashion. Really speaking, the institution of Sannyasa originated with Buddha, it was he who breathed life into the dead bones of this institution.

#### CRITICS ANSWERED

Then, of course, every faculty has been given to us by God for some use. Therefore the monk is wrong in not propagating the race,—a sinner. Well, so also have been given us the faculties of anger, lust, cruelty, theft, robbery, cheating, etc., every one of these being absolutely necessary for the maintenance of social life, reformed or unreformed. What about these? Ought they also to be maintained at full steam, following the varied-experience-theory or not? Of course the social reformers being in intimate acquaintance with God Almighty and His purposes, must answer the query in the positive.

Then, there are the usual backsliders, who ought to come in for a load of abuse,—monks who could not keep up to their ideal—weak, wicked.

But if the ideal is straight and sound, a backsliding monk is a head and shoulders above any householder in the land, on the principle, "It is better to have loved and lost."

Compared to the coward that never made the attempt, he is a hero.

If the searchlight of scrutiny were turned on the inner workings of our social reform conclave, angels would have to take note of the percentage of backsliders as between the monk and the householder; and the recording angel is in our own heart.

But then, what about this marvellous experience of standing alone, discarding all help, breasting the storms of life, of working without any sense of recompense, without any sense of putrid duty? Working a whole life, joyful, free,—because not goaded on to work like slaves—by false human love or ambition?

This the monk alone can have. What about religion? Has it to remain or vanish? If it remains it requires its experts, its soldiers. The monk is the

religious expert, having made religion his one *métier* of life. He is the soldier of God. What religion dies so long as it has a band of devoted monks?

In this country (U.S.A.) the clergy-men sometimes receive as high salaries as Rupees thirty thousand, forty thousand, fifty thousand, even ninety thousand a year, for preaching two hours on Sunday only, and that only six months in a year. Look at the millions upon millions they spend for the support of their religion, and Young Bengal has been taught that these God-like, absolutely unselfish men like Kambli-Swami are idle vagabonds.

Take even an extreme case, that of an extremely ignorant Vairagi. Even he, when he goes into a village, tries his best to impart to the villagers whatever he knows, from "Tulsidâs" or "Chaitanya Charitamrita" or "the Alwars" in Southern India. Is that not doing some good? And all this for only a bit of bread and a rag of cloth. Before unmercifully criticising them, think how much you do, my brother, for your poor fellow-countrymen, at whose expense you have got your education, and by grinding whose face you maintain your position and pay your teachers, for teaching you that the Babajis are only vagabonds.

The real Sannyasin is a teacher of householders. It is with the light and teaching obtained from them that householders of old triumphed many a time in the battles of life. The householders give food and clothing to the Sadhus only in return for their invaluable teachings. Had there been no such mutual exchange in India, her people would have become extinct like the American Indians by this time. It is because the householders still give a few morsels of food to the Sadhus that they are yet able to keep their foothold on the path of progress. The Sannyasins

are not idle. They are really the fountainhead of all activity. The householders see lofty ideals carried into practice in the lives of the Sadhus and accept from them such noble ideas; and this it is that has up till now enabled them to fight their battle of life from the sphere of Karma. The example of holy Sadhus makes them work out holy ideas in life and imbibe real energy for work. The Sannyasins inspire the householders in all noble causes by embodying in their lives the highest principle of giving up everything for the sake of God and the good of the world, and as a return the householders give them a few doles of food. And the very disposition and capacity to grow that food develops in the people because of the blessings and good wishes of the all-renouncing monks. It is because of their failure to understand the deeper issues that people blame the monastic institution. Whatever may be the case in other countries, in this land the bark of householders' life does not sink only because the Sannyasins are at its helm.

Ah, quite enough if one great Sannyasin like Sri Ramakrishna comes in a thousand years! For a thousand years after his advent, people may well guide themselves by those ideas and ideals he leaves behind. It is only because this monastic institution exists in the country that men of his greatness are born here. There are defects, more or less, in all the institutions of life. But what is the reason that in spite of its faults, this noble institution stands yet supreme over all the other institutions of life? It is because true Sannyasins forego even their own liberation and live simply for doing good to the world. If you don't feel grateful to such a noble institution, lie on you again and again! (Compiled from the COMPLETE WORKS OF THE SWAMI VIVEKANANDA.)

# THE TASK BEFORE US

BY THE EDITOR

## I

Regarding the ideal of our society, Swami Vivekananda once said, "At the present condition of our society, it has been possible for one Sri Ramakrishna to be born, but I want a state in which it will be possible for hundreds of saints like Sri Ramakrishna to be born." Indeed, though religion in the ultimate sense is a subjective affair, it is not altogether without any relationship to society. The highest religious life transcends all limitations of or obligations to society. But in ordinary cases, social condition determines the religious life of individuals. Where anarchy prevails or there is a grinding poverty, people find it difficult to turn their mind towards any high thing. Under such circumstances art decays, science makes no progress, all creative thoughts are stopped and civilization as a whole takes a retrograde turn, what to speak of religion and spirituality.

It is said in our scriptures that when a society goes down to its lowest level, an Incarnation comes to the world to save it from the impending destruction. But that is an extreme case and can never be depended upon by those who want the welfare of society or the preservation of religion. Whether God will incarnate Himself or not, moved by pity at the utter helplessness of men in managing their own affairs, it lies on the knees of God. In life none but foolish people depend on miracles or providential helps in their affairs. The wise will always exert themselves to make the best of the worst circumstances. God also wants that. For, He has given us mind to think, reason

to discriminate, and will to put our thoughts into action. This very fact indicates that He wants us to strive our best for self-improvement and not pray for His blessings to make up for our inertia and idleness.

Thus those who want the welfare of religion, should first think of and devise means as to how society can be put in a right order and kept in a proper condition.

## II

There is no doubt that our society at the present time is in a chaotic condition; that it is in a state which can hardly conduce to the growth of a higher life. In India in the past, kings were always the protectors of society and would constantly try to bring about a readjustment in the society when it lost its balance. But nowadays as a foreign race with an altogether different culture and civilization rules the country, we cannot expect much from the government; we cannot hope for anything beyond its maintaining a condition of peace in the country. For it cannot go deep into the internal problems of society; by its very position it is incapable of doing that. Moreover it is not possible for a foreign race to understand the genius of another people with a thoroughness which is necessary for giving that a proper direction and guidance. Such being the case, people will have to depend entirely on themselves to protect, preserve and direct society. They themselves will have to find out the defects, diagnose the causes and think of the remedies. This may give rise to

a difficulty. When there is a supreme controlling power, it can easily give a direction and see that its will is carried out. But when diverse individuals think in diverse ways, there is more likely to be a babel of opinions than any determined action. But the remedy lies in the fact that if people are sincere and earnest, there will not be much difficulty for them to find out the greatest common factor, which they should collectively try to translate into action. It has got this advantage also that all people will be kept alert. Every individual will be led to think that he is an important limb of the society he belongs to; he will, therefore, have the healthy consciousness that he has to contribute something to the well-being of society by his thoughts and actions, which, in consequence, he will be eager to regulate in a proper way.

For that it is necessary that people should not indulge simply in destructive criticism but coolly try to find out measures against the evils that have unfortunately entered into the social organism. One of the additional evils that overtake people when they are in a degraded condition or meet with failure in life is that they simply quarrel with their tools, spend all their energy in sighs and despair, and fail to summon up energy and strength to take action. This is a thing which should be carefully guarded against. There is no doubt that our present society has been a prey to innumerable evils,—some of them disgraceful and abnormal—but as a remedy, instead of blaming this or that class of people, we should lay our heads together to devise means as to how to remove them.

### III

Here another important problem arises as a side-issue. If the Hindus be

careful about the progress of their society, the Mahomedans look intensely to the interests of the Mahomedan community and the Christians think of their own problems separately, and so on, will that not hamper the progress of the nation as a whole? For good or evil India has been and is going to remain the motherland of people of diverse creeds, faiths and beliefs. Attempts should be made to bring them together, and no measure should be encouraged which will tend to put them asunder. Now, parochial thoughts like 'I am a Hindu,' 'I am a Mahomedan,' etc., many fear, are likely to disintegrate the Indian nation. On our part, however, we do not apprehend much danger from a Hindu retaining his consciousness that he is a Hindu, or a Christian, that he is a Christian, and so forth, provided every one knows how to keep his actions and thoughts within proper limits.

Creation itself means diversities. Had there been no diversities, there would have been no creation. Yet, all the diversities in the universe are united in One Existence, namely God. In the same way, Mahomedans, Christians, Hindus, Parsis, Jains, all, without losing their individuality, will find their meeting-ground in the consciousness that they are Indians. They will soon know that the welfare of their community does not mean the destruction of the interest of other communities; on the contrary, it means the well-being of the nation in general and consequently its progress will indirectly help the people of other communities as well. As such, it is simply a division of labour. A nation is composed of several communities, and each community looking to its own interest will serve the interest of the country in general. Do we not find many illustrations of this in our everyday life? Well,

in a society every individual looks to his own interest but that does not interfere with the social integration. In a Hindu joint family, every member knows how to get over the anomaly of looking to his own interest and at the same time to subordinate his personal considerations to those of the family in general. The same thing is possible if we think of the nation as a wide family, composed of different communities as its different members. The reason why the communal problem has been so keen at present is not that different communities think of their own problems, but that each community looks upon others with suspicion and a feeling of hatred; just as it happens in some joint family, presaging its disruption, that different members forget their love for each other and tend towards greater and greater estrangement. In such circumstances, wisdom demands that people should find out what the origin of this feeling of hatred and suspicion is, why the balance has been lost and what the ultimate cause of the break-up of the cordial relation amongst different communities is, and face the problem at its very root.

#### IV

Now, to turn to the problems that are before our society. One greatly astounding fact with regard to the Hindus is that the percentage of education is the lowest amongst them when the whole of India is taken into account. Whereas the percentage of literacy is 18.5 amongst the Europeans, 18.7 amongst the Indian Christians, 22.7 amongst the Parsis, 7.1, amongst the Sikhs, 5.4 amongst the Buddhists and 5.2 amongst the Mahomedans, it is 4.7 amongst the Hindus. Yet, outwardly it seems that education has been spreading amongst the Hindus at a rate no less than that amongst other com-

munities. While we desire that the spread of education should be much greater amongst every other community,—for all the figures quoted above are very, very low, when compared with the condition of literacy prevailing in the civilized countries of the world—we strongly emphasize that the Hindus should leave no stone unturned to remove their backwardness in education.

Here one thing deserves a special notice. By education we should not mean simply the knowledge of 3 R's—though in the census that—nay, less than that—entitles a man to be called literate, but that which brings one in touch with the essentials of the culture of the country. That may be possible even without the help of literary education, through lectures, discussions, discourses and conversations. The present system of education has been worse than useless in some respects. This is true of the Higher, Secondary and even the Primary education. For, as soon as the students come within the influence of the education that prevails now in the country, they are alienated from the tradition of their family, village, and the nation. Economically, culturally, they find themselves in a hopelessly chaotic condition. We very often hear of the appalling state of our unemployed educated men. Here by the 'educated,' is perhaps meant only those who have received the higher education or passed through the secondary stage. But similarly tragic is the condition of those who have got the primary education. Many do not take them into consideration, because their real state is not brought to their notice. Even those who have passed a few years in a Pathshala, do not feel much inclined to return to their parental occupations, and become a burden on their family. This accounts for the fact

that instances are heard of some villagers breathing a sigh of relief, when the Village Pathshala is abolished, despite the general necessity for the introduction of compulsory primary education in the country. So in order that we may not be the victims of false satisfaction at seeing an increase in the number of literate persons, we should see that a right type of education spreads in the country.

The Right type of education can be spread much more quickly and advantageously in many cases through conversations, discourses and the like than through books and school curriculum. Throughout India, country theatres, musical recital of the epics, Puranas and similar processes had been a great instrument of spreading the ideas of real Hindu culture amongst those people who could not afford time and means to read and write. Now those processes might be supplemented by lantern lectures, talks, conversations, etc. The general mass of people should be made acquainted with also what is happening in the outside world. That will broaden their outlook and free them from many narrow ideas. And those also who have got the higher education should make a deliberate attempt to come in direct touch with the heart of the Hindu culture. It is through them that the real culture will filter down to the masses. Our educated people should no longer remain satisfied with the second-hand information through translations, but try to know in the original the wisdom and thought of the ancient savants of India and draw their own conclusions from them. The number of people who will take to this work, will necessarily be very very small, but their service to the country will be much more than the sacrifice and trouble involved. We do not mention here the necessity—for that

goes without saying—of knowing the up-to-date thoughts in the field of science, industry, art, philosophy, etc., all over the world. In this direction also, there should be a dynamic spirit. People should not be satisfied with only knowing what others have thought, or following what others have been doing, but should strive their utmost to make some contribution themselves. For, those who do not go forward, must of necessity be left behind.

Another problem which faces the Hindu community very gravely is the poverty of the people. In addition to all the causes of poverty that are common to all communities, the Hindus have one special cause: false sense of prestige is very strong amongst them. Only among the Hindus is it found that though they have lands for cultivation, they will rather suffer from great misery than take to agriculture. They will remain a sad prey to abject penury but will not summon up courage to till their lands in order to better their financial condition. The same thing is true of many other occupations. The Hindus are as if determined to confine their activity within a few select crowded occupations. It lies with the leaders of the Hindu community to remove this drawback. Some time back we heard of a movement in Bengal that some wealthy people were ploughing their fields just to set an example to those who needed it for their very livelihood. We do not know whether the movement has been nipped in the bud like many other good things which receive support for a time only from people swayed by a momentary wave of enthusiasm. Influential persons in every village should try to remove by their own examples the false idea that the prestige of the Bhadrakalok class will suffer, if they touch the plough. Why only agriculture? No occupation should

be discarded, if it be not morally wrong to take up. What a tragedy it is that people will suffer from starvation and chronic famine, but still they will not take to this or that occupation simply for the sake of prestige! Is it not as tragic as the case of Tantalus, who had to die of thirst, though standing on a lake so deep that he just escaped drowning.

Another thing which we should seriously ponder over is that the Hindu population is constantly decreasing, specially when compared with the number of people belonging to other communities. There are several reasons for that—poverty, some social rules and traditions, conversions forcible as well as that on pecuniary or some other similar considerations, and so on. Besides, the Hindu society has several doors open for people to go out, but not a single one, even for earnest people, to come in or to re-enter. So it is that the proselytizing religions of the country find it very easy to make inroads upon the Hindu community. We strongly hold that one who wants to embrace another faith purely from religious feeling, should never be prevented. But on the same logic, those who want to join the Hindu society attracted by its ideas and ideals should be given easy admission. And we should seriously consider why people leave the Hindu community on grounds other than *absolutely* religious and try to remove them.

This leads us to the problem of untouchability, and the grievances of backward people. It is a serious accusation against the higher castes or those who hold a superior position in society that the sufferings and misery of some people have reached such a limit that they have been forced to fight for their own rights. There is no doubt that some of their grievances are false and proceed from

the influence of interested people or the Western civilization invading the country; but there can be no two opinions about the fact, that some of the disabilities from which the people of our backward community suffer are abjectly inhuman. In some cases, they are denied the elementary rights of human beings. Can there be a sadder state of things? Can we conceive of a greater cruelty? A person, if he is put to death, suffers only once, but the person who throughout life is led to think that he is less than a man suffers as long as he lives. But to handle the problem of the backward community we should proceed very cautiously and not be actuated by any impatient feeling. Whereas we should try to remove the grievances of the depressed classes as early and as quickly as possible, we should be careful not to set them against the higher castes, as some irresponsible persons have done in some cases. That will create fresh troubles and problems and bring about a chaotic condition in society. The best remedy lies in the people of upper classes coming forward of their own accord to remove the disabilities from which their own brethren have been suffering for ages. And if they do not do this of their own accord, they will be forced to do that, to their great cost and at the price of the peace of the society.

## V

We have here said of many 'shoulds' and 'oughts' and given a picture of the ideal to be reached. But who are to shoulder these responsibilities and who are to translate these things into practice? Where are men and money for them? It is said that repentance is the first sign of the growth of spiritual life. If we are really repentant, we are not far removed from freeing

ourselves from our faults. In the same way, when we can clearly know and visualize our grievances and duties, we are not far distant from the time when our ideas will be transformed into actions.

In the above we have simply embodied some of the thoughts that are preying on the minds of all thoughtful persons in the community. We feel no doubt that time will soon come, when their thoughts will find expression in acts. We are not at all pessimistic about the future. Already we find instances that people have stirred themselves to actions; already we see

signs of awakening. But what we need is to think more deeply, feel more keenly, so that the consciousness of the very seriousness of the situation will drive us to take remedial measures more earnestly. Thoughts are more potent than any other thing in the world. And in India there will never be a dearth of idealists who will not hesitate to sacrifice their all if thereby they can do a good turn to their brethren or community. If we have not made sufficient progress as far as actions are concerned, it argues that we have not fully realized the gravity of the problems. But let us hope that that is not the case.

---

## A VISION OF THE SELF

BY ANILBARAN ROY

The snow-capped high Himalaya that stands  
Braving all storm, the boundless sky, the sea  
Give but a faint glimpse of the Self to me;  
Beyond all mortal ties my heart expands.

I am a peer of the stars unsullied bright  
That in immutable silence look below  
Upon the waves of earthly joy and woe,  
Untouched, unfaltering in their course of light.

Frail life imprisoned in this mould of clay,  
Brief dark stage in the journey of my soul  
With Freedom, Love, Divinity the goal,  
Not ever-doomed to suffer and decay!

---



## THE INEXPUGNABLE MAN

By MRS. C. A. F. RHYS DAVIDS, M.A., D.LITT.

There is a Roman proverb adapted by Horace with which our Western school-books have long made us familiar.<sup>1</sup> He wrote that you might pitchfork 'nature'—the natural environment of man—away from you, but it would come right back again, and stealthily break through victoriously corrupt sophistications. We may find this is true of other ways in which man has tried to lose sight of what is true. Man addresses his fellow-man in more ways than one—we of England realize this when we have to cope with address in other tongues—he even refers to himself in more ways than one. Both East and West know here the sovereign's 'we' in place of 'I.' The king's 'we' may have implications, but we see in it his personal view or command. Victoria, in her now classic flout of a chatterbox at her dining table: 'We are not amused!' meant ultimately 'I am not amused (at your little anecdote).' And it was a unique unity to which she referred. She did not mean by it just a bundle of psychophysiological factors labelled 'I.' She meant a More than these, just as the pulsing bundle of the car's machinery is a Less without the driver, the dumb violin is a Less without the musician. She meant that I, the appraiser, the judge of your story, as reported to my senses, as tried by my taste, my *savoir faire*—these being the instruments by which I judge—I decide *you* do not amuse *me*.

For the queen at that, or any similar moment, the forming of an

opinion, the making of it articulate was the fundamentally real, true expression of her nature as 'man,' that is, as human being, *homo purusha*, *âtma*. It would not have been equally so had she considered the matter without self-reference, had she for instance considered the matter only as a general opinion or estimate. This would reduce the act to just one or other of these processes common to intelligent persons, expressed in general terms commonly accepted. But this was 'her' estimate; a unique estimate, in that all that went to form it was not just the same as that of any one but herself. She made it, she worded it, she was responsible for it. "I valued, I spoke, I must stand by it." If the personal factor here (whether worded by pronoun, or by the verb only, or by both) be cut out, if she had said "there is the opinion that no amusement has arisen," we no longer have something fundamental and unique, the 'nature' of this particular woman. We are trying to pitchfork out 'nature.'

Now this was what Buddhism sought to do, as it drew, in time, in place, in point of view ever further from its original inspiration. It sought to do so verbally by coming to use the negation *anattâ* with an inference quite unwarranted in its first message. This said: "See not the Self in what is not self, namely in body or mind." Gradually it added this inference: There is no self, either in these or anywhere. The Sakyamuni bade men (as did the Upanishadic teachers) "seek the Self." That later inference was as if a man, seeking the master in a staff, were

<sup>1</sup> *Epistles*, I, 24. By *Natura*, he only meant 'life in the country.'

to say of each of these 'You are not he,' and then conclude: 'There is no master!' The 'man' was pitchforked both in opinion and in Mantra.<sup>2</sup>

The cause of this tremendous change—it is no less than tremendous—I have gone into elsewhere. I have also dealt with the usual Buddhist evasion called the two ways of teaching, or two kinds of truth, as practised by the Founder. This evasion emerges only in the Commentaries, is without pertinent scriptural support, is not used in the scriptures when sorely needed in debate, and is virtually negatived by explicit repudiations in 'a' Founder's methods.

It was wonderful that, in India of all countries, such a violent revulsion in religious teaching should ever have been possible. Made complete and absolute perhaps only outside India, it nevertheless came virtually to pass before Buddhism was dismissed from India. Of this I may have more to say another time. But I am now wishing to dwell, not on the pitchforking (not of Buddhism but of the 'man'), but on the 'coming right back again.' Buddhism cast out the man in theory, in creed, in formula. She could not altogether cast him out in language, and therewith in all that language implies. We may say he came right back in that way; more truly, he was never cast out; he was inexpugnable.

Very plastic is 'the Word,' in its changes, its fissions, its permutations, its blending of roots. But there are limits to these. Man cannot, or, let me say, he never does, expel himself from his speech. In saying 'I do this,' he may in this language or that, hide himself to some extent more than, e.g., in English. He may say *Etam karo-mi*, without lending the strong emphasis there is in *aham*. Yet it is the agent

there all the time, if only in the *mi*; he is there all the time in the implication. The only way to oust him in theory, is to make out, as does the Buddhist philosophic teacher, that man doesn't ever really mean what he says. That he says 'I,' but would have you take the *word* only as true, not the thing behind the word. That to become really wise, you must, at the threshold, strip off from the word the entire history of man's efforts to express in words what he means, and see in it only a sound, or sign, for common convenience.

But there was another way beside that of the pronoun, distinct from, or merged in, the verb, by which the expelled man came back. In expelling the reality of the man, Buddhist literature reduced him to bodily parts and mental phenomena which were collectively called *dhammā* (plural), both of these being looked upon as real existents.<sup>3</sup> In time the latter, whether viewed singly or as complex, came to have assigned them just a momentary duration, as arising in continua of swift succession. But the man's inexpugnable intuition of seeing in these pulsations some relatively persisting agent was too strong for such anarchistic thinkers. Certain *dhamma's*, namely, were ever alluded to as that one state in which, or for which, other *dhamma's* happened, or 'arose.' There was e.g. mind, called variously *manas*, *citta*, *viññāna*—meanings originally giving a different aspect of man's activities, but all three in time being levelled down to synonyms. Further there were important mental activities, such as the famous five: *saddhā* (faith), *sati* (recollectedness), *virīya* (effort), *paññā* (wisdom) and *samādhi* (concentration). To one and all of these the

<sup>2</sup> *Vinaya, Mahāvagga*, I, 6; 14.

<sup>3</sup> Disputed in Mahāyāna Buddhism.

Buddhist exponent, turning from the one true agent, came to ascribe the desires and activities of the expelled man, as if each of these *dhamma*'s was a man. He would not have admitted, in the case of any of them, that it was a man, a self, nevertheless he alluded to it just as if it were a man. Take *manas*, mind. We find the question, in a Sutta catechism, asked: "Who is it (*ko*, not 'what') that enjoys collectively what the five senses bring?"<sup>4</sup> That the natural and true answer had been 'the man, the *attā*' is in a way admitted by the Commentator, who illustrates by a king's drawing revenue from five villages. But the academically correct answer is given as *manas*; *manas* is the *patisaranam* or nucleus (we have no fit word). In one other Sutta this is embroidered further, *sati* being given as nucleus of *manas*, *vimutti* of *sati*, *nibbāna* of *vimutti*, the exponent's tongue running away with him. In both suttas the man is cast out, though indeed the man was in truth the object and end of the religion. It is an attribute, a state, an instrument of him which is *set up in his place* as nucleus, as enjoyer. Everyone of these terms had an agent-noun which might have been used: *manī*, *citto*, *viññāno*: mind-er: *satimā*, *sato*, having *sati*; *vimutto*, having *vimutti*. Hence the deliberate intention to oust the man is clear.

The much later work *Questions of Milinda* expands this use of pseudo-mannikins of *dhamma*'s with much literary eloquence. Faith, we read, arrests hindrances, effort supports other *dhamma*'s; wisdom cuts off, and again splits, etc., albeit here, combining text and commentary in one, the writer illustrates by making man the agent.

When we come to the mediaeval

manual *Abhidhammatthasangaha*, we find the man, still pitchforked as much as ever in theory, still 'coming back,' if still in disguise. The older (not original) clumsy quincunx of skandhas is put on the shelf, and we have man's invisible world treated as *citta* and *cetasikas*: mind and mentals. When a *citta* arises it is in imagination arrested, as it were under a microscope, and analysed into a number of properties, some constant, some particular and occasional. This is but an elaboration of what we meet with already in the *Abhidhamma Pitaka*, dating some centuries earlier. Thus we get, in Sutta, here and in *Milinda*, a quasi-unity, resolvable into a number of mind-ways. The man's throne is there all the time, but on it is seated a dummy king, his subjects wielding, in their functioning, the authority that rightfully is his.

I do not think that this feature in Buddhist literature has been given the attention it merits. For some never well-declared reason, Buddhists are never weary of trumpeting the amazingly irrational dogma of *anattā*, and the European scholar, heeding only the monastic handling of their scriptures, looks upon this dogma as actually taught by a gifted enlightened Indian of the sixth century B.C., a day when had a teacher so taught, he would have been avoided as a lunatic. The possibly baffled reader is told, that *anattā* means only the rejection of *this or that kind of reality* about the man, or that it means rejection of an *unethical egoism*. Compromise of this sort may be needed to buttress it up to-day. But such compromise is nowhere to be found in the framed Buddhist scholastics of the culminating days of exegetics, our early middle ages. The attentive reader of Buddhaghosa and Buddhadatta cannot make any such mistakes about it. It is not any highly qualified

<sup>4</sup> *Majjhima-Nikāya*, Sutta 48.

'self' (*attā*) that is retained, and the rest discarded. It is just the *attā*, and all of him, discounting just pronominal usage, that must not be sought, must not be found anywhere in anything. "Way there is but no wayfarer" (O! the shame of that!); "nibbāna is, but none who is *nibbuto*;" "karma there is, but no doer." How will you get out of that, Bhikkhu?

There remains this crediting of the way, the process, with creative, productive activities which belong, by right of language, and all that the history of language stands for, to the user of the way, to the proceeder in the process. This may be permissible to the poet and to elegant literary style. To all who seek in the bare word the thing thought of, to the man, that is, of a religious mandate, the man of science, the serious philosopher, it is anathema—or should be. Used in simile, in parable with sobriety and caution, it may be permissible. Otherwise it is slovenly tactless procedure; it is an importing into prose the license and play of poetry. But such compromises are aiding in the modern persistence of the hollow tomtomming of a gospel of *anattā*:—a teaching of man-in-the-Less, linked with the great name of one who came to show man a More in life, in nature, in destiny. They aid in hiding from us what a gospel of man as a Less he is alleged as having taught. They show his teaching as devolving a crumbled reality of the man, a reality belonging only to the man, on to all these pseudo-mannikins of what are man's mind-ways.

Buddhists by their tradition have become used to this seeing the man only in what are his functions. And the East has been too long and too much the slave of the word to detect tools and instruments in the word masked as the tool-user. But to us too of the

West it has all seemed apparently reasonable. How is it that we have not been more discerning? It is because we too have set going something like that hollow tomtomming about the very man. It is because we too have been teaching with much the same slovenly usage. It is because we too have, since the fission of our own psychology from the mother philosophy, been transferring terms and phrases fit only for the mind-er to the mind, that is, the mind-ing. Turn with me to what was, more than any other work, the nurse of our crude young psychology, to John Locke's *Essay concerning the Human Understanding*, of the year 1690. We read: "The mind very often sets itself on work in search of some hidden idea, and turns as it were the eye of the soul upon it." Here we actually have the 'man' or 'soul' as the tool of the mind! Could perverted inversion further go? He goes on: "though sometimes too they (ideas) start up of their own accord, and offer themselves to the understanding." Here 'ideas' (Pali: *dharmā*) are presented with a 'will' and with 'scelves'!<sup>5</sup> In this vein Locke could have written the *Milindapañha*.

I will not burden this brief article with analogous slovenliness in Locke's heirs, Scottish or English. When psychology ceased to become a subject of 'elegant' literature, and passed into the scientific laboratory, the wording of it also became more austere. My own Scottish teacher Croom Robertson and his teacher Bain were fastidiously unslovenly in their diction. Yet even they were so far myopic, that they did not take the man, the self, as the inexpugnable *poū sto* and avowed limit-point, in their exposition of experience as a something as (a) presented to him, (b)

<sup>5</sup> Pt. II, Ch. 10.

worthed by him, (c) reacted upon by him. It was only James Ward who boldly got the ostrich's head out of the sand as to (a); he failed to convince, perhaps because he was not bold enough about (b) and (c).

But alas! he did fail; he was held to have imported metaphysics into science. Else is it scarcely credible that yet more recent psychological manuals, bearing such proud titles as *The New Psychology*,<sup>6</sup> should revive the old foolish methods permissible to a John Locke. Look for instance at this sample: "The rational faculty prompts the mind to refuse implicit obedience." —But 'the mind,' like Queen Victoria is 'not amused,' and hits back: "The complex responsible for the act . . . is not recognized by the mind . . ." "most minds simply cannot tolerate . . . a recognition; . . . they expend untiring ingenuity in inventing some more respectable reason . . ." (i.e., respectable mannikin), and so on *ad nauseam*. The writer may have meant us to take all this humorously; he might accuse me of the same intention in my regal anecdote. But there is no sign, that he is not here as serious as elsewhere. He does not send over to us any *caveat* about mannikins posturing as the man.

Not for a moment would I hold up to ridicule the work and importance of psychology. More power, say I, to her elbow! Her object is the discovery and clear presentation of a section of what is true. But her power is likely in that object to be more effectual, if she will but take up a sound attitude from the first, and not one which has led her to start, and as we see, here and there, by maintaining that very slovenliness in subterfuge, on which Buddhists of old fell back, on which they yet fall

back to-day. I should like to see the man in her, under my (a), (b) (c), given a fair chance. I want to see him *tamen usque recurrens*, coming right back. Psychology has followed physiology with too little vision. She has not sufficiently seen, that she is not a wholly parallel study with that of the body. She is the study of not just mind-ways, but of *x*, the man, the self, in the ways in which he wields the body: the study of man-as-being impressed, of man-as-willing-to-be-impressed, of man-as-reacting, of man as estimating, measuring, judging, valuing. She is a middle term. Not to see this is to expel 'nature.' In the *personified* mind and ideas nature, the man, comes back. But it is in his servants' guise. Expelled as a more than his mind, he is taken back in what is less than he.

It is this getting the worse in the exchange that I would here emphasize. I have said with much plainness from time to time what I think about the harm Buddhism has suffered and is suffering through this expulsion of the true man, this recognition of a makeshift manhood. I now stress this aspect of the expulsion, that whereas in a great world-religion, its first messenger sets before the man a More in his nature, his life, his destiny, not so well seen before, a dogma which ejects the very man himself, and replaces the left void by his instruments, is a telling him that he is and has, in and before him, a Less. It is to teach the nature and work of the machine ignoring, nay, denying the controller, the worker, the user of it.

And I agree entirely with my Catholic hearted friend, James Pratt, in his contribution to *Visva-bharati* on 'Buddhism and Christianity,' that of the "two very noble religions asking ad-

<sup>6</sup> By A. G. Tansley, 1920.

<sup>7</sup> No. 16, 1932.

mission at India's door," while India should consider the best that each has to offer, the *Anattā* doctrine in the one is not of that best, nor is it fundamental. I go farther, and look on it as, in its full dogmatic sense, a terrible libel on the Sakyamuni. "If," Dr. Pratt says, "Buddhism clings to *anattā*, I cannot feel much enthusiasm over its reintroduction into India; nor do I think it likely that such a doctrine will make appeal to the deeply spiritual people whose greatest books are the Upanishads and the Bhagavad Gītā." There is for young India a twofold danger here : first, that young students may, because of (i) the modern evasions and compromises fail to get a real grip of the true historical *anattā*, (ii) the

makeshift dummies posing as the man be blind to the way Buddhist teaching has cheated itself in this matter; secondly, that they may get infected, in acquiring Western culture, by the equally self-cheating methods in our own psychology.

The true, the original message of Buddhism is both an Indian and a world gospel : as true now as it was then. India in the Few had been feeling after it; the Sakyamuni brought it to the many. But it was something much better than *anattā*, or than *anicca* and *dukkha* either. They belong to man in the less; this was of a More for and in the man. But for it man first and last was inexpugnable.

## LIVING STILL IN THE POLE-STAR

[A Story]

BY SWAMI ATULANANDA

Suniti was the favourite queen of a powerful king, Uttanapada by name, the monarch of a prosperous province in India. Happily she lived at the court, honoured and loved not only by her husband, but also by the people. And when she gave birth to a beautiful, strong boy, her joy was perfect. The king was proud of Suniti, for she was very good and clever and beautiful. The little prince was a jewel and the darling of his royal parents. They called him Dhruva.

Suruchi, a younger wife, jealous, ambitious and anxious for the welfare of her own son, set to work in many subtle ways to gain ascendancy over the king's mind. Her boy enjoyed all the advantages of a prince; but

Dhruva was the first-born son of the king, and he would be successor to the throne. She could not bear the thought. So she worked herself into the good graces of her husband, that her son might supersede the rights of Dhruva, and become king when his father should leave this world.

The king, observing this, would, in his stronger moments, take himself to task and put aside all thought of partiality toward his younger queen. But he had not the courage to rebuke her for her evil intentions. As time went on, Suruchi began to wield an ever stronger influence over her royal husband. At last the king was entirely in her power, and her wish became his law. It went so far that finally,

at the instigation of Suruchi, Suniti and her little son were banished from the court. A cottage was assigned to them on the edge of a great forest, far from the royal palace.

Dhruva, still of tender age, soon forgot his former home. He found much to amuse him in his new surroundings. The forest was near, and there he played all alone, while his mother was occupied with her household duties. For now the queen had no attendants to carry out her bidding. She cooked the meals and kept the cottage clean. She also taught her boy, for the school was far away.

Dhruva loved the living creatures of the forest. The deer and the rabbits and other strange animals came to him, and took from his hand the food he held out to them. The queen, seeing her son so happy, would sometimes forget her grief, and she would laugh and play with him.

Thus the days passed by, till Dhruva was seven years old. He was a manly little fellow, strong and fearless. Suniti's face would light up and her eyes would shine when she watched him playing in the forest. A secret hope still dwelt in her breast: Would fortune, perchance, change some day in favour of her child? Who knew? The king might still repent and justice triumph. The father loved the boy, and her too. She was sure of that. Would not that love assert itself in the end? Would not her husband come to his senses and wake up from the evil spell that his younger wife had woven around him? Such were her thoughts.

One day Dhruva all out of breath came running toward her from the forest. He put his arms around her neck, and with his burning cheek against her own, impetuously asked:

"Mother, who is my father?"

"Your father, son, is the king. He lives in the palace, far away."

"May I go to him, mother?"

"Yes, you may go, my child. And when you see your father tell him that I still love him."

Early, the next morning, Suniti, holding Dhruva by the hand, set out toward the royal court. The sun was shining hot when they reached the palace. The queen then said to her son: "Dhruva, remember that you are a prince, the son of the king. Go to the guard and tell him that you want to see the king, your father. I shall wait here under the big banyan tree till you return."

Dhruva ran toward the guard and delivered his message. The guard sent word to the king that his eldest son was at the gate, awaiting admittance.

"Let Dhruva enter," said the king. The boy ran up to him fearlessly. The king lifted him in his arms, put him on his knee and caressed him tenderly: for was not Dhruva his own dear son?

The boy said: "My mother is waiting outside, in the shade of the big banyan tree. She will wait till I return. She still loves you."

A mingled feeling of joy and sadness brought tears to the king's eyes. Just then the door opened and there was revealed the angry face of Suruchi, the younger queen. Hastily the king put down his son. Dhruva fled before the menacing figure. On the threshold he halted one moment to look back. But his father frowned at him. Then Dhruva was disillusioned. His father, the king, had quaked before an angry woman. He had pushed him aside and had frowned at him. Was his father so weak? Could he not protect him from a jealous woman? His father had failed him!

The boy ran to his mother, flushed and excited. His lips trembled as he

spoke to her : "Mother, tell me, is there anyone in the world who is stronger than my father?"

The queen was startled at the strange question. Then, looking into Dhruva's eyes, she understood that he had met with disappointment. Smiling sadly, she answered : "Yes, my son, there is One who is all-powerful ; our sages call Him the 'Lotus-eyed.' "

"And where may the Lotus-eyed be found, where does he dwell, mother?"

Suniti hesitated. "What does Dhruva mean?" she thought. "He seems so grave, so serious. Will he set out in search of Him who is found when all else is abandoned? Will he leave me? Will he follow in the footsteps of the sages and wander forth, alone, in search of Him in whom alone is perfect strength? That must not be." Hoping to ward off the danger, she replied :

"The Lotus-eyed, my son, dwells in the heart of the forest, where wild beasts live. Far away and hard to find is the Lotus-eyed, and the path is full of danger."

Dhruva remained silent. But in the middle of the night when his mother was asleep, he stole from the cottage, in search of the Lotus-eyed. But first he kissed his mother good-bye, very, very softly that she might not awaken. Then he halted, just a moment, in the doorway, and he whispered : "Lotus-eyed, you are all strength, protect my mother, and me also." Then, boldly, he ran into the forest.

On and on he went, over winding paths, through thorny brush, always deeper into the forest. At last he came to a dark spot where the sun and the sky were hidden by thick foliage. "Surely," thought Dhruva, "here must be the heart of the forest where the Lotus-eyed dwells. Let me sit down and wait till he comes." But being very

tired, he lay down, and with his head on the soft moss, fell asleep.

Dhruva did not sleep long. A strange sound in the bush near by, awakened him. He lifted his head and listened. Then he rubbed his eyes and sat up. He saw something between the twigs and leaves. Two eyes were looking at him, eyes shining like coals of fire.

"It must be the Lotus-eyed," thought Dhruva, and steeping forward, he laid his hand on a soft and glossy head. A hot breath touched his face. He saw a lithe, striped body and a long tail, sweeping from side to side.

"Art thou the Lous-eyed?" the boy asked eagerly. But the tiger did not answer. He hung his head in shame and turned away.

Then the bear came. But Dhruva, loving all creatures, knew no fear. Putting his hand on the thick, shaggy hair, he looked at the huge head, and said : "Art thou He?" The bear looked first to the right and then to the left, made a low growling noise, then turned and went away.

Dhruva was a little disappointed, but he waited patiently. At last came a tall man with a friendly face. He placed his hand lightly on Dhruva's head. It was Narada, the great sage.

"Art thou He who is all strength?" asked the boy.

"Nay, child, I am not He," replied the sage, "but I will show you how you may find Him. I will tell you a prayer. Repeat it again and again, with full attention, and meditate on its meaning."

Dhruva sat down, folded his hands, and prayed : "Salutation to Thee, Lotus-eyed, reveal Thyself to me." He prayed and meditated long, oh ! so long. The beasts of the forest came and nosed the strange little figure that sat there like a statue. But so absorbed was the boy in his prayer that he did not notice



the beasts. Thus, with his whole mind on the prayer, saying it over and over again, Dhruva sat in the depth of the forest. Then, at last, he opened his eyes, and there stood before him a beautiful figure shining like burnished gold, with eyes like two full-blown lotuses. The boy quivered with joy. "O, Lotus-eyed !" he exclaimed, "Now I have found Thee. I no longer wish to be a king. Take me to Thy home that I may be with Thee always."

The Lotus-eyed smiled and said : "Dhruva, I love you, but I cannot take you to my heaven, not yet. You have come to this world to be a great king. Go to your mother and with her return to the palace. Your father is waiting for you, I have touched his heart. He has come to his senses, and is now smitten with remorse for having sent you and your mother to the forest. Go, he will receive you and when you come of age he will make you king."

Dhruva rose and walked back to the little cottage at the edge of the forest. And enfolded in his mother's arms he told her what had happened.

Suniti overjoyed made ready at once to take her son to the palace. All night they travelled, and as the sun rose behind the big banyan tree, mother and son knocked at the palace-gate.

The king informed of the arrival of his beloved wife and son, at once made ready to give them a royal reception. Bugles were blown, flags and banners were hoisted, and the palace was decorated with wreaths and flowers. The king came to the palace-gate, took his

son in his arms, and led the queen into the royal chamber. In humility he craved forgiveness, and in his behavior he tried to make up for the cruel treatment he had meted out to his wife and child.

Suniti resumed her former position as first queen, and the boy was educated in a way becoming his position. Suruchi deeply humiliated soon after died in sorrow ; and Dhruva, when he came of age, was established on the throne. For many years he ruled his subjects, and under his capable and just reign the country flourished as it had never done before.

With all the cares and occupations of royalty, Dhruva remained firmly devoted to the King of all kings, the Lord who dwells in the heart of all living creatures, worshipping Him daily during long hours of meditation. But at last, realizing the vanity of worldly glory he renounced the throne, to dwell with ascetics in a forest-retreat. There he practised severe austerities, till one day the Lord being pleased with his constant devotion sent a celestial chariot to convey Dhruva to the region of eternal bliss.

Now Dhruva shines forever in Vishnu's heaven round which the sun and moon and planets, the stars and stellar systems perform their rounds.

And to-day the people in India, pointing to the Pole-star, will tell you : "There lives Dhruva, ever-steadfast, unwavering, stationary, in a firmament of eternal change, a symbol of constancy and endurance."

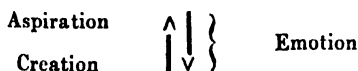
---

# THE YOGA OF ART

BY JAMES H. COUSINS

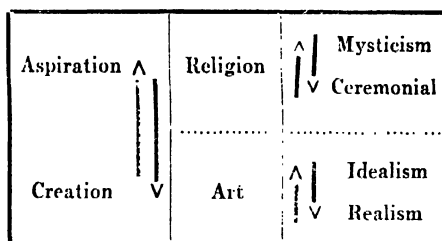
(Concluded from the last issue)

It will have become evident to those who have brooded over the nature of art and the artist, that much of what has been said above belongs not only to the artist but to the mystic, since they both are sensitive and receptive to some more complete and unified communication from Life than ordinary individuals. This relationship between them is not casual. It is fundamental, and rises out of the relationship, in humanity's psychological endowment, of aspiration and creation as the in-turned and out-turned directions of the emotional function which they both exercise in a special degree. These directions are not away from a common base, but overlap and intertwine. "There can be no inspiration without aspiration," was one of the aesthetical instructions of AE to the writer as an apprentice in poetry thirty years ago. His recent reiteration of the formula ("Song and its Fountains," 1932) indicates the depth of his conviction as to this psychological law.



But besides this interaction of opposite movements over the whole emotional area, there is a further interaction within the two nominally separate areas of aspiration and creation that are identified as religion (which is emotion aspiring towards union of the individual life with the cosmic life) and art (which is emotion endeavouring to express its glimpses and

touches of reality in forms less transitory than the flux of daily life); religion and art have themselves each an in-turned and out-turned direction. In religion these movements show themselves in the simplicities of mystical experience and the elaborations of ceremonial observance; in art as idealism and realism.



The mystic and the artist are therefore sharers in a common inner experience of reality, but differ in their code of communication. Both receive the accolade of the spirit, and express their spiritual ennoblement in their temperamental vernacular, the mystic in the theological terminology of his or her upbringing, the artist in the aesthetical symbolism of his or her chosen art.

In an effort to relieve the term mysticism from the overgrowths of misunderstanding, a recent writer (William Kingsland, "Rational Mysticism" 1924) has said, "Mysticism is essentially *union* that is to say, *wholeness* . . . to realise . . . that each moment contains all eternity, and is fulfilled with immeasurable Beauty and Perfection—this would be to be a mystic indeed." William Blake, the mystic poet and craftsman, made the same realization

one of the signs of the achievement of innocence. Miss Evelyn Underhill, in her invaluable work, "Mysticism," essayed the same task and made much the same definition. She expressed the hope that the term mysticism might be "restored sooner or later to its old meaning as the science or art of the spiritual life" (a phrase 'in the round' containing temptation to further syncretical disquisition to which, however, we must not yield), and added: "Broadly speaking, I understand it to be the expression of the innate tendency of the human spirit towards complete harmony with the transcendental order . . . the true line of development of the highest form of human consciousness."

Now the movement towards "union," "wholeness," "harmony," which these students of mysticism declare to be its aim, is just the aim of Yoga. As "the highest form of human consciousness," the mystical experience ought, therefore, to be the highest inspiration of the highest form of human expression, that is, creative art. Unconsciously it is so to some degree in every exercise of the creative aesthetical function; for, while the born mystic need not necessarily be an artist (though he often is one), the creative artist is always in some degree a mystic, his reception and revelation of the inner life in which, willy-nilly, he participates being conditioned by temperament and environment. When he is consciously so; when those who have had conferred on them the responsibility of aesthetical creation realize the majestic and sacred sources of their inspiration, and the redemptive potentialities of its expression in an unspeakably inartistic world, there will come once more into art the spirit of consecration, which is the essence of Yoga, that brooded over the great eras of the past, that still animates the art

of India, and that will, by integration towards the ideal, recall the Occidental art of to-day from the path towards disintegration.

Not all the arts are equally capable of fulfilling the service which the artist owes to his world of making a fully intelligible communication of inner experience. A mystical tincture may be given to painting, a mystical gesture to sculpture, a mystical tone to music; but their codes are not (at any rate at the present stage of their articulation and of human capacity to use them) capable of transferring more than a hint of inner experience from consciousness to consciousness. For intelligible communication there is needed the fuller code of language. This itself is not wholly adequate; but its communicative capacity can be expanded; it can be made memorable by design, significant by symbol, impressive by rhythm, exalted by verbal music. Poetry, which combines these qualities, is therefore the nearest to being a complete medium for the expression of the highest experiences of the individual soul. The other arts have their own special services to render in the preliminary stages of the approach to the Yoga of art, and we are helped to a realization of this distinction in the Yogic potential of the various arts in the striking presentation of their two main characteristics given by Nietzsche ("The Birth of Tragedy") under the personifications of Apollo and Dionysius.

To Nietzsche Apollo stood as the type of the individuating principle in life whose tendency is to fulfil itself in separateness; "while by the mystical cheer of Dionysius the spell of individuation is broken, and the way lies open to the . . . innermost heart of things." The fulfilment of the Dionysian principle of union was achieved by what Miss Underhill terms "transcending the limitations of the personal

standpoint" and "surrendering to reality." Nietzsche definitely calls the Dionysian practice of ecstatic commingling (as contrasted with the Apollonian egotism which sets up separateness) a mystical agent, that is, an expedient towards union or Yoga. It was used in the Dionysian orgies; it was and still is used, but with a difference, in the Chaitanya festivals in India.

Nietzsche is quite clear as to what is mystical (Yogic) art and what is not. The arts of painting, sculpture and epic poetry are Apollonian, separative, non-mystical, because the artist is "sunk in the pure contemplation of pictures," his art being therefore static, without the intermingling flux that unifies. The musician stands on the side of the Dionysians, "himself just primordial pain, and the primordial re-echoing thereof," but lacking the power of intelligible communication of subjective experience. But the "lyric genius" is completely Dionysian, communicating, intermingling, liberating, therefore mystical, Yogic. "The lyric genius," says Nietzsche, is conscious of a world of pictures and symbols—growing out of the state of *mystical* (italics ours) self-abnegation and oneness—which has a colouring causality and velocity quite different from that of the plastic artist and epic poet. While the latter lives in these pictures, and only in them, with joyful satisfaction . . . . the pictures of the lyrist . . . . are nothing but his very self, and as it were, only different projections of himself, on account of which he, as the moving centre of this world, is entitled to say 'I'; only, of course, this self is not the same as that of the waking, empirically real man, but the only verily existent and eternal self resting at the basis of things, by means of the images whereof the lyric genius sees through even to this basis of things." It is the function of the

"lyric genius," the poet as mystic, to utter the felt Absolute in the language of the known relative: it is also his function, as creative artist, to interpret the relative in terms of the Absolute.

ART	
APOLLONIAN	DIONYSIAN
Separative	Unitive
Epic poetry	Lyrical art
Plastic art	Music

Nietzsche did not leave the Apollonian and Dionysian principles, as they developed through Greek culture, in perpetual opposition. He saw them reconciled in the subsequent tragic drama whose mystery-doctrine was the "fundamental knowledge of the oneness of all existing things, the consideration of individuation as the primal cause of evil, and art as the joyous hope that the spell of individuation may be broken, as the augury of a restored oneness:" an excellent doctrine, at points corresponding with the thought of the Orient; but its hope was not satisfied, its augury not fulfilled, partly, perhaps wholly, because Greece did not live up to the "fundamental knowledge of the oneness of all things," that is, did not realize the Yogic or unifying power of art, and set that power to work in her general life. It is not sufficient for a nation to produce, through a few individuals, outstanding works of art: its justification for being granted the boon of existence, and for enjoying that boon to its fullness, rests on its being itself, as Nietzsche has said, a work of art; the synthesized expression, in individual capacity and quality and in organized social relationships, of the finest intimations of reality; a complete embodiment of the Yogic principle and practice of "the oneness of all

things." The Yoga of art is essential as an integrating power in national as well as in individual life.

But before art can efficiently fulfil the Yogic service of recalling life from the path towards disintegration, it must itself be redeemed by integration, and released into the fullest exercise of its Yogic potentialities, not only for art's sake, or for the sake of the artist, but, as a Vedic scripture has it, "for the sake of the self," that is, of the commonly shared, though differentially realized and expressed, inner life on which "hang the law and the prophets," art and the artists, and that shadow-dance in time and space which is called life.

This redemption of the world through art does not apply only to the Dionysian "lyric genius" who deals in communicable experience: it applies also, though not in the same way, to the Apollonian plastic and epic artist. Nietzsche's division of them must not be applied too radically. The painting art of India has always been lyrical and expressive of spiritual experience: the sculpture of George Grey Barnard of New York nobly incarnates the vision and experience of a veritable seer. Moreover, while it is true that the Apollonian artist fixes his attention on static objects which, theoretically in Nietzsche's sense, are agents of individuation, it is also true that their service to the artist himself is Yogic in nature; it calls for concentration and integration in his executive consciousness and activity; every stroke of his mallet not only moves outwards to the object but inwards towards eternal laws and their reflections in the tradition of art, and so puts him subjectively in a posture receptive to intimations of reality. This integrating concentration is the basic exercise of Yogic discipline; in the Yoga of art it will be directed

towards aesthetical creation; in Raja-Yoga it is directed towards pure volition, in Bhakti-Yoga towards aspiration, in Gnana-Yoga towards contemplation, in Karma-Yoga towards action in daily life.

We may therefore take poetry, and after it music (and we shall add aesthetical interpretative dance), to be the most intimate means of making comprehensible to himself the inner experience of the born artist, and of communicating such experience intelligibly in verbal expression, or infectious in musical sound or rhythmical motion, to others, drama being the large-scale inclusive Yogic art; and the plastic arts as means for the preparation of humanity in general for the ultimate Yogic experience through the exercise of the Yogic potential that is inherent in such arts.

This distinction has the assent of recent experiments in the education of individuals farthest removed from Yogic possibility, that is, delinquent children whose tendencies are almost completely disintegrative in their impulses towards the satisfaction of their merely physical desires. It has been found that the arts which call not only for integrative concentration, but for the objective exercise of physical capacity (the more energetically the better in some cases), that is to say, the art-crafts and manual-arts, are most effective in their curative capacities. This being so in pathological cases, it is obvious that the use of the Yogic potential of these arts as a constant obligatory item in ordinary school life (which indeed, and alas! is almost universally pathological in some degree) would help the rising generation towards the attainment of that health without which the Vedic seers regarded Yoga (union of the outer and inner natures) as unattainable, and for which

they instituted the Yogic hygiene of controlled breathing (Pranayam). The aesthetical hygiene of art-crafts would materially reduce the physical creative impulse in male youth by providing the elevating and keen satisfactions of creative achievement in beautiful and useful forms that do not enslave but liberate. The universal creative impulse presses upon all the capacities of the individual, as the Breath of the Infinite Being passes through the Flute of Krishna (a symbol of the cerebro-spinal system of humanity) pressing for expression equally at each aperture, and finding its perfect music in the melody of a balanced life. But because neither education nor social organization provides humanity fully with the aesthetical means of creative release, the creative impulse presses unduly on the neurotic and erotic elements in human equipment, and brings about the exaggeration and distortion of the sex-function which to-day, through the disintegrating tendencies of self-indulgence exploited, and made glamorous by the profiteers of spurious and debased forms of art, makes its sinister threat against the health and morale of the future.

The inclusion of art-crafts in education on the same level of importance as the "three R's" (not for the development of specialists in any art, any more than the common instruction in language is to develop literary specialists but because it is essential to human health and happiness) would in

three generations, perhaps in one, revolutionize humanity and its institutions by developing pure, sensitive, intense, controlled, intelligent and powerful embodiments of the at present obscured and thwarted human ideal, and a universal and sagacious audience for the geniuses in art who will incarnate for the further helping of the race.

The Yoga of art, therefore (to summarize and conclude the matter) has two modes of operation; first, a general mode, by which, through universal participation in art-activities, humanity as a whole may develop its higher powers, and in their exercise become better members of a better society, and find freedom from the lower tendencies of their nature—in the terminology of an oriental scripture ("Vishnudharmottaram" translated by Stella Kramrisch) be helped by art to fulfil their Dharma or life-purpose and to find Moksha or spiritual liberation; second, a particular mode, through which, by the understanding of the real nature of the creative artist and art-creation, and by consecrated devotion to the purest reception of the inner intimations of reality and their truest and most beautiful expression, the born artists may become conscious co-operators with the Creative Power in the universe, projectors of illumination upon and through the problems of life, and inspirers of humanity to individual and organized action that will establish on earth the "aesthetical phenomenon" of a true civilization.

# WHAT IS RELIGION?

BY SWAMI VIJOYANANDA

On Sunday morning, in the lecture hall of our contemporary "El Diario," the Swami Vijoyananda gave his first address before a cultured and highly-interested audience, the subject being: "What is Religion?" The Swami spoke in English, his discourse being interpreted as he proceeded.

Vijoyananda is the first Swami to visit South America. He is here under the auspices of the Ramakrishna Mission of India, and he will be delivering lectures on the Vedanta Philosophy.

The full text of the Swami's first lecture is given below:

"My sisters and brothers of Argentina:

"I have a mixed feeling to-day: great joy and great suffering. I am thinking of the illustrious Swami Vivekananda on this day. Your Northern American brothers and sisters gave him a welcome in 1893. There was a great religious congregation there. He came there as a man without any credentials but he himself was his credential. He showed to your North American sisters and brothers what religion could be. Religion is never bounded by any geographical barriers. As the growth of Humanity can never be bounded by geographical barriers, so religion can never be bounded by dogmas and doctrines. There is only one religion, but it has many names. Real religion is the path towards divinity. Every man has two aspects of his nature. One is animal, and the other is divine. The animality and the divinity are constantly fighting in him. Sometimes the animality gets the upper hand; sometimes the divinity gets the upper hand. Animality

has as its food in the idea of possession. If you fill yourself more and more with the idea of possession, believe me you will become more and more animal. And on the other hand, if you feed your divinity with the idea of non-possession, it will grow more and more. Now it is up to you, sisters and brothers, whether you are going to live in the world as animals or as divine beings. Do you like to be known as so many animals in human clothing, or do you like to be known as divine beings moving in the world? It is up to you. It is up to you to make this beautiful world either Heaven or Hell! You can make it a place for divine beings, or you can make it a place for animals fighting and killing each other.

We have forgotten our real nature. And all the religions of the world always remind us to go back to our real nature. No religion in the world says that you are to remain animal. Not even the religions of the so-called uncivilized peoples say that you are to remain animal. Then why should we remain animal? Why, I ask you all? Why should we not trust each other as real brothers? Why should we not bring back the old ideal of reverence and faith? Why should there be so much enmity? Why should there be those ideas growing in men's minds which separate us? What is the point of difference? Our egoism. This egoism is the outcome of possession, grabbing, keeping, possessing and not allowing others to share the same thing. Our real property! What is our real property? It is our divinity. Don't you think we have bartered our real property

for a little half-penny? Should we not be again magnificent and divine, and do you know what does not allow us to be so? The wrong religion. False religion. The religion of dogmas only. The religion which cannot transcend the barrier of morality and ethics. The religion which has forgotten that Religion is not only ethics and morals. Morals and ethics are the paths and not the goal. People with fixed ideas have fixed you, my brothers and sisters, on the path that does not allow you to follow onward to the goal. I want you all to become heroes and break that bond! You are sons of immortality. I want you to think always that you are immortal beings. Why should you always think that you have to die on the morrow? This body will die. The soul is never born and the soul will never die. It is through ignorance alone that this idea has been suggested to our brain by different religions that we shall have to die. But our soul never dies and that is the only reason why man loves man, women love men, and men love women. This is the point of similarity between all human beings; the idea that we are all immortal, is the point of contact amongst us. That shows that we are the children of the same Divine Father, but the 'priests' in different religions, who have no reverence, whose ideas are taken only from books give us wrong ideas, and you know that books only separate us. You know well, being born in a Christian country, how many divisions and sub-divisions have been made in the grand religion of Christianity. Each church has its own following. Is it good that the following of a certain church should hate the following of another church? When you find that the following of a certain church is hating the following of another church, you can be sure that they do not know what

real religion is. If religion teaches hatred, it is not the religion of divine people. It is the religion of animals. And we have become very cultured animals. Only our weapons are much finer and much more subtle and much more poisonous. Geographical divisions have made you Argentines, Paraguayans, Bolivians, Chileans and Peruvians, and within these divisions you have made Roman Catholics, Protestants, Baptists, Mohammedans, etc., etc. Now I do not say that you are to forsake your faith or that you should be converted to another faith. I do not believe in external conversion. Those who become converted are like those fashionable creatures who change their clothes every day. You cannot change your heart every day. I believe in the conversion of the heart. I believe in conversion from animality to divinity. I believe that the real religion is what throbs in every human heart, and impels us to obtain freedom from bondage. If Christianity gives that, remain a Christian. If Roman Catholicism gives that, be a Roman Catholic. If any other religion gives that—be that. And always watch your mind, whether you are growing from your animal self into divine beings. Sisters and brothers, you have come to this world to remove your troubles, but instead of that you are creating fresh troubles! The knot that was tied through ignorance should be undone. You should take note of all the separate threads that have formed the knot. Instead of that, you are gathering complications and making the knot bigger and bigger every day. We have totally forgotten that our real purpose is to get beyond all these ideas of duality. When there are two persons there is either hate or love. When there is one person there is no hatred and no love. You must have that idea in yourselves.



The growth of religion in the human mind is always going on and on. The old superstitions are still there within us. They have only taken a new form, a civilized aspect with the growth of civilization, but they are still there. The object of dress is to cover the body and in the same way, our superstitions have changed their shape, but they are still lying there. Religion grows in the mind first through fear. We are afraid of a superior being: those who are physically superior, mentally superior, spirituality superior. We worship them—not through love but through fear. We feel we are very weak and we always pray, "Please do not cause any harm to us." This is the worst form of duality in religion. And in all religions there is this form of worship which grows through fear. They worship strong men; they worship the elements; they worship departed spirits—through fear. The same thing is going on still to-day, because fear is still in the human heart. The real religion says: You must not be afraid of anything because there are no two souls. If there were two souls, one would be afraid of the other. But in reality there is only one soul. We, through our ignorance, think that souls are different, and through this ignorance all our sorrows are created. Then, the idea of religion grows from hatred slowly towards love. Human beings try to establish some kind of relationship with some superior being. They begin to think there is one Permanent Being and they think themselves as non-permanent. They want to make a connection between the permanent and the non-permanent. Because though their outside world shows they are non-permanent, in their hearts sometimes some voice says: "No, we are also permanent." So they want to make a connection with the Permanent Soul and they give it the name of 'God.'

And they call Him by the name of 'Our Father!' They call Him the Primal Energy. The Hindus call Him sometimes the 'Mother of the Universe.' The Zoroastrians called it the 'Divine Light.' But as some naughty children are afraid of their parents, so some naughty human beings are afraid of the Divine Father. They think that the Divine Father—Who is all mercy, all kindness—has a grave face. They imagine in their minds, they paint Him, as a school-master with a rod in His hand always trying to inflict punishment. It is through your own fear, it is through your own imperfections, that you turn the Divine Father into a bigger animal than yourselves. But the Divine Father does not change at your own sweet will. The Divine Father is always merciful. No dogmas, no churches, no religions can change the Divine Father. He stands high above all the saints, and the so-called philosopher can never touch Him. The philosophers who do not live the life, have no realization. They create more troubles than finding a real solution of the real problem. There are philosophers and philosophers. There are religious philosophers; there are scientific philosophers; there are medical philosophers; and there are commercial philosophers! This being the age of commerce, most of these philosophers have taken up the attitude of commerce. Even some of the so-called great philosophers sell their knowledge to suit the needs of some party, and in the religious field also they have fallen into the grooves of a party spirit. So one party-religion hates another party-religion. Religion, whose ideal is to show to the suffering humanity the way out of sorrows—the path of joy and the path of freedom—has brought in new conflicts. Instead of making more friends they create enemies.

My dear sisters and brothers, you must not believe in a religion which says that that religion is false and this religion is the only true religion. All religions are merely so many paths which lead to the Goal. If one path is true, what is the logic in saying that other paths are not also true? Don't you see that the commercial idea has entered into religion also? They want to make a patent on religion? They want to sell religion with a patent stamp! They want to say that "my" religion has so many grains of this and so many grains of that, and that it is a panacea for all troubles. But the real panacea of the human mind is simplicity. You should be simple, and if you want to be simple, you must be pure. And if you want to be pure, you must throw aside all ideas of possession. Every human being wants joy; no one wants sorrow. This shows that we are in reality children of joy, yet what do we really feel to-day? We have forgotten even to smile and to laugh. Our laughter rings painfully; we are constantly suffering and we try to hide our suffering with more complicated feelings. Instead of tearing away one veil of ignorance after another we are covering ourselves up more and more with fresh veils of ignorance. You must know the real truth, and this truth is in every religion. It is in Christianity; it is in Hinduism; it is in Mohammedanism, and it is in all the other "isms." Nobody holds any patent on this real path of joy. I repeat: nobody can make a patent of this path. Beware of those false preachers who say that theirs is the only path for everybody.

You are becoming very independent in everything, but alas! you have lost the main issue. You have overlooked the "One" and you are adding zeros to make it a million and towards the end

of your life you find that you have nothing in your bank but zeros. Why? Because you have forgotten yourselves! Because you have forgotten that you are really immortal. You have amassed ignorance upon ignorance only; you have amassed a wealth which is nothing but a carcase of ideas. Without being free from these ideas, which cause bondage, you have added more to them. Don't you think the time has come when you should seriously consider whether it is possible or not to free yourselves? Don't you think that all of you want to be free? Don't you really suffer from the bondage? If you do not feel it, I pity you all.

I think that you should no longer bother yourselves with false ideas; your real desire should be to break the bonds. My dear sisters and brothers, you have very strong weapons with which you can cut these bonds. The bondage that has separated you from the Divine Father, the bondage that has separated you from your real selves! The bondage that has separated you from man to man! You can cut it. The first weapon is sincerity; the second weapon is purity; and the third, and the most important weapon, is knowledge. You must have knowledge. Don't remain ignorant any more. Don't feel like the pigs which wallow in the mud and think that they are happy! You must feel that you are divine beings—not animals. It always pains me when I see you, divine beings, finding joy only in animal pleasures. You have forgotten your real nature. Go back to the real nature. This going back is religion. If Christianity gives it, thank Christianity. If any other religion gives it, thank that religion. If you find that a certain religion does not give it, still thank that. Don't be inimical towards that religion. Do you know that when you create

enemies, you become weaker and weaker? Strong people never create enemies, because they are afraid of nothing.

You will find that only One Soul vibrates through everything in this world; then where do you find a cause for enmity? Outwardly, we are different from each other—from man to man, from man to animal, from man to tree, from man to stone; but all these differences are solely in outward manifestations. And as on the outside our faces are not similar, our dresses are not similar, but still we feel that we are all the same human beings; so if we go a little deeper, we will find that there is in reality no difference between a man and an animal. The difference lies in the process of manifestation only, in the outside manifestation which the scientists call the process of evolution. In the inside there is the one Soul, and this is never changed or destroyed. The Vedantists declare and describe it as the Immortal and the Unchangeable one, that which the wind cannot move, fire cannot burn, and water cannot liquefy, that which can never be destroyed by any instrument the world has produced or will produce. It was never born, so it will never die. It never undergoes any change. The change is in the outside and it is through ignorance. The real Self is never changed.

If you think that you need a change; if you really feel that you are suffering; if you really feel that you are not satisfied with your present life, know that religion has already been born in your heart, and give it the real food. The food is non-possession; the food is purity; the food is love; the food is to think that It (the Soul) has no bondage.

My dear sisters and brothers, I wish you success; I wish you joy; I wish

you freedom; I wish you to really become religious; I wish you to outgrow all creeds and dogmas. You should always grow beyond all dogmas. And with all my best wishes for you, my sisters and brothers, I want to warn you about one thing. Do not allow yourselves to be tools in the hands of others. Always keep your strength in your own hand. Don't sell your body or soul for a miserable half penny. Always think of strength and purity. Don't allow your mind to become weak. Test everything and then accept. Test a man inside and out, before you accept his dogmas. The trouble is that the excessive reading of books has spoiled our real capacity for knowing things. We are a bundle of books, and those who read more and more have to shoulder heavier and heavier burdens. I want to ask you, What have you to give to civilization? What is your quota? Great saints and great teachers have given something. Will you simply cram like parrots what they have said? Will you remain beggars all the time? Wouldn't you rather think that you are "givers" and not "beggars?" Don't you know that your Divine Father is the King of kings? If you do not feel yourselves to be princes and princesses, then you are not the sons and daughters of the Divine Father—you are something else. If you call your Divine Father King of kings, then you must take that attitude and you must live the life of real princes. You must be pure. You must not bear any hatred. You must be free from all ideas of jealousy. And all these things can only be true if you have less and less the idea of possession. When the idea of possession creeps into our mind, then friends slowly become enemies. We create tariffs. The Argentine people are creating tariffs and putting up heavy customs duties; and similarly,

they are putting up heavy tariff duties on their religious ideas also. So, as you put more and more tariff duties, the real thing will never come to you. If you will remove all the tariffs from your mind, then the real thing will appear to you. If you go on creating this barrier of differences between man and man, between father and son, between husband and wife, between children and parents, you will commit slow suicide. You must turn back from the path of death to the path of life. This turning back from the path of death to the path of life is Religion. And this path is the only path. I repeat again : We are the children of Immortality. If our Father in Heaven is Immortal, why should we be called mortal beings ? If we always think that we are mortals, we ought to be sincere and not call Him our Father ; and if we sincerely believe that He is our Divine Father, we should sincerely think of ourselves as Immortal. And really, we are Immortal.

My dear sisters and brothers, I wish you again peace ; I wish you again freedom ; I wish you again real joy ; I wish that you be free from all false ideas or false ignorance ; that you become all-knowing, all-loving, absolutely free ; and may all the blessings of all the great saints in the past, who never thought about any difference of religion, be showered upon you, and let this shower of real water help you in the

growth of your real soul and enable you to really follow your great brothers and sisters who have the real religion ! May you be glorious ! If our brothers and sisters have been glorious, we also have the claim and the right to become glorious. Always think of that. We want to become glorious, and the only way is to sacrifice our egoism. Study all the great souls of the world and you will find one answer : Sacrifice your little ego and grow into the bigger Ego ; the bigger Ego is the Divinity. Sacrifice your animality and become divine. If you want to possess the world, sacrifice your little possessions. If you want to be the Giver of Givers, you must throw away the idea that you are slaves. You cannot bring light and darkness together. If you want light, you will have to forget darkness. If you want love, you will have to forget hatred. If you want purity you will have to forget impurity. If you want to be sincere, you will have to forget insincerity. If you want to become Immortal, you will have to forget that you are mortal. Now, sisters and brothers, I have given you the choice whether you want to be divine or animal. If you want to be divine, you will find that the road has already been started in your own mind, and that is Religion. God Bless you. —*The Standard* (Buenos Aires), 11th January, 1933.

## ARE THEY CONTRADICTORY ?

BY SWAMI AKHILANANDA

Religious force is the greatest cohesive element. The bonds of religion have proved stronger than anything else. Yet, the people are quarrelling in the

holy name of religion. We find there is nothing that has brought to man more blessings of love and peace than religion, yet, at the same time, there is nothing

that has brought to man more horror and hatred than religion.

Because man forgets the true spirit of religion he becomes exclusive, narrow and bigoted. He feels that a particular religion possesses the truth and others have no right to exist in the world. The followers of such a religion try to give us only one form of religion.

When we study deeply this problem, we find out there is infinite variety in humanity. All people are not of the same temperament. Their powers and capacities are different. It is a fact that no two persons think alike. So there will be variety in our religious thoughts and ideas. Man forms his conception of life, Soul, God, and so forth according to his own inner tendencies. We cannot avoid it however we may try. Hence the attempts to bring all humanity to one method of thinking in spiritual matters have been a failure and always will be a failure.

Then again we find attempts have been made in Greece and other countries in ancient times and in many countries in modern times to cull truths from different religions and to combine them into one. Some people think different religions have certain great ideas. If we can pick up these, we can solve the problem once for all and stop religious quarrels. But eclecticism also fails because it never recognizes the natural variation of human mind and that variation is necessary for religious growth and evolution. It does not recognize that the different religions are true, and very helpful to the people suited to them at different stages of spiritual unfoldment. Eclecticism does not seem to understand that the end of all religions is to make man perfect by leading him to God through different methods. Moreover eclecticism loses the zeal, enthusiasm and one-pointed devotion (*Nishtha*) to the ideal, which

are absolutely necessary for spiritual realization. Besides it also becomes narrow and exclusive, decrying the people who think in a different way in religious matters.

Now the question arises, how can all these religious conceptions be true? If one is true, the other will be necessarily false. How can contradictory ideas be true at the same time? If we think deeply, we find that the different religions are not really contradictory. It is true that they differ in the non-essential part of religion. But they equally emphasize the essential part. By 'non-essential' we mean ceremonies, rituals, churches, temples, etc. We do not mean that these things are useless. They are helpful and elevating to many devotees to whom they are suited. But they vary according to different conditions. We must remember that they are used for our training, so that we may develop the higher principles and ideals of religion.

Besides, rituals and ceremonies are not absolutely necessary for all people to grow in spirituality. When we think of the essential part of religion : that is—self-control, control of our lower tendencies and divine realization, we find that religions are not contradictory.

Each religion takes one aspect of the universal truth and realizes it and each religion or each individual may take up a particular method of attaining the truth. But one should not conclude that that is all of religion and other methods are wrong. All religious troubles arise from this narrow view.

However, at times the different conceptions of God and the methods of reaching Him may appear to be contradictory. Some of us may find it difficult to reconcile dualistic, qualified monistic, pantheistic and monistic conceptions of God. But in fact they are not contradictory. Swami Viveka-

nanda gives a very apt illustration. We may take a few pictures of the sun from different altitudes. Though no two of them are equal and the same, yet they are the pictures of the same sun. Similarly, religions give us different aspects and pictures of the same universal Being. They are true and they are realized by the great spiritual people belonging to different religions.

The Vedas say, "The Truth is one, men call It by various names." This difference is inevitable. If we recognize this significant fact, then there will not be any sectarian quarrel. Little do we understand in our ignorance and arrogance that the people who worship Him in another aspect with different methods are also worshipping Him. We read a beautiful passage in a Hindu Scripture, "As the different rivers have their sources from mountains and go ultimately to the infinite ocean following different courses, so the different religions have their source from different personalities, follow different methods and ultimately commingle with the Infinite."

When we study this problem from a psychological point of view, we find out that there is a great variety in the constitution of different minds. They are not of the same type and they have their own unique tendencies. There are active, mystical, rational and loving types of mind. All these different types of people have a birth-right to enter into the divine plane. God is not the exclusive property of any particular type of men. So there are various methods of realizing God, suiting different types and tendencies of man. They are equally powerful. It is but natural that a man should approach God following particular methods according to his mental constitution. Moreover, a man can really unfold his spiritual consciousness only

when he follows his own method—devotion, meditation, or unselfish activity. So it is unwise to say that there is only one method and every one must follow it.

The life of Sri Ramakrishna proves without the least shade of doubt that different methods and different religions can take us to the same goal. In his boyhood he had a tremendous inner urge to realize God; consequently he followed a simple method of love and devotion. After attaining God-consciousness through one method he wanted to verify his spiritual experiences according to the methods of Hinduism, Christianity, Mohammedanism, etc., and realized the superconscious state through each and all of these religious methods. In fact, his life was an actual demonstration of the universality of religion. Out of his own direct perception of truth in his superconscious experience Sri Ramakrishna declared to the world, "There is but one God, but endless are His names and endless the aspects in which He may be regarded. Call Him by any name and worship Him in any aspect that pleases you, you are sure to realize Him."

We must not merely tolerate different religious ideals and systems. The word 'toleration' gives an idea that others are wrong or insufficient, yet we allow them to live. There is no question of inferiority in the religious systems. They are all true and equally powerful to make us pure, loving, blessed and perfect, and lead us directly to God.

So we can actually accept the validity of all religions. A man has to follow his own method with one-pointed devotion, yet he should accept that other men also can reach the same destination by following their own practices. As we can enter into a big palace

through different doorways, so we can enter into the realm of God through different doors—the different religious systems. All the religions are playing

beautiful and unique notes in the harmony of religions, nay—they are absolutely necessary to compose this great symphony.

## THE INFLUENCE OF RAMAKRISHNA PARAMAHAMSA ON GIRISH CHANDRA'S DRAMAS

BY HEMENDRA NATH DAS GUPTA

(Concluded from the last issue)

In our former article we have said something about Sri Ramakrishna's influence upon Girish's life, we shall now point out something about its magnificent expressions in his plays, and for this purpose we shall take *Vilwamangal* first.

The first play that was written under the direct inspiration of Ramakrishna Paramahansa was the famous drama *Vilwamangal*. It is a remarkable achievement in Bengali literature. Every Bengali student knows that *Vilwamangal* is the greatest spiritual drama in Bengali. We call it 'spiritual' in contradistinction to 'religious,' because here the spirit triumphed over obstacles that stood in the way of its salvation. Besides, the word 'religious' has its limitation. What may be religious from the Hindu point of view, may be quite profane from the standpoint of another faith. But nobody can question the great ethical value of religion. The drama is so rich with religious and moral sentiments, yet so unobstructive as not to break the charm of the play, that Swami Vivekananda after reading the play exclaimed in delight, "Here our Girish has surpassed even Shakespeare. I have read it fifty times, and each time I have got new light from it."

The plot of *Vilwamangal* is adopt-

ed from a short story from *Bhaktamal*, an old treatise that deals with the lives of some famous devotees and saints.

Vilwamangal, a rich libertine fell in love with a courtesan named 'Chintamani.' Such was Vilwamangal's infatuation for that woman that he neglected everything for her. He risked even his personal safety to meet her on a dark stormy night by swimming a furious river where in exhaustion he clung to a dead body floating in the stream, taking that to be a mere log of wood tossed on the waves. On reaching the ground he ran to Chintamani's house and finding the door bolted from within, scaled over a wall by catching hold of a poisonous snake that dangled over the wall, thanking his dear love in his heart for leaving a rope for his use. But Chintamani received her paramour coldly and a rebuff from her suddenly brought him to his senses. Then Vilwamangal turned his mind to God and through repentance and devotion attained his salvation.

In this drama, Girish Chandra has introduced a unique character in the person of an eccentric woman, called Pagalini. Through this character Girish has given some idea about the divine raptures and trances of Sri Ramakrishna Paramahansa Deva. The

ardent yearnings of Paramahansa Deva for God, his pangs of suffering at the absence of the Divine Lord, all have found the most beautiful and warm expressions in Pagalini's character and speech.

Pagalini sings :

"He takes me by the hand, I have not insisted on it."

Divine love can change even a sinner into a saint and this is the key-note of the drama, and Girish learnt this from his Divine Master.

Pagalini, when asked by Vilwamangal, the hero of the drama, where his Chintamani—or the jewel of his thoughts—was, declares in ecstasy :

"Where, where is my jewel of thought ?

Tell me where is He\* gone.

I have turned mad having lost the jewel of my heart.

I have come to the cremation ground But He is not here.

In caves and forests,

How many days have I spent in weeping for Him ?

Sometimes I besmear my body with ashes

But the burning of my heart is not thereby allayed.

I roam about in vapid life,

I bare my breast to the thunderbolt.

But where is He ? I cannot meet Him anywhere.

He is the delight of my heart,

I do ever pine for His sight."

The above speech of Pagalini represents the restless yearning of Paramahansa Deva for the Infinite.

Next we find that the message of peace which Sri Ramakrishna delivered to the world and by which he tried to remove the differences among different

sects and religions is also found in this drama. Hindus, Mohammedans, Christians and even Brahmos are divided into various sects. Hindus again are sub-divided into various sects and classes. There is an interminable quarrel between the Shâktas and the Vaishnavas, and each sect in the opinion of the other is doomed to eternal perdition. Various are the opinions and the sects. Now what to follow ?

Sri Ramakrishna Paramahansa (who realized God and spiritual bliss by various forms of worship) declared, "THERE ARE AS MANY WAYS AS THERE ARE VIEWS." He who is Kali, is Shiva, is also Rama, and whatever may be the form of worshipping Him (whether as Kali, Alla, God, Jesus or Hari), that worship is true worship which is sincere. About this Ramakrishna has given a very beautiful illustration. "There is a pond with four bathing ghats. In one ghat a Hindu is drinking water, in another ghat a Mohammedan is drinking water and in the other two ghats two other persons are doing the same thing. So many ghats do not interfere with so many persons' drinking water, nor do they in any way change the water. So in whatever form people may worship the Eternal, He hears everybody's prayer. God is one, and whoever worships Him in any of His aspects will attain salvation. God is realized through our feelings. He knows our minds and feelings. Those who are narrow-minded try to form parties, but the true worshippers entertain no feeling of difference between their own methods and those of others."

Girish has preached this non-sectarian and universal doctrine in his dramas more than once. In *Kalapahar*, Chintamani speaks to "Letho"—

"Poor Letho, you differentiate  
Between a God and Alla

\*The Bengali word "sey" signifies both he and she. It is of common gender like the English word, friend, and I have given a free translation.



There is one God, various people  
 Call Him by various names."  
 "Only the foolish persons quarrel  
 With others for their difference."

In *Vilwamangal* too, when *Vilwamangal* asks the devotee in the person of *Pagalini*, in surprise, "I say, what is *Chintamani* to you? *Chintamani* is the name of a woman," *Pagalini* starts and at once breaks forth!

"I often think what art thou to me?  
 Art Thou a brother or a sister?  
 Art Thou father or mother?  
 Art Thou beloved wife, son or  
 daughter?"

How will *Pagalini* describe Him! She has sacrificed her all to *Sri Krishna*. In her Divine love, *Purusha* and *Prakriti* have become one to her. "I know not whether that is he or she, my heart goeth after His beauty," she says.

Different visions of one God illumined her heart. There is no limit to His eternal beauty. In her deep emotion she found her God as Mother *Shyama* residing in her heart with tresses streaming down and arms uplifted to give protection and assurance to the devotee.

"Sometimes *Chintamani* is *Elokeshi*\*  
 With flowing tresses and nude  
 Arms raised for giving protection and  
 boon  
 And dancing over the corpse."

Sometimes He gladdens her heart in the form of the player of flute, the Enchanter of the *Vraja* Gopis, the Beloved of *Radha*'s heart.

"Sometimes He plays on the flute  
 And the denizens of *Vraja* are  
 charmed by that strain."

Sometimes He reveals Himself in the form of *Mahadeva*—the source of all good.

\*The form of *Kali*.

"Sometimes He is like a silver peak.  
 Having no raiment, matted locks  
 dangle on the head  
 And dance saying, *Vyom, Vyom*."

Sometimes her heart overflows with joy in the form of *Radha*.

"Sometimes she is *Rash-Rashamoyi*,  
 the image of love,  
 There is no end to her beauty.  
 She weeps in love by hanging on the  
 neck *Vanamala*  
 And cries, where is my '*Vanamali*'?"

Sometimes in the *Shiva* or *Shakti* worship, mind reaches the highest form of the conception of *Brahman*.

"One has assumed the forms of  
*Purusha* and *Prakriti*,  
 One is still as a corpse and the other  
 is restless."

He is one and in Himself is *Purusha* and *Prakriti*—*Brahman* and the forces of the Universe. *Brahman* is the supreme consciousness; therefore, He is *Shiva* or *Shava*—that is Good and Inert or passive like a corpse.

This great truth *Ramakrishna* explained in a very simple way. He said, "Fire has its burning power, heat and colour and light. Whenever we think of fire, we think of its three qualities. If we separate the qualities, there cannot be any existence of fire. As milk and its whiteness, gem and its lustre are inseparable, as we cannot think of the sun without thinking of its heat at the same time, so *Brahman* and Its qualities are inseparable. The Absolute *Brahman* is like a calm sea and *Brahman* with attributes is compared to a sea in waves.

In the course of thinking of the image of *Brahma*, *Pagalini* reaches the highest conception of the Attributeless Absolute *Brahman*. It is the state of the highest bliss—the state of "*Nirvi*—

kalpa Samadhi," it is the union of the finite soul with the Infinite Soul.

"Sometimes there is no distinction  
whatsoever,

Time ceases to run;  
There is no agitation or wind;  
Everything is calm—eternally calm.  
All negations vanish,  
Only the Present exists."

It is the Knowledge Absolute. There is no existence of you or I. There are no two entities, I, you and He are one and the same. The mind is at once freed from all desires or emotions. It becomes calm; all feelings and instincts vanish. I shall do this, I shall renounce that—all such volitions vanish. There is no consciousness of time, space, form or name. Only the immaterial soul is immersed in a state of exquisite bliss and joy beyond the state of ordinary emotions and feelings.

Thus we find that the drama of *Vilwa-mangal* is high-strung with the deep religious spirit which Girish imbibed from his Guru, Sri Ramakrishna Paramahansa.

Drama after drama followed *Vilwa-mangal* in rapid succession and almost every play, except some of the highly patriotic ones, like *Escrjuddaula*, *Mirkashim*, and *Chhatrapati Sivaji*, has been greatly tinged with the deep religious ideas of the dramatist. Yet this colouring is so appropriate and true to the situation, that we wholly lose sight of the author's personality and find everything moving with grace and spontaneous ease. Herein lies the greatness of Girish. From pure art he does not descend to the prosaic level of a didactic writer, and never breaks the golden illusion of dramatic beauty by abstruse metaphysics, or dialectics.

In the beautiful dialogue between Alaka and her husband, in *Rup Sanatan*, Sanatan, who has renounced the world,

is reminded by his wife in disguise about his dereliction of duty in neglecting his young devoted wife, and deserting her for the salvation of his soul.

Paramahansa Deva too used to say, "Why should you leave family life? Who will feed your wife and children? In family life one can reap all virtues—religion, wealth, desire and salvation."

But Sanatan has already forgotten his very self in his love for Gouranga; domestic duties have no existence for him. Everything has been swept off by the surging tide of devotion and love. Complete renunciation is the logical result of such a selflessness; hence neither Alaka nor her arguments find any place in Sanatan's heart. Here we find the influence of Paramahansa Deva's life and teachings on the mind of the dramatist. Ramakrishna Paramahansa said, "When a severe storm rises, Tamarind and Mango trees become one and intermingled." But such selfless devotion is not possible without Divine blessing.

In *Purna Chandra*, we see the young hero conquering all temptations with this devotion and love. When Sundara with all her fascinating beauty solicits Purna Chandra, the young devotee says,

"Why are you anxious for bodily  
union?

Physical connection is but slavery to  
the senses.

The union between a soul and a soul  
Is spiritual union,

Which never ends.

We shall both be united

At the feet of the Guru

And the stream of joy will never  
cease to flow.

Throw yourself at the feet of God,

Two of us will have one heart and

soul.

And that union will never be broken.

Lose your mind in your soul;  
Give up all physical connections;  
You will then see Purusha in loving  
union with Prakriti.

The Idea of many will vanish;  
Then all sense of difference between a  
man and a woman will disappear."

We do not belittle the merits of Girish when we say that these noble sentiments were the direct offshoots of Ramakrishna Paramahansa's teachings.

*Vishad* is another instance of Girish's living faith. The world is an abode of miseries. There is no real joy in worldly pleasures. All earthly love is gross and selfish. Divine love is the goal of human life; that alone can save man from miseries. Herein lies the salvation of man.

In *Nashiram*, the influence of Ramakrishna Paramahansa is more than evident. Through every word and every act of *Nashiram*, we seem to see Girish sitting at the feet of Paramahansa Deva and wielding his pen as if at his Master's bidding. *Nashiram* is mad in the eyes of the worldly-wise. Surely he must be a mad fellow who loves everybody and hates none, not even the most despicable one. *Nashiram* sees even in the worst sinner, the great possibilities that may be attained by him, for the human soul is but God in man.

*Kalapahar* is a masterly creation of Girish. Its dramatic beauties are of the highest order, yet it is one of the most complex of Girish's creations. *Kalapahar* is a great psychological drama, and the deep philosophy that underlies the play is a direct demonstration of Ramakrishna Paramahansa's philosophy. The character of Chintamani is a noble creation in the image of Girish's

Divine Master. In the character of Chintamani, Ramakrishna's regard for all kinds of religion has been portrayed. Chintamani says :—

"As different words like Jal, Pani,  
aqua,

Denote the same liquid water,  
Likewise different names as Alla,  
Jehova,

Indicate one and the same God.

Sense of difference comes from  
ignorance;

Remove that feeling of difference."

Ramakrishna Paramahansa's love and anxiety for the welfare of his disciples and his affection for the young ones have also found their splendid expressions in Chintamani's character. His disciples too knew him as their Chintamani, as their only God, whose blessings would save them from the bondage of sin.

It is needless to multiply instances. Almost every mature work of Girish bears evidence to the sacred and all-powerful influence of Ramakrishna Paramahansa upon Girish.

The last two great dramas, viz., *Sankaracharya* and *Tapobala*—which respectively deal with the sacred stories of Sankaracharya and Viswamitra—as well as the historical drama *Asoka*, are saturated with the spirit of devotion and love which Girish bore towards his Guru, Ramakrishna Paramahansa.

We may thus conclude that the turning-point in Girish's life, and therefore in the history of the Bengali drama, was the sacred influence of Ramakrishna Paramahansa over the mind and art of Girish Chandra Ghosh, the greatest of the Bengalee dramatists—past and present.

# THE PROGRESS OF AYURVEDA IN ANCIENT INDIA

BY MAHAMAHOPADHYAYA KAVIRAJ GANANATH SEN, M.A., L.M.S.

## WHAT IS AYURVEDA

At the outset I wish to point out that Ayurveda is not confined within the ring-fence of the practice of medicine as one finds it at the present day. It is not merely the treatment of chronic diseases as current Ayurvedic practice would lead one to suppose. The great Rishis who originated this science and art of living a happy long life never conceived that Ayurveda would shrink into this narrow scope. History testifies that for thousands of years in the past Ayurveda was the only systematic healing art not merely of India but of the whole world. Divided into eight branches, viz., medicine, surgery and midwifery, treatment of the diseases of eye, ear, nose and throat, psychotherapy, pediatrics and the science and art of rejuvenation and procreative invigoration, Ayurveda had her own specialists and voluminous literature in every branch just as we now have them in Western medicines. Of these there are many evidences intrinsic and extrinsic. Fortunately the kernel of this literature is still preserved to a fair extent. Above all, Ayurveda excelled in preventive medicine which the ancient sages considered the first and foremost object of medicine. Says Sushruta, "The first object of Ayurveda is the preservation of health. The second is the eradication of diseases." Even at the present day preventive medicine is coming more and more into importance and happy would be the day when cure of diseases would be the second object of the science of medicine.

A glimpse of past history in ages long forgotten, say during the great war of the Mahabharata which occurred at least five thousand years ago, Ayurveda was in vigorous youth, capable of effectively meeting all demands upon it, medical and surgical. This was proved in the great war that ruined India. For many a long century after this the light of Ayurveda shone upon all contemporary civilization and in some civilized countries as Egypt and Arabia, Rome and Greece, China and Western Asia, Ayurveda was then learnt, adored, followed and imitated. The history of India now taught in our schools is only the history of India's decline. The glories of the past of India is to be chronicled yet by the future historians. To us Indians, the Mahabharata is the great history which reveals the glory of India in ancient times. From the invasion of India by the Greeks, which occurred early in the fourth century before Christ, kingdoms crumbled and literary progress came naturally to a standstill. Arson and incendiarism destroyed the wealth and literature of India in no small measure. Internal dissensions born of lust for extending kingdoms were responsible for the loss of huge libraries just as the great library in Belgium was destroyed in the recent War. The riches of India attracted numerous formidable invaders—the Greeks, the Scythians, the Huns and the Bactrians. No wonder India lost so much of her literary treasure because of them. The wonder is that India has yet retained so much despite so many vicissitudes.

## PAST ACHIEVEMENTS

Great and striking were the past achievements of Ayurveda. Here I may mention a few facts briefly :

In Anatomy, many works on Anatomy existed like Bhoja Samhita Sharir, and this section was absolutely compulsory. Sushruta mentions this clearly. The relics of Anatomy still existing have helped me considerably in writing a complete work on Anatomy in Sanskrit. In the field of physiology the fact of the circulation of blood was discovered thousands of years ago, long, long before Sir William Harvey sprung a surprise on Europe by stating his theory. We read in Hume's History of England that only about a hundred years ago "no doctor above the age of forty could be persuaded to believe in the impossible suggestion" of Harvey who was condemned and hooted out of society and practice for his absurd discovery. The theory of 'Tridosh' or three principles was also a great finding of the sages of old which still helps us in the physiological, pathological and therapeutical fields in our everyday practice. Modern endocrinology which is yet in its infancy is no doubt driving to the same goal. It is very probable that at no distant date it will rise to the height of a light-house to guide the leviathan ship of Western medicine in a different course. The 'theory of humors' as found in Greek medicine is only a distorted form of the theory of Tridosh. I am quite convinced that the Ayurvedic theory can be proved and verified in many ways. The advances made in chemistry by a class of Rasa-Vaidyas or chemist physicians who flourished most in the early Christian eras were no less remarkable. When we consider the remote age in which these advances were made we must bow to the wisdom and spirit of research

which characterized their work. In Biology, the discovery of the sensibility of plants was made by the ancients even in the time of Mahabharat which gives very good reasons to prove the existence of the five senses in plants just as they are in animals. India's great savant Sir J. C. Bose has illumined the world by proving this theory with original experiments which give visible demonstrations. A regular Symptomatology and treatment of plant diseases still exists in Sharangadhara's work on "Vriksha-Ayurveda" and "Agnipurana." In the field of Materia Medica and Pharmacy the properties of drugs and foodstuffs were investigated minutely and a correct insight into them can be yet gained by a close study of the Ayurvedic point of view. Unfortunately the Ayurvedic terminology which describes these properties and Therapeutical effects have remained a sealed book to our Western colleagues. The wonderful combination of drugs and the incorporation of their extracts in ghee, oil, syrups, etc., exemplified in the Ayurvedic Pharmacopia have produced recipes which are still highly potent remedies giving charming effects on our patients. The wonderful formulæ of various compounds of the metals such as mercury, iron, copper, gold, zinc, tin and other minerals are still the sheet-anchors of Ayurvedic practitioners. Worthy physicians like the late Sir Pardey Lukis and Col. J. T. Calvert, I.M.S., have expressed wonder and satisfaction on watching the therapeutic effects of these medicines. Modern Pharmacology cannot explain their action. To take one instance, "Makaradhwaaja," the safest mercurial preparation which has attracted the attention not only of doctors of Western medicine in India but also of Europe, still remains a therapeutic mystery and wonder. Many foreign drugs like

Rhubarb, opium, chobchini, etc., were used in the Ayurvedic *Materia Medica* written by Bhava Misra even so late as in the 17th century A.D. That shows that even three hundred years ago Ayurveda was not so stagnant and hidé-bound as it is at present.

It is noteworthy that even Bacteriology and Microscopic Entomology are foreshadowed very clearly in the writings of Sushruta and Charak.

Those who are apt to judge Ayurveda by its present decayed condition would be surprised to hear that even in the field of surgery the progress made in those early times was wonderful. Major operations like amputations, Laparotomy (*i.e.*, opening the abdomen for intestinal obstruction and other troubles), Lithotomy (or extraction of stone) and even Triphining of the skull were devised and practised by our old sages. The excellent classification and description of the surgical instruments under different heads as found in Sushruta and Vagbhata compel the admiration of those who take pains to study them with care. There can be little doubt that the old Greek and Roman surgical instruments that are found preserved in the Museum of Naples were only the replicas of Hindu instruments yet found accurately described in texts at least two thousand years old. As early as 1914 I demonstrated before the 5th All-India Ayurvedic Conference presided over by Lt.-Col. Kirtikar, L.M.S., that ninety per cent of the modern surgical instruments are still found described accurately in Sushruta and Vagbhata. In Obstetrics, the different malpositions of the foetus at birth were clearly understood and described by the ancients. Different methods of the treatment of these conditions by version and Embriotomy were practised by them. The operation known as Casserian section had its origin in the practice of Eastern

Surgery. Various plastic operations on the nose, ears and lips are still to be found described in Sushruta and one of them is still mentioned as "Indian method" in Western Surgery. Last though not least are the two specialized branches of Ayurveda known as Rasha-yan and Vajcekarana. The main object of the first was the restoration of health and failing powers in old age which many of us would no doubt keenly desire. In the West this subject has sprung into importance very recently and occupies a special field of research. The main object of the second branch is the preservation and restoration of procreative power so as to get healthy progeny the necessity for which is now being faintly realized in the West. The Unani system took up the subject long ago and perhaps excelled in its practice during the last few centuries.

#### RECENT PROGRESS

But in India the cradle of the Healing Art, a new offspring of Ayurveda, is growing steadily though slowly and poorly as a neglected child. This poor but ambitious child is Modern Ayurveda as we understand it. She adores her mother but wants to outgrow her. She keeps before her mind's eye the bright picture of her mother's past glories. She understands the need for developing her limbs. Thanks to the All-India efforts of the Indians themselves and to the sympathetic treatment she had at last received from the Governments of at least three provinces of India, she has grown in stature and aspires to be like her mother in her youth. The All-India Ayurvedic Conference annually held in the great cities of India by rotation have stimulated her growth to a considerable extent. The wails of suffering humanity --suffering for want of adequate medical aid along the length and breadth of

India—have moved the hearts of the Government and the people alike. Fortunately our rulers have understood their responsibility in this matter and have extended the hand of patronage to the growing spirit for the restoration and development of Ayurveda. General and progressive standard of Ayurvedic education have now been laid down and are being steadily worked out by the All-India Ayurveda Vidyapitha, the standing academic Council of the All-India Ayurvedic Conference which holds its examinations annually in over 20 centres of India. The Benares Hindu University has followed suit and has now a splendid Ayurvedic College and hospital where training is given for six years to produce Ayurvedic graduates of real merit.

#### CO-OPERATION BETWEEN THE EAST AND THE WEST

I do not hesitate to assert that Ayurveda has many things to give to the Western world. I confess, in the same breath, that it has many things to take from the West, things which have been lost through vicissitudes of fortune and things which are coming into being as recent scientific advances. The one great merit of Western Medicine is that

it is not ashamed to borrow and to take up anything that is of real value and merit. This spirit characterized the Ayurveda of yore and is being gradually revived though not without some opposition from a dying race of conservative Ayurvedists. The ancients have given us the motto, "Whatever is conducive to cure is the right remedy." They have also said : "For the intelligent the whole world is the preceptor. Truth should be accepted from whatever source it may come."

The conservative Ayurvedists have sometimes said that whatever is found in Ayurveda is "Aptagama" or revealed truth. They ascribe omniscience to the Rishis or ancient sages little discriminating between different orders of merits. To them I point out the aphorism of Charak which speaks in unequivocal terms that "not only the Veda is Revealed Truth but whatever is discovered by observation and experiment properly carried out should also be accepted as Revealed Truth." Let us then move and work in this spirit of our great seers and elevate Ayurveda once more to the great heights she once attained. Then and then only Ayurveda will be respected by the whole scientific world.

## APAROKSHANUBHUTI

BY SWAMI VIMUKTANANDA

आत्मा ज्ञानमयः पुण्यो देहो मांसमयोऽशुचिः ।

तयोदैक्यं प्रपश्यन्ति किमज्ञानमतः परम् ॥ १६ ॥

आत्मा Atman ज्ञानमयः all consciousness पुण्यः holy (भवति is) देहः the body मांसमयः all flesh अशुचिः impure (भवति is) तयोदैक्यं, etc.

19. Atman is all consciousness and holiness ; the body is all flesh and impurity ; and yet, etc.

आत्मा प्रकाशकः स्वच्छो देहस्तामस उच्यते ।

तयोरैक्यं प्रपश्यन्ति किमज्ञानमतः परम् ॥ २० ॥

आत्मा Atman प्रकाशकः the illuminator स्वच्छः pure (अलि is) देहः the body तामसः of the nature of darkness उच्यते is said तयोरैक्यं, etc.

20. Atman is the (supreme) illuminator and purity itself ; the body is said to be of the nature of darkness ; and yet, etc.

आत्मा नित्यो हि सद्रूपो देहोऽनित्यो ह्यसन्मयः ।

तयोरैक्यं प्रपश्यन्ति किमज्ञानमतः परम् ॥ २१ ॥

आत्मा Atman नित्यः eternal हि (expletive) सद्रूपः existence itself देहः the body हि (expletive) अनित्यः transient असन्मयः non-existence incarnate तयोरैक्यं, etc.

21. Atman is eternal and existence itself ; the body is transient, and, non-existence incarnate<sup>1</sup> ; and yet, etc.

<sup>1</sup> *The body is . . . . . non-existence incarnate*—The body is undergoing change at every moment, and as such, cannot be eternal. But granting that it is non-eternal, how can it be non-existent, for, so long as it lasts we surely see it as existing? At first sight the body appears to be existing, however temporary its existence may be. A relative existence (Vyavahārika Sattā) is, therefore, ascribed to it. But when one examines it and tries to find out its real characteristics, this so-called tangible body gradually becomes attenuated and at last vanishes from one's sight. It is, therefore, said here that the body, as such, is always non-existent, even though it may appear as existing for a time to those who do not care to see through it.

आत्मनस्तत् प्रकाशत्वं यत् पदार्थावभासनम् ।

नाग्न्यादिदीप्तिवद्दीप्तिर्भवत्यान्ध्यं यतो निशि ॥ २२ ॥

यत् Which पदार्थावभासनं illuminating all objects तत् that आत्मनः of Atman प्रकाशत्वं the power of light, (आत्मनः of Atman) दीप्तिः light न नो अग्न्यादिदीप्तिवत् any ordinary light like that of fire and the like यतः for निशि at night आन्ध्यं darkness भवति exists.

22. What illumines all objects is the light of Atman. It is not any ordinary 'light' like that of fire or any such thing, for (in spite of the presence of such lights) darkness prevails at night (at some place or other).

<sup>1</sup> *It is not any ordinary light etc.*—The light of Atman is unlike any other light. For, aught we know of ordinary lights they are opposed to darkness and are limited in their capacity to illuminate things. It is a common experience that where there is darkness there is no light ; and darkness always prevails at some place or other, thus limiting the power of illumination of such lights. Even the light of the sun is unable to interfere with the darkness at some places. But the light of Atman is ever present at all places. It illumines everything ; for it is in and through the light of Atman, which is present in everybody as consciousness, that one comprehends darkness as well as light and all other things.

देहोऽहमित्ययं मूढो धृत्वा तिष्ठत्यहो जनः ।

ममायमित्यपि ज्ञात्वा घटद्रष्टेव सर्वदा ॥ २३ ॥

अहो How strange घटद्रष्टेव like a person seeing a pot ममायमिति that this is mine सर्वदा ever ज्ञात्वा knowing अपि even देहः the body अहं I इति that ज्ञात्वा holding (the view) अयं this मूढः ignorant जनः person तिष्ठति rests (contented).



23. How foolish is it on the part of a person to rest contented with the idea that he is the body<sup>1</sup>, while he knows it something belonging to him (and therefore apart from him) just like a person who sees a pot (and knows it as apart from him)?

<sup>1</sup> *The idea that he is the body*—This is the view of Loukáyatikas (Indian materialists) who maintain that man is no more than a fortuitous concourse of material elements. According to them five elements of matter, through permutations and combinations, have given birth to this body as well as to life and consciousness, and with death everything will dissolve into matter again.

ब्रह्मैवाहं समः शान्तः सच्चिदानन्दलक्षणः ।

नाहं देहो ह्यसद्रूपो ज्ञानमितुथ्यते बुधैः ॥ २४ ॥

अहं I ब्रह्म Brahman एव verily (अस्मि am, यतः because अहं I) समः undivided शान्तः quiescent सच्चिदानन्दलक्षणः by nature absolute Existence, Knowledge and Bliss (अस्मि am) अहं I हि (expletive) असद्रूपः non-existence itself देहः the body न not (अस्मि am) इति this बुधैः by the wise ज्ञानम् (true) knowledge उच्यते is called.

24. I am verily Brahman,<sup>1</sup> being undivided, quiescent and by nature absolute Existence, Knowledge and Bliss. I am not the body<sup>2</sup> which is non-existence itself. This is called true knowledge by the wise.

<sup>1</sup> *I am verily Brahman*—‘I,’ the Self or Atman, is Brahman, as there is not even a single characteristic differentiating the two. In other words, there are no two entities as Atman and Brahman: it is the same entity Atman which is sometimes called Brahman.

When a person makes an enquiry into the real nature of this universe, he is led to one ultimate reality which he calls Brahman. But a further enquiry into the nature of the enquirer himself reveals the fact that there is nothing but the Atman, the Self, wherefrom the so-called external world has emanated. Thus he realizes that what he has so long called Brahman, the substratum of the universe, is but his own self, it is he himself. So it is said: ‘All this is verily Brahman, this Atman is Brahman’. (Mand. Up. i. 2).

<sup>2</sup> *I am not the body*—I am not either the gross, subtle or the causal body.

निर्विकारो निराकारो निरवद्योऽहमव्ययः ।

नाहं देहो ह्यसद्रूपो ज्ञानमितुथ्यते बुधैः ॥ २५ ॥

अहं I निर्विकारः without any change निराकारः without any form निरवद्यः free from all blemish अव्ययः undecaying (अस्मि am) अहम्, etc.

25. I am without any change, without any form, free from all blemish and undecaying. I am not, etc.

निरामयो निराभासो निर्विकल्पोऽहमाततः ।

नाहं देहो ह्यसद्रूपो ज्ञानमितुथ्यते बुधैः ॥ २६ ॥

अहं I निरामयः not subject to any disease निराभासः beyond all comprehension निर्विकल्पः free from all imagination आततः all-pervading (अस्मि am) अहम्, etc.

26. I am not subject to any disease, I am beyond all comprehension,<sup>1</sup> free from all imagination and all-pervading. I am not, etc.

<sup>1</sup> *I am beyond all comprehension*—I am not comprehended by any thought, for in the supreme Atman no thought, thought of the subject and the object, the knower and the known, not even the thought of the Self or the not-Self is possible, as all thought implies duality whereas the Atman is beyond all duality.

## NOTES AND COMMENTS

### IN THIS NUMBER

An ideal can be rightly evaluated only by him who has realized that. So we give in this issue what Swami Vivekananda, the foremost monk of the modern era, thought about the ideal of Sannyasa. . . . *The Task before Us* discusses the problems before the present Hindu society. . . . *A vision of the Self* is written by one who has been striving to have that. . . . Mrs. Rhys Davids is a well-known writer on Buddhism and an old contributor to the *Prabuddha Bharata*. In the present article she discusses the view of Buddha regarding the existence of the Self. The Master asked not to see the Self in what is not Self. But people afterwards took him to have meant that there was no Self at all. . . . Swami Atulananda is a monk of the Ramakrishna Order. In the past he contributed many narrative writings to the *Prabuddha Bharata*. Some of our old readers who were fascinated by them, have shown eagerness to have more of them. The story that is published, though meant originally for the Western readers, will be, we hope, liked even by those who know it already. . . . Swami Vijayananda is the first Hindu missionary to visit South America. . . . Swami Akhilananda is head of the Vedanta Centre at Providence, U.S.A. *Are They Contradictory* is taken from the notes of a lecture on 'Universal Religion,' delivered at the Brown University. . . . *The Progress*

of *Ayurveda in Ancient India* formed a part of the Convocation Address delivered at the Government Ayurvedic School at Patna. The article throws a flood of light on the past achievements of Ayurveda and, as such, deserves more than a passing notice. . . . We regret that the instalment of *Sri Ramakrishna and St. Francis of Assisi*, which was due in this issue, had to be crowded out.

### CONFESSION OF A SCIENTIST

The relation between science and religion is a problem that has engaged the master minds of the twentieth century in the fields of both religion and science. Some very interesting views have lately been expressed on the subject by the renowned scientist, Mr. Julian S. Huxley, in an issue of *The Atlantic Monthly*.

At the very outset, the writer introduces himself as follows: "I have devoted most of my life to science. But I have always been deeply interested in religion, and believe that religious feeling is one of the most powerful and important of human attributes. So here I do not think of myself as a representative of science, but want to talk as a human being who believes that both the scientific spirit and the religious spirit are of the utmost value. No one would deny that science has had a great effect on the religious outlook. If I were asked to sum up this effect as briefly as possible, I should say that it

was two-fold. In the first place, scientific discoveries have entirely altered our general picture of the universe and of man's position in it. And, secondly, the application of scientific method to the study of religion has given us a new science, the science of comparative religion, which has profoundly changed our general views on religion itself."

According to Mr. Huxley, the most important contribution which the comparative study of religions has made to general thought is that nobody can any longer look on religion as fixed; there is a development in religion as there is in law, science or political institutions. Different religions are not separate systems; they contribute their quota to one another. As for an example, he cites Christianity that owes much not only to Judaism but also to the religions of the Near East, and to Neo-Platonism. In this way, all religions form part of a general process of religious development.

Next, he points out three basic elements common to all religions. They are :

(1) "The existence of the sense of sacredness is the most basic of these common elements; it is the core of any feeling which can properly be called religious, and without it man would not have any religion at all."

(2) "The desire to be in harmony with mysterious forces and powers on which man feels himself dependent is responsible for the expression of religious feeling in action, whether in the sphere of ritual or in that of morals."

(3) "The desire for comprehension is responsible for the explanations of the nature and government of the universe, and of the relations between it and human destiny, which in their developed forms we call theology."

The ways in which the basic elements are worked out in actual practice are

in most cases applied to witchcraft, magic, false gods, appropriate formulas, rituals and so forth. This comparative study of development in religion is according to him the most important contribution of science.

The writer gives us two brief examples showing how during the last few centuries science has had the considerable effect upon the religious outlook. "When Kepler showed that the planets moved in ellipses instead of circles, when Galileo discovered craters on the moon, spots on the sun, or showed that new fixed stars could appear, their discoveries were not indifferent to religion, as might have been supposed. On the contrary, they had as much influence on the religious outlook of the day as did the ideas of Darwin on the religious outlook of the Victorian age, or as the ideas of Freud and Pavlov are having on that of our own times. For to the Middle Ages a circle was a perfect form, an ellipse an imperfect one; and the planets ought to move in circles to justify the perfection of God. So, too, mediæval religious thought was impregnated with the idea (which dates back to Aristotle) that change and imperfection were properties of the sublunary sphere—the earth alone. All the heavenly regions and bodies were supposed to be both perfect and changeless. So that the discoveries of imperfections, like the sun's spots or the moon's packmarks, or of celestial changes like the birth of a new star, meant an overhauling of all kinds of fundamental ideas in the theology of the time.

"As a second example, take Newton. We are so used to the idea of gravity that we forget what a revolution in thought was caused by Newton's discoveries. Put simply, the change was this. Before Newton's time, men supposed that the planets and their

satellites had to be perpetually guided and controlled in their courses by some extraneous power, and this power was almost universally supposed to be the hand of God. Then came Newton, and showed that no such guidance or controlling power was, as a matter of fact, needed; granted the universal property of gravitation, the planets could not help circling as they did. For theology, this meant that men could no longer think of God as continually controlling the details of the working of the heavenly bodies; as regards this aspect of the governance of the universe, God had to be thought of at one remove farther away, as the designer and creator of a machine which, once designed and created, needed no further control. And this new conception did, as a matter of historical fact, exert a great influence on religious thought, which culminated in Paley and the Bridge-Water School, early in the last century."

These considerations are, according to Mr. Huxley, not a conflict between science and religion at all, but between science and theology. He goes farther and rightly observes that science can be in conflict with particular stages of particular religions, though it cannot possibly be in conflict with religion in general. He does not forget to mention the two inherent limitations of science: first, it is incomplete since it only concerns itself with "intellectual handling and objective control;" secondly, it is "morally and emotionally neutral." He assures more than once that science can never destroy religion, nor should it dictate to religion how the latter should change or what form it should take. "I mean that it is the business and the duty," says he, "of the various religions to accept the new knowledge we owe to science, to assimilate it into their systems, and to adjust their general ideas and outlook accord-

ingly. The only business or duty of science is to discover facts, to frame the best possible generalizations to account for the facts, and to turn knowledge to practical account when asked to do so."

In India, religion is regarded also as a science since the truths that are embedded in it are the outcome of religious researches in the domain of spirit. We do not believe that the spiritual truths could ever be fathomed by methods of modern science. There is no doubt in the fact that modern science can help man in particular stages of religious growth. There only science can very effectively meet religion.

#### BLESSINGS OR A CURSE?

In almost all monastic organizations, ancient or modern, poverty is one of the principal vows for the members. All saints and sages by their teachings and examples have shown the value of poverty in spiritual life. Man thinks of God most, when he is faced with dangers and difficulties, and luxuries most often kill his soul.

At the present time there is a worldwide economic depression. Every country is in difficulty to find out a solution of the appalling unemployment problem. Can this situation be turned into a spiritual end?—this is an idea that is exercising the minds of some clergymen in the West. Speaking of America, one representative Christian preacher says, "The present suffering, terrible as it is, has not yet touched the depths of the nation's religious life. But there are signs that the plow will ultimately go deep enough to fructify the subsoil of character. Already, one by one, the greater numbers than for many years, men are turning to prayer in the crisis."

It is true that man's extremity is

God's opportunity—that man turns to God when he finds himself completely broken down—in health, wealth and earthly hopes. And it is also true that extreme poverty turns man into a cynic and puts a premium upon his endeavour to improve his condition. He becomes so much plunged in despair that any effort to raise himself becomes impossible for him. He becomes a prey to inferiority complex, and inferiority complex serves as a permanent set-back to all progress.

In order that poverty may have a spiritual value, it must be a *willing* poverty and not a forced one. The generality of people want a little enjoyment in life, and they cannot turn to God, unless that little desire for enjoyment is satisfied. To give up all for God is the extreme stage of religious life and it cannot and should not be forced upon all indiscriminately. For similar reasons it will be a dangerous thing, if people begin to philosophize over the spiritual value of the present economic crisis and relax their efforts to find out a remedy for it. People must be above physical wants, before they can be expected—barring exceptional cases—to cultivate higher virtues in life. In India also, in some stages of its history, there had been the terrible mistake of too much idealizing poverty. As a result, occasions are not rare, when people instead of trying to remove their poverty, camouflage their laziness with high-sounding religious phrases. Indeed, the highest ideal should not be preached to all. People should be taught according to their capacity to receive and assimilate things; otherwise more harm than good is done to them.

#### SOCIAL SERVICES TO CHILDREN IN LONDON

It is interesting to see how thoroughly things are done in the West. As for

instance, if we take the case of education; what is the use of education, if the children who receive that are not physically fit? From that standpoint, more attention should be given to the physical health of children than to their education. Otherwise the money spent on education, either by the State or parents is altogether lost and the children, when grown up, became burdens on the family and the country.

The London educational authority is keenly alive to this fact. A writer to the *Hindu* gives an account of how systematic efforts are being made in London to maintain and improve the health of the children along with the education they receive. The London County Council, which is doing admirable work for the spread of elementary education, has, side by side, organized "Special Services" to deal with the social and physical well-being of the ordinary school children. The aim of the Special Services is the prevention of disease and there is an army of school Doctors, School Nurses, Care Committee Workers, Attendance Officers to carry on this important social work in a systematic way. Besides the paid officials, there are voluntary workers, numbering about 6,000, recruited from people of sympathy and good will and many of them having extensive experience of Social Work before. "The work of the Education Authority is directed towards the discovery of physical defects or weakness in the children of which the parent may be ignorant and to the provision of means of remedying such defects. . ."

With many children the question of health is inter-linked with that of malnutrition due to poverty. So "The Education Act, 1921, empowered local education authorities to supply means to any child who is unable by reason of lack of food to take advantage of the

education. . . The policy has been to prevent malnutrition rather than to wait until the child is reduced to a condition in which he is unable to do his lessons through hunger. It is therefore laid down by regulation that anyone may bring to the notice of a School Committee the fact that a child appears to need more food than he is getting. If

the parents apply to the head teacher, they will be given a dinner ticket."

And "The money which is spent, except in so far as it is recovered from parents who are able to afford to pay for the services rendered, is public money, provided in approximately equal proportions out of taxes levied by the Government and rates raised locally."

## REVIEWS AND NOTICES

**A TRUE INTERPRETATION OF VEDIC SACRIFICE.** By S. Narasimhacharya, B.A. Published by the author from 9, Kesava Perumal Eastward Street, Mylapore, Madras. xx+149 pp. Price Re. 1-8 as.

This book, as the title suggests, is an investigation into the real meaning of the Vedic ceremonies and sacrifices. It gives a clear insight into the ritualistic portion of the Vedas, carrying conviction of their utility to those who look upon them as meaningless and superstitious and, bringing new light to those who believe and observe them without understanding their proper significance. A perusal of this interesting treatise will remove the doubt and make it clear that the Vedic Karma Kanda does not contradict the Jnana Kanda but the right performance of the former prepares the mind for the practice of the latter; for rituals are concretized Philosophy.

Since the advent of Buddhism the Vedic study has been neglected and other post-Vedic scriptures such as the Puranas, the Tantras and the Agamas have taken their place. These were instituted to nourish the religious sentiments of the masses. They were based on the Vedas and therefore have no separate authority save that of the Vedas. But in the course of time, their original purpose was obscured and they were looked upon as separate authorities by their respective votaries. And this gave birth to many sects within Hinduism. In order to unite all the diverging Hindu sects on a common basis, the study of the Vedas should be encouraged and for that the present book will serve both as a key and an introduction.

**SUBHEDAR MALHAR RAO HOLKAR.** By M. W. Burway, B.A. 12, Inlil Bazar, Indore City. xv+255 pp. Price. Rs. 7/-.

Mr. Burway is well known as a historian and author of several books. The present volume is an important book dealing with the Mahratta history and a welcome addition to the existing biographical literature. Biography usually deals with the life and character of a man, but the author here describes the whole Mahratta history of the seventeenth and the eighteenth century through the life-story of the Founder of the Indore State. Mr. Burway has consulted all the extant materials of the Mahratta history and spared no pains to make the book authentic and up-to-date. He has also refuted the current ideas with regard to some incidents of the Mahratta history and his statements are supported by documental evidences. The book is written in a very vigorous and lucid style.

As we were reviewing the book, the sad news came that the author had passed away. His death has been, no doubt, a distinct loss to the students of the Mahratta history.

**URDU LITERATURE.** By T. Grahame Bailey, D.Litt., B.D., M.A. Association Press, 5, Russell Street, Calcutta. xii+120 pp. Price Re. 1/4.

The book has been a unique production of its kind. Many books have been written on the subject and many writers have tried to explore the field, but Mr. Grahame has thrown a new light on it. He has made a thorough research of the origin and development of Urdu Literature.

Religious upheaval during the fourteenth and fifteenth century greatly influenced the minds of Urdu poets, and this has been made clear by the author.

The book takes the reader through a galaxy of famous writers and poets who once adorned the court of the reigning emperors of India.

The style is simple, plain and straightforward. It will be much appreciated by both Europeans and Indians.

#### BENGALI

**JALAPATHE MURSHIDABAD.** By Manomohan Ganguli. *Guru Granthasram, Khardaha, 24 Parganas.* 155 pp. Price As. 12

More than twenty years back, the author with two of his friends went by boat to Murshidabad from his native village near Calcutta. They had no servant, no boatman with them and everything they did themselves. Naturally they had strange experiences, which are embodied in the book under review. The modern Bengali literature can count many books on travel, but the present book has got a charm of its own. Soon after the journey was finished, the author left the world in search of God and since then nobody knows anything about him. The observations which he records in the book mirrors the religious bent of his mind and this makes the writing all the more interesting.

**SRI RAMAKRISHNA CHANDRIKA,** PART I. By Brahmachari Prajna Chaitanya. *Published by Brahmachari Subodh Chandra, 31, Simla Street, Calcutta.* 268 pp. Price Boards Re. 1-12. Cloth Rs. 2.

The book explains with annotations a hymn to Sri Ramakrishna composed by Swami Abhedananda. The author quotes passages from various scriptures to elucidate the ideas contained in the hymn. He has given in a nutshell the doctrines of various

systems of Hindu Philosophy. His conclusions are based on the life and teachings of Sri Ramakrishna.

**BHARATIYA SAMGHA-TATTVA.** By Matilal Roy. *Pravartak Publishing House, 61, Bowbazar Street, Calcutta.* 87 pp. Price As. 12.

The author shows the line of demarcation between Indian Nationalism and Western Nationalism in this book. He lays down some practical suggestions for the progress of Indian Nationalism. Religion, sacrifice and character should be the prime factors of any organization in India. National movements must be based on truth and unity. Those who want to lead a corporate life in religion, politics or industry will derive ample benefit from the book.

#### SANSKRIT

**RANGA-HRIDAYAM.** By Brahmachari Ranga Avadhuta. *Published by Chimanlal Sivrama Trabadi, Sarkhej, Ahmedabad.* 117 pp. Price As. 12.

It contains many beautiful hymns to Dattatreya, Siva, Krishna, Devi and so on. The hymns are classified under the headings of Bhakti and Jnana. They are composed in easy Sanskrit and surcharged with devotional fervour.

**ADVAITATATTVAPRABODHINI, PART I.** By Sadhu Santinatha. *Published by Indian Institute of Philosophy, Amalner.* 126 pp. Free of Price and Postage.

It is a unique adventure on the part of the author. He has collected various views on Advaita Philosophy from many unpublished standard works on the subject. In a small compass, he has refuted different schools of philosophy and established the supreme truth of the Advaita doctrines. The language and style of the book are admirable.

---

## NEWS AND REPORTS

### A NEW VEDANTA SOCIETY IN AMERICA

We are glad to announce that Swami Vividishananda, who was formerly Editor of *Prabuddha Bharata* and went to America some years back, has organized a Vedanta Society in Washington. Here he takes two classes—one on the Gita and the other on the Yoga Aphorisms of Patanjali—every week and gives a public lecture every Sunday. Besides he has to give individual spiritual instruction by private interview. We have no doubt that the Society will flourish under the able guidance of the Swami.

### SWAMI PARAMANANDA BACK TO INDIA

Swami Paramananda, head of the Vedanta Centre, Boston and Ananda Ashrama, California, arrived in Calcutta on the 2nd February. He came by the Pacific and on the way was given public receptions at Singapore, Penang and Rangoon, where great enthusiasm prevailed at the presence of the Swami. At Calcutta he had a very crowded programme, giving discourses and addressing meetings under the auspices of various associations. He went also to East Bengal, opened the Art and Industrial Exhibition at Narayanganje and spoke at several meetings organized by the different institutions of Dacca. After visiting Puri, Madras and some other places of the South, the Swami will take boat for Europe at Colombo on the 10th April.

### SWAMI SHARVANANDA AT DACCA

In response to an invitation from the University of Dacca, Swami Sharvananda delivered in English a course of six illuminating lectures on (1) 'God, Soul and Matter,' (2) 'Ethical Bases of Hinduism,' (3) 'Rituals and Symbols in Hinduism,' (4) 'Hinduism in Modern Life,' (5) 'Self-realization through Service' and (6) 'Message of Swami Vivekananda to Modern India' before the Hindu students of the University and a distinguish-

ed gathering composed of the elite of the city. The Hindu students of the Dacca University presented an address to Swami Sharvananda eulogizing his Missionary activities in the cause of Hinduism.

He also delivered two public lectures in Bengali on 'Image Worship in Hinduism' and 'Religion of the Age,' which were highly appreciated. He spoke on the 'Duties of the Students' before the students of the Jagannath Intermediate College and on the 'Ideal of Indian Womanhood' in the anniversary meeting of the Ananda Ashrama, a women's organization of Dacca, and held conversaciones on Religion and Philosophy. The public of Narayanganje presented the Swami with an address in appreciation of his erudition and missionary activities in India and abroad.

### THE VEDANTA SOCIETY OF CHICAGO

The third anniversary of the Vedanta Society of Chicago was celebrated, together with the anniversary of its illustrious leader Swami Vivekananda, on Wednesday, January 25th, at the headquarters of the Society, at 120 E. Delaware Place, with unique success.

After enjoying the home-cooked Hindu dishes, the guests assembled at the sumptuously decorated parlour of the society, where an elaborate programme of lectures, recitations and music was given by the members.

The enthusiasm of the house seemed to have arrived at its height when led by Lalita Ortmeier, Mataji Loitz, Urvashi Dean and Malati Newman sang in Bengali words a song to Shiva, composed by Swami Vivekananda, with the accompaniment of piano and Hindu orchestra, of Setar, Esraj and Tabla.

Mrs. Henrietta Earle read a very thoughtful paper on the works of the Vedanta Center, with recollections of her early contact with the Swami Vivekananda. Mrs. Loitz and Miss Dean each read a paper, both of which were highly appreciated by all. Several other ladies and gentlemen spoke very feelingly about Swami Vivekananda, and the great work which he established in America.



## THE RAMASWAMI AIYANGAR MEMORIAL COMMITTEE

The following has been received for publication from the Hon. Mr. G. A. Natesan, joint Secretary of the Committee.

THE RAMAKRISHNA STUDENTS' HOME  
Mylapore, 20th January, 1933

DEAR SIR,

You would have seen from the papers that at a large and representative public meeting of the citizens of Madras held on Saturday, 31st December, at the Lecture Hall of the Ramakrishna Home, Mylapore, it was resolved to commemorate the services of the late Ramaswami Aiyangar, (Ramu, as he was affectionately called by his friends and admirers) in a manner worthy of the great and noble services he has rendered to the cause of education in this Presidency.

Glowing tributes were paid by speaker after speaker to Ramu's lifelong and unselfish labours and the opinion was unanimous that the memorial should take a form which will be in consonance with his own wishes, namely, the further development of and enlargement of the work of the great educational institution he has been able to build up. It was equally made clear at the meeting that the memorial instead of being a purely utilitarian one should also take the form of a statue which will be a reminder to succeeding generations of his devoted labours for the educational uplift of the poor of our Province.

If the memorial is to be worthy of the man and the cause, large sums of money will be required to give it a tangible shape. Already, through the generosity of several of the citizens of the Presidency (many who had been Ramu's devoted friends and admirers) subscriptions have been promised towards the fulfilment of the objects in view.

May we request you to make a generous contribution to the Ramu Memorial and do all that lies in your power to advance the cause which Ramu held so dear and dear indeed to all of us who are interested in carrying on the type of educational work for which the Ramakrishna Home stands.

If you so desire, you may ear-mark your contribution to either of the above forms of Memorial or for both.

Yours sincerely,

G. A. NATESAN,  
C. ARUNACHALA MUDALIAR,  
M. SUBBARAYA AYYAR.

---

*Close your lips and let your hearts open. Work out the salvation of your land and of the whole world, each of you thinking that the entire burden is on your shoulders.*—SWAMI VIVEKANANDA.

# Prabuddha Bharata

VOL. XXXVIII

JUNE, 1933

No. 6



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise ! Awake ! And stop not till the Goal is reached.”

---

## SWAMI VIVEKANANDA ON THE MASSES OF INDIA

### WORLD'S INDEBTEDNESS TO THEM

Those uncared-for lower classes of India—the peasants and weavers and the rest, who have been conquered by foreigners and are looked down upon by their own people, it is they who from time immemorial have been working silently, without even getting the remuneration of their labours ! . . . Ye labouring classes of India, as a result of your silent, constant labours Babylon, Persia, Alexandria, Greece, Rome, Venice, Genoa, Baghdad, Samarkand, Spain, Portugal, France, Denmark, Holland and England have successively attained and supremacy and eminence ! And you ?—Well, who cares to think of you ! My dear Swami, your ancestors wrote a few philosophical works, penned a dozen or so epics, or built a number of temples—that is all, and you rend the skies with triumphal shouts ; while those whose heart's blood has contributed to all the progress that has been made in the world,—well, who cares to

praise them ? The world-conquering heroes of spirituality, war and poetry are in the eyes of all, and they have received the homage of mankind ; but where nobody looks, no one gives a word of encouragement, where everybody hates—that living amid such circumstances and displaying boundless patience, infinite love, and dauntless practicality, our proletariat are doing their duty in their homes day and night, without the slightest murmur,—well, is there no heroism in this ? Many turn out to be heroes, when they have got some great task to perform. Even a coward easily gives up his life, and the most selfish man behaves disinterestedly, when there is a multitude to cheer them on ; but blessed indeed is he who manifests the same unselfishness and devotion to duty in the smallest of acts, unnoticed by all,—and it is you who are actually doing this, ye ever-trampled labouring classes of India ! I bow to you.

### THEIR RELIGIOUS CULTURE

Look at this little phenomenon. There have been immense political changes within the last four or five years. Gigantic organizations undertaking to subvert the whole of existing institutions in different countries and meeting with a certain amount of success have been working all over the Western world. Ask our people if they have heard anything about them? They have heard not a word about them. But that there was a Parliament of Religions in Chicago, and that there was a Sannyâsin sent over from India to that Parliament, and that he was very well received, and since that time has been working in the West, the poorest beggar has known. I have heard that our masses are dense, that they do not want any education, and that they do not care for any information. I had at one time a foolish leaning towards that opinion myself, but I find experience is a far more glorious teacher than any amount of speculation, or any amount of books written by globe-trotters and hasty observers. This experience teaches me that they are not dense, that they are not slow, that they are as eager and thirsty for information as any race under the sun; but then each nation has its own part to play, and naturally, each nation has its own peculiarity and individuality, with which it is born. . . . Touch him (Hindu mind) on religion, on God, on the soul, on the Infinite, on spiritual freedom, and I assure you, the lowest peasant in India is better informed on these subjects than many a so-called philosopher in other lands.

. . . I pointed out the fact that a peasant in India has, in many respects, a better religious education than many a gentleman in the West, and to-day, beyond all doubt, I myself am verify-

ing my own words. There was a time when I did feel rather discontented at the want of information among the masses of India, and the lack of thirst among them for information, but now I understand it. Where their interest lies, there they are more eager for information than the masses of any other race that I have seen or have travelled among. Ask our peasants about the momentous political changes in Europe, the upheavals that are going on in European society, and they do not know anything of them, nor do they care to know; but the peasants, even in Ceylon, detached from India in many ways, cut off from a living interest in India—I found the very peasants working in the fields there, were already acquainted with the fact that there had been a Parliament of Religions in America, and that an Indian Sannyasin had gone over there and that he had some success.

### THEIR TYRANNIZED CONDITION

In India, especially, we meet with old fogies all over the land. They want to keep everything secret from the masses. These people came to the very satisfying conclusion, that they are the *crème de la crème* of this universe. They believe they cannot be hurt by these dangerous experiments. It is only the masses that can be hurt by them!

Aye, my friends, I must tell you a few harsh truths. I read in the newspapers, how, when one of our poor fellows is murdered or ill-treated by an Englishman, howls go all over the country; I read and I weep, and the next moment comes to my mind the question, who is responsible for it all. As a Vedantist I cannot but put that question to myself. . . . I therefore ask myself who is responsible, and the

answer comes every time, 'not the English; no, they are not responsible; it is we who are responsible for all our misery and all our degradation, and we alone are responsible. Our aristocratic ancestors went on treading the common masses of our country under foot, till they became helpless, till under this torment the poor, poor people nearly forgot that they were human beings. They have been compelled to be merely hewers of wood and drawers of water for centuries, so much so, that they are made to believe that they are born as slaves, born as hewers of wood and drawers of water. With all our boasted education of modern times, if anybody says a kind word for them, I often find our men shrink at once from the duty of lifting them up, these poor down-trodden people. Not only so, but I also find that all sorts of most demoniacal and brutal arguments, culled from the crude ideas of hereditary transmission, and other such gibberish from the Western world, are brought forward in order to brutalize and tyrannize over the poor, all the more.

Aye, in this country of ours, the very birthplace of the Vedanta, our masses have been hypnotized for ages into that state. To touch them is pollution; to sit with them is pollution! Hopeless they were born; hopeless they must remain! And the result is that they have been sinking, sinking, sinking, and have come to the last stage to which a human being can come. For what country is there in the world where man has to sleep with the cattle; and for this blame nobody else, do not commit the mistake of the ignorant. The effect is here and the cause is here too. We are to blame. Stand up, be bold, and take the blame on your own shoulders. Do not go about throwing mud at others; for all the faults you

suffer from, you are the sole and only cause.

The nation is sinking, the curse of unnumbered millions is on your heads;—those to whom we have been giving ditch-water to drink when they have been dying of thirst and while the perennial river of water was flowing past; the unnumbered millions whom we have allowed to starve in sight of plenty; the unnumbered millions to whom we have talked of Advaita and whom we have hated with all our strength; the unnumbered millions for whom we have invented the doctrine of Lokâchâra;—to whom we have talked theoretically that we are all the same and all are one with the same Lord, without even an ounce of practice. "Yet, my friends, it must be only in the mind and never in practice!" Wipe off this blot. . . Arise and awake and be perfectly sincere. Our insincerity in India is awful. . . .

And, Oh, how my heart ached to think of what we think of the poor, the low, in India. They have no chance, no escape, no way to climb up. The poor, the low, the sinner in India have no friends, no help,—they cannot rise, try however they may. They sink lower and lower every day, they feel the blows showering upon them by a cruel society, and they do not know whence the blow comes. They have forgotten that they too are men. And the result is slavery. Thoughtful people within the last few years have seen it, but unfortunately laid it at the door of the Hindu religion, and to them, the only way of bettering is by crushing this grandest religion of the world. Hear me, my friend, I have discovered the secret through the grace of the Lord. Religion is not at fault. On the other hand, your religion teaches you that every being is only your own self multiplied. But it is the want of practical application, the

want of sympathy—the want of heart. The Lord once more came to you as Buddha and taught you how to feel, how to sympathize with the poor, the miserable, the sinner, but you heard Him not. Your priests invented the horrible story that the Lord was here for deluding demons with false doctrines! True indeed, but we are the demons, not those that believed. And just as the Jews denied the Lord Jesus and are since that day wandering over the world as homeless beggars, tyrannized over by everybody, so you are bond-slaves to any nation that thinks it worth while to rule over you. Ah, tyrants! You do not know that the obverse is tyranny, and the reverse, slavery. The slave and the tyrant are synonymous.

No religion on earth preaches the dignity of humanity in such a lofty strain as Hinduism, and no religion on earth treads upon the necks of the poor and the low in such a fashion as Hinduism. The Lord has shown me that religion is not at fault, but it is the Pharisees and Sadducees in Hinduism, hypocrites, who invent all sorts of engines of tyranny in the shape of doctrines of Pāramārthika and Vyāvahārika.

Their nice little brown-studies of lives are never rudely shocked by the wail of woe, of misery, of degradation and poverty, that has filled the Indian atmosphere,—the result of centuries of oppression. They little dream of the ages of tyranny, mental, moral and physical, that has reduced the image of God to a mere beast of burden. . . .

If anybody is born of a low caste in our country, he is gone for ever, there is no hope for him. Why, what a tyranny it is! There are possibilities, opportunities and hope for every individual in this country (America). To-day he is poor, to-morrow he may become rich and learned and respected. Here everyone is anxious to help the poor. In

India there is a howling cry that we are very poor, but how many charitable associations are there for the well-being of the poor? How many people really weep for the sorrows and sufferings of the millions of the poor in India? Are we *men*? What are we doing for their livelihood, for their improvement? We do not touch them, we avoid their company! Are we *men*? Those thousands of Brāhmanas—what are they doing for the low, down-trodden masses of India?

Let each one of us pray day and night for the down-trodden millions in India who are held fast by poverty, priestcraft and tyranny,—pray day and night for them. I care more to preach religion to them than to the high and the rich. I am no metaphysician, no philosopher, nay, no saint. But I am poor, I love the poor. I see what they call the poor of this country, and how many there are who feel for them! What an immense difference in India! Who feels there for the two hundred millions of men and women sunken for ever in poverty and ignorance? Where is the way out? Who feels for them? They cannot find light or education. Who will bring the light to them—who will travel from door to door bringing education to them? Let these people be your God—think of them—work for them, pray for them incessantly—the Lord will show you the way. Him I call a Mahātman (great soul) whose heart bleeds for the poor, otherwise he is a Durātman (wicked soul). Let us unite our wills in continued prayer for their good. We may die unknown, unpitied, unbewailed, without accomplishing anything,—but not one thought will be lost. It will take effect, sooner or later. My heart is too full to express my feeling; you know it, you can imagine it. So long as the millions live

in hunger and ignorance, I hold every man a traitor, who having been educated at their expense, pays not the least heed to them! I call those men who strut about in their finery, having got all their money by grinding the poor, wretches, so long as they do not do anything for those two hundred millions who are now no better than hungry savages! We are poor, my brothers, we are no-bodies; but such have been always the instruments of the Most High.

The one problem you have is to give to the masses their rights. You have the greatest religion which the world ever saw, and you feed the masses with stuff and nonsense. You have the perennial fountain flowing, and you give them ditch-water. Your Madras graduate would not touch a low-caste man, but is ready to get out of him the money for his education. . . . Our masses are gods as compared with those of other countries. This is the only country where poverty is not a crime. They are mentally and physically handsome; but we hated and hated them till they have lost faith in themselves. They think they are born slaves. Give them their rights, and let them stand on their rights. This is the glory of the American civilization. Compare the Irishman with knees bent, half-starved, with a little stick and bundle of clothes, just arrived from the ship, with what he is after a few months' stay in America. He walks boldly and bravely. He has come from a country where he was a slave, to a country where he is a brother.

A country where millions of people live on flowers of the *mohua* plant, and a million or two of Sadhus and a hundred millions or so of Brahmins suck the blood out of these poor people, without even the least effort for their amelioration—is that a country or hell? Is that a religion, or the

devil's dance? My brother, here is one thing for you to understand fully,—I have travelled all over India, and seen the country too—can there be an effect without cause?

#### HOW TO IMPROVE THEIR CONDITION

The one thing that is at the root of all evils in India is the condition of the poor. The poor in the West are devils; compared to them ours are angels, and it is therefore so much the easier to raise our poor. The only service to be done for our lower classes is, to give them education, *to develop their lost individuality*. That is the great task between our people and princes. Up to now nothing has been done in that direction. Priest-power and foreign conquest have trodden them down for centuries, and at last the poor of India have forgotten that they are human beings. They are to be given ideas; their eyes are to be opened to what is going on in the world around them, and then they will work out their salvation. Every nation, every man and every woman must work out their own salvation. Give them ideas—that is the only help they require, and then the rest must follow as the effect. Ours is to put the chemicals together, the crystallization comes in the law of nature. Our duty is to put ideas into their heads, they will do the rest. This is what is to be done in India. It is this idea that has been in my mind for a long time. I could not accomplish it in India, and that was the reason of my coming to this country. The great difficulty in the way of educating the poor, is this. Supposing even your Highness\* opens a free school in every village, still it would do no good, for

\*Written to the Maharaja of Mysore.

the poverty in India is such, that the poor boys would rather go to help their fathers in the fields, or otherwise try to make a living, than come to the school. Now if the mountain does not come to Mahomet, Mahomet must go to the mountain. If the poor boy cannot come to education, education must go to him. There are thousands of single-minded, self-sacrificing Sannyasins in our own country, going from village to village, teaching religion. If some of them can be organized as teachers of secular things also, they will go from place to place, from door to door, not only preaching but teaching also. Suppose two of these men go to a village in the evening with a camera, a globe, some maps, etc., they can teach a great deal of astronomy and geography to the ignorant. By telling stories about different nations, they can give the poor a hundred times more information through the ear than they can get in a lifetime through books. This requires an organization, which again means money. Men enough there are in India to work out this plan, but alas! they have no money. It is very difficult to set a wheel in motion, but when once set, it goes on with increasing velocity. After seeking help in my own country and failing to get any sympathy from the rich, I came over to this country through your Highness' aid. The Americans do not care a bit whether the poor of India die or live. And why should they, when our own people never think of anything but their own selfish ends?

From the day when education and culture, etc. began to spread gradually from patricians to plebeians, grew the distinction between the modern civilization as of Western countries, and the ancient civilization as of India, Egypt, Rome, etc. I see it before my eyes,

education and intelligence spread among the masses. The chief cause of India's ruin has been the monopolizing of the whole education and intelligence of the land, by dint of pride and royal authority, among a handful of men. If we are to rise again, we shall have to do it in the same way, i.e. by spreading education among the masses. A great fuss has been made for half a century about social reform. Travelling through various places of India these last ten years, I observed the country full of social reform associations. But I did not find one association for them, by sucking whose blood the people known as 'gentlemen,' have become and continue to be gentlemen!

Education, education, education alone! Travelling through many cities of Europe and observing in them the comforts and education of even the poor people, there was brought to my mind the state of our own people and I used to shed tears. What made the difference? Education was the answer I got. Through education, faith in one's own self, and through faith in one's own self the inherent Brahman is waking up in them, while the Brahman in us is gradually becoming dormant.

The remedy now is, the spread of education. First of all, Self-knowledge. I do not mean thereby, matted hair, staff, *Kamandalu* and mountain caves which the word suggests. What do I mean then? Cannot the knowledge by which is attained even freedom from the bondage of worldly existence, bring ordinary material prosperity? Certainly it can. . . . From the highest God to the meanest grass, the same power is present in all—whether manifested or not. We shall have to call forth that power by going from door to door.

Secondly, along with this, education

say, but how to reduce it into practice? There are thousands of unselfish, kind-hearted men in our country, who have renounced everything. In the same way as they travel about and give religious instructions without any remuneration, so at least half of them can be trained as teachers, or bearers of such education as we need most. For that, we want first of all a centre in the capital of each Presidency, from whence to spread slowly throughout the whole of India. Then, the greater part of the education of the poor should be given orally, time is not yet ripe for schools. Gradually in these main centres will be taught agriculture, industry, etc., and workshops will be established for the furtherance of arts. To sell the manufactures of these workshops in Europe and America, associations will be started like those already in existence.

My idea is to bring to the door of the meanest, the poorest, the noble ideas that the human race has developed both in and out of India, and let them think for themselves.

My whole ambition in life is to set in motion a machinery which will bring noble ideas to the door of everybody, and then let men and women settle their own fate. Let them know what our forefathers as well as other nations

have thought on the most momentous questions of life. Let them see specially what others are doing now, and then decide. We are to put the chemicals together, the crystallization will be done by nature according to her laws. Work hard, be steady and have faith in the Lord. . . . Keep the motto before you,—“Elevation of the masses without injuring the religion.”

Remember that the nation lives in the cottage. But, alas! nobody ever did anything for them. Our modern reformers are very bony about widow remarriage. Of course I am a sympathizer in every reform, but the fate of a nation does not depend upon the number of husbands their widows get, but upon the *condition* of masses. Can you raise them? Can you give them back their lost individuality without making them lose their innate spiritual nature? Can you become an occidental of occidentals in your spirit of equality, freedom, work and energy, and at the same time a Hindu to the very backbone in religious culture and instincts? This is to be done and *we will do it*. You are all *born to do it*. Have faith in yourselves, great convictions are the mothers of great deeds. Onward for ever! Sympathy for the poor, the down-trodden, even unto death—this is our motto.

(To be continued)

## THREE STAGES

BY THE EDITOR

### I

Man has got an inveterate tendency to take to the rôle of a teacher. One will be more eager to give advice to

others than to follow that oneself. One will more easily find fault with others than with oneself. At the bottom of all these will be found the common de-



sire that we want to be a guardian more of others than of ourselves. And in that, we seldom pause to inquire what is the real nature of the man whom we want to guide. In the very nature of things, it is very difficult to penetrate through the mind of a man to find out what he really is. But generally we do not make an attempt even. Rarely do we try to understand the real nature of a man before we give him advice and guidance, or sometimes thrust our ideas on him. The result becomes as tragic as will be that of our endeavour to bring apples out of a fig tree or see figs grow on an apple tree.

In one sense, so much preponderance of books in the present system of education all the world over, may be attributed to the abnormal desire in man to guide others—to save the world, as they say, as if the world will not be saved but for one's self-constituted leadership. How does a book come into being?—From the desire of the author to give some suggestion and advice to the reading public. The more superficial the life one lives, the easier is the conscience with which one gives advice to others or embodies that in print. The result is, that the modern world is flooded with books. But if one analyses them, it will be found that three-fourths of them contain thoughts and ideas which are simply the echoes and repetition of what one gets in the remaining one-fourth, and of the latter also half the number contain scarcely anything which the world did not know beforehand.

Then, what is the use of burdening the brain and memory of a boy with so much reading material? What is the use of wasting valuable time by browsing on an infinite variety of books?

There may be a kind of pleasure in seeing the shifting scenes while travelling post-haste by a train. But as a

matter of fact nothing of them do we see deeply and in such a way that any lasting and beneficent impression will be left behind. Similar is the case, most often, with our reading. Reading too many books is like enjoying a play in cinema, of which we afterwards remember nothing except the mere names and the plot. To judge from this standpoint, the production of so many books in the modern age is but a doubtful blessing to the world, if not a positive curse. The circumstances of the present world are such that people have to live a very hurried (we shall not call it busy, because they are very often not profitably busy) life; so that they have no time to think leisurely or consider anything deeply. As such, the press naturally caters to the taste rather than to the necessity of the reading public. The result is, that the demand for deep and thoughtful literature is everywhere becoming less and less.

Three centuries back, the great English thinker Francis Bacon deplored that what the world had been trying for two thousand years to do for the education of man was wholly wrong and as such the world's stock of knowledge had been infinitesimally small in comparison with what would have been the case otherwise. It is very doubtful whether the world has been any the wiser since the days of Bacon. Bacon's idea was that a man should be encouraged to think for himself and not be obsessed with thoughts and ideas from outside; and that by following this method, one would be able to seek knowledge at its original source and arrive at truths more easily.

But what actually happens now? A child has a free mind at first; but as he begins to grow, his thoughts are coloured and moulded by the thoughts of others. And by the time he is fully

grown up, the child becomes a fixed pattern, like the uniform goods coming out of a manufacturing establishment; he loses himself in the thoughts and ideas with which he is surrounded in the environment.

## II

To get a real education, according to **Bacon**, one must free oneself from four kinds of prejudices or "idols," as he would call them. These are: (1) the "idols of the tribe," i.e. prejudices common to all races due to the following of common methods; (2) "idols of the cave or den," i.e. personal prejudices and predilections; (3) "idols of the market place," i.e. what are the outcome of imperfect expression in words; and (4) "idols of the theatre," i.e., the unreliable traditions of men. Freed from these prejudices, when a man can think for himself, he can more easily get a better type of education, or arrive at a more correct estimate of things.

Now, what is the value of books in our education? They have got but a secondary utility. Stuffing the mind with information contained in the books is no education at all. This is as good as keeping the books in a library, unless the reading sets our mind a-thinking. Books have got an importance to the extent they supply us with suggestions for new ways of thinking and give us new avenues of thoughts.

Even in the matter of reading books how much is a man hampered! In the likes and dislikes of books one is tied down by the common tendencies of the time or the common opinion of a society. Hardly will there be found one who can give an opinion about a book which is different from that held by the general public. The teacher

tries to make his students see in the book what he himself sees. Parents will force their children to read those books which they themselves read or consider 'safe' for the latter. Instances are not rare of persons, who afterwards left their impress upon the thought of the world, but were persecuted in their early days because they could not subscribe to the opinions of their parents, teachers or fellow-students.

If education means the preparation for life, one must not be supplied with ready-made advice or "labelled" thoughts for guidance contained in print,—for, life is not a fixed path; on the contrary, it is a fresh adventure for each individual—but one should be trained to develop judgment and resourcefulness to deal with diverse changing situations one is inevitably to be faced with in the world.

## III

Man is a mystery. We do not know what he really is. But this is sure that there is infinite possibility, strength, power and knowledge hidden within every human being. Knowledge is manifest from within and does not come from outside. The outside agencies serve at best as an indirect cause to bring out the knowledge that is within, just like a moving pin which brings out the music from a gramophone record. By coming in contact with the outside world, when we meet with varying situations, our mind turns inward as a reaction and discovers each time a nugget of truth. The falling of an apple turned the mind of Newton inward, and from the depth of his being he came out with the explanation why the apple falls, and the world got to know the Law of Gravitation. So the best form of education and the best asset and preparation for life should be

to find out the means by which we can come in touch with the infinite source" of knowledge within everyone of us.

According to the Oriental philosophy this can be done only by the concentration of mind. A man, with an ability to focus his mind at will, will know the truth of everything very easily. So at the back of the Eastern system of education was the idea to develop the power of concentration, and minute processes were discovered as to how the power of the concentration of mind could be developed. Swami Vivekananda once said, "If I had to do my education over again, and had my voice in the matter, I would not study facts at all. I would develop the power of concentration and detachment, and then with a perfect instrument I could collect facts at will."

That the concentration of mind plays the most important part in education is illustrated by the fact that the world has seen from time to time persons who had little of book-learning, but whose contribution to the stock of human knowledge was nevertheless immense. What education did Christ get? But even at the age of twelve he could beat the Jewish priests in argument and give them new light on the problem of life. Mahomet also had no schooling. The world around him was found too much for him. He began to think and think of the meaning and significance of the universe, and the result of his success is that he has become the Light of Life for the one-fifth of humanity for thirteen hundred years. Buddha discovered truths by diving down within himself, and what he taught in simple language, intelligible even to a man in the street, has been the subject of learned discussion by profound scholars and philosophers for more than two thousand years. Every country fur-

nishes illustrations of saints and seers who had little or no education, in the popular sense of the term, but whose words of wisdom have been the invaluable treasures of humanity.

The same thing holds good in the field of science, art, philosophy, etc. It is said of the great poet Kalidas that he was a dunce in his early days and that it was due to the sudden grace of the Goddess of Learning that he got his dramatic genius developed. Does not this story symbolize the fact that the great poet was anything but learned, yet getting at the mine of infinite knowledge within himself he discovered truths which have been the wonder of the world. Shakespeare also was but poorly educated. Socrates was the son of a sculptor and lived a sculptor. Still his thoughts coloured the entire Greek philosophy, and through that has greatly influenced the whole of Western civilization.

From all this it follows that the chief problem of education should be not to stuff the mind of a boy with facts, but to train him to think for himself. John Locke, whose ideas afterwards greatly influenced Rousseau's theory of education, was right when he said that the problem of education must be to learn by experience. Let each man have his own experience. By each experience his mind will be set a-thinking, and thereby he will get a knowledge which will help him to meet similar situations in life. And through the accumulation of knowledge this way, he will ultimately be able to solve the problems of his life.

#### IV

But how sad it is that a very negligible number of persons will be found, if we examine closely, who think for themselves and do not simply repeat

the opinion of others. Many want to be saved from the trouble of thinking for themselves, and there are many who cannot rise above or free themselves from the party-ideas or the ideas of the time and surroundings. Then, there is the inferiority-complex. In every society, one is trained from childhood to put implicit faith in the words of someone or other, to question whose words it would be as if an act of treason or blasphemy. The child is forced to take the words of his teacher or elders for granted, and this method afterwards gives rise to the tendency in man to take the words of his party-leaders, or of those reputed to be learned, on faith, without the least thought that the latter also are liable to err, as every mortal is. And this process deadens also the spirit of enquiry in man with growing years. Every child will be found to show signs of great curiosity regarding everything it meets with. It wants an explanation for everything it sees. But the growing man passes by many things unnoticed, which otherwise might have led to the discovery of many valuable truths. The origin of this sad tragedy lies in the fact that throughout the period of education, one is supplied with ready-made conclusions and solutions. How magnanimous was Buddha that he asked his disciples not to believe in anything because he himself said so, or the scriptures told so, but to try to discover the truth for themselves. "O Ananda, be ye lamps unto yourselves. Be ye refuge to yourselves . . . And whosoever, Ananda, either now or after I am dead, shall be a lamp unto themselves . . . it is they, Ananda, among the seekers after Bodhi, who shall reach the very topmost height," declared the Enlightened.

This, however, does not preclude the profit one may gain from believing in

the wisdom of the scriptures or following the teachings of the Seers. We should not, from the very outset, set aside as false or untrustworthy what the scriptures say or the Prophets have taught. What is necessary is to make them part and parcel of our being, by passing them through the process of our own thought. In the training of wrestling, a neophyte is asked to combat with an expert, however incompatible may be the match; but it is in this way that the former grows gradually to be a mighty wrestler. In the same way, if we think and reason about what we hear from the teachers or read in the scriptures, we derive greater benefit. The world contains so many scriptures, has witnessed so many Prophets; how is it that we have derived little profit from them? We read so many religious books, hear invaluable truths from so many teachers; why is it that they leave no lasting impression on our minds? It is because we do not think of those teachings deeply and in their practical relation to life. "Manana" or the act of constantly reflecting on the words of the teachers is one of the most important items of *sadhana*. But 'Manana' denotes the enquiry to find out the deeper meanings, underlying them, and not the act of rejecting them as invalid and unreliable. This fact must be particularly noted. Self-reverence is not synonymous with self-conceitedness. Thinking for oneself does not mean developing any feeling of self-sufficiency. We must keep our mind always alert and wide awake to receive new knowledge and to profit by the experience of others. What is required is, that what we receive from outside must serve only as a light to discover what is within ourselves. In that case only, truths will be our own, and they will give us sustenance of life.

## V

However great may be the importance of independent thinking as a factor of education, its value is small in comparison with what experience one gains from action. A man may pass through a military college for ever so many years, but the real military training he gets in the thick of the fight in an actual battlefield. Thinking furnishes the mind with *directions* as to how to face life, but it is when one has to actually fight out the battle of life that one knows the real significance of its problems, its obstacles and difficulties and the ways and means to overcome them. It is in the laboratory of the world that one gets a real education and practical training. Till then, one is at best like a man who knows in theory the art of swimming, but has never been in water.

Scientific truths are discovered through observations and experiments. Both these factors are necessary. A scientist comes to some conclusions from observations, and then he has to test the truth of his conclusions through experimentations. Similarly one may have a confidence that one has some or all the virtues and qualities which one should possess, but the real test comes when one plunges into life. While living a comfortable life, many can very easily show happy indications of many admirable qualities, but when adversity comes, few can keep them up. It is in the school of adversity that life is tested and character is built. Working up imagination, living to himself, a man may think that he has developed self-control or universal love, but perchance he will behave worse than any one, when he meets the world and gets the slightest rebuff or opposition in life. Sometimes it is found that an unlettered mechanic, only through experience, turns out work much better than one

who has got a brilliant university career in engineering. Similarly, a man may be a good thinker, he may fully know the solutions of all the intricate problems of life and give sound advice to others; but he cannot be compared with one who has got the ripe experience of life and passed through the fiery ordeal of the world.

A man may have a full, intellectual grasp of the meaning of the Gita, he may write learned commentaries upon it; but he is a better student of the Gita, though not at all learned, who devoutly seeks and derives the sustenance of life from the immortal teachings of that sacred book. And a third man is still better, who, though not knowing the whole of the Gita, makes an earnest attempt to put even a single precept contained therein into actual practice in life. It is said that an almanac sometimes foretells that there will be a great flood in the year, but if the book is squeezed, not a drop of water will come out. Theories and ideas avail nothing in life; it is the practice that counts. A patient may have a medical knowledge of his disease and the drug that will cure him; but that is of no practical use. He will have to go to a druggist, get the medicine and take it before he can expect to recover.

From that standpoint it matters little, if a man does not know much; but if he can put into practice what little he knows, he will be a much better man. A biographer of Ignatius Loyola has said that few gentlemen had so few ideas as the founder of the Jesuit Order, but that still fewer had been more earnest in the practical realization of these ideas. And Loyola, through his life and teachings, brought about almost a revolution in the whole Catholic world and left his marked influence upon the European culture and civilization. Many live an ignoble life not owing to

any want of knowledge regarding how to live well, but because they make no attempt to translate a single good idea into action; because their will is not strengthened through action and their character is not developed from the interaction of success and failure in a constant endeavour to reach any particular ideal. As such, they find, when old, that it is too late to mend, even if they wish to.

According to the Bible, it is not they who offer lip-worship to God, but those who do the will of the Lord, that will be saved. In the same way, it is not those who build good theories, but those who try to put them into practice, that will get the most out of life. Were not people blind to this simple fact, there would have been less of controversy and more of peace in the world, and humanity would have made a greater progress.

---

## WISDOM AND IGNORANCE

BY SWAMI ATULANANDA

Whenever we study, no matter what it may be, we have a certain object in view. That object is, in all cases, the requirement of knowledge. It is the thirst for knowledge that makes us study. Knowledge gives us pleasure. Therefore we are willing to make certain sacrifices, to go through a certain amount of trouble, to gain knowledge. Every sincere effort to gain knowledge we may call study, and the object of our study will naturally be that in which we feel most interested, the knowledge of which, will give us the greatest satisfaction.

Knowledge does not come of itself. It requires effort on our part. Knowledge will come regarding *that* subject only, towards which our effort is directed. The scientist wants to acquire knowledge about nature and her laws; to gain that knowledge is his object. So, he engages himself in the study of the laws of nature and their workings, simply because the acquirement of such knowledge makes him happy. It gives him satisfaction and enjoyment. The

artist studies art, that is, he tries to discover the beauty that lies hidden in all things. Whenever he discovers a new beauty, he is happy. Therefore he studies art.

So it is with all our studies. We find that it is always the acquirement of knowledge,—or to put it in other words, the acquisition of truth that makes us happy. Every new discovery that we make, thrills us with joy.

Ignorance is painful. We are not always conscious of this fact, but it is true. we discover this every time when we enjoy the happiness that comes with new knowledge, with new discoveries. So Vedanta teaches that the root of all evil, all pain and misery is Avidya, or ignorance and the only remedy for misery is Vidya or knowledge.

But when we speak of Avidya or ignorance in Vedanta, we do not mean only the negative state of being in want of knowledge. It includes much more. It means also the possession of wrong knowledge. Ignorance is a negative as well as a positive evil; it includes absence of knowledge as well as the

possession of wrong knowledge or of mistaken knowledge which makes a thing appear to be what in reality it is not. Vidya or wisdom is the removal of both these phases of ignorance.

Negative ignorance, that is, the want of knowledge may be removed by filling up the empty space in our mind with knowledge. Every study and investigation has this end in view. When ignorance regarding a certain subject makes us unhappy, all we have to do is to study that subject and get knowledge regarding it. If ignorance regarding science, or certain customs of a people, or their language, makes us unhappy, the road to happiness is clear enough. Study your subject, and the thing is done. But far more difficult is it to remove wrong knowledge. When once a wrong idea has taken hold of the mind, it is often very difficult to replace it by a true idea. It does not mean simply the filling up of an empty space. It means the uprooting of one idea and then replacing it by another. This is often most difficult and painful, for we cling to what we have. It is difficult to let old ideas go. It requires a great, strong effort of the will to uproot well-established, wrong notions, which we so long have embraced as truth.

## II

Now according to Vedanta, the greatest ignorance under which the ordinary man labours, is ignorance regarding himself, regarding his own being, his own existence and his own true nature. It is a deep-rooted ignorance. It is not only absence of knowledge but it is a well-established, positive, wrong knowledge.

The ordinary man does not say : I do not know what I am, teach me the truth. He says, or at least all his actions show that he thinks, I am body and mind and nothing more.

Here is a positively wrong knowledge, the knowledge that man is only body and mind, and to replace this wrong notion by the knowledge that man is *not* body and mind, but spirit, pure and simple, is a long and painful process,—a transformation of ideas, most difficult to bring about.

That it is so, need not surprise us, if we consider that this body-idea dates back from the dawn of humanity; that through thousands of previous lives man has established and strengthened and clung to this misconception that he is body,—flesh and bones and a bundle of appetites, desires and ideas. But man is *not* these. Man is spirit, the Atman.

How long have we been telling ourselves that we are matter only ! From the moment the soul clothed itself with body, this wrong idea has been growing. Through the mineral kingdom, through plant-life, through animal kingdom, man has slowly evolved to what he is. No one can say how many æons of time it has taken the soul to evolve into a human being. But certain it is, that through all these innumerable births, the soul has identified itself with the bodies through which it manifested.

Now in the human form, we still think that we are the body. We have not yet realized that the body is only the instrument through which the spirit manifests. All our knowledge, at present, comes through the senses. But the senses can teach us only about matter, about things relating to the material universe. Even the mind can go only as far as the subtle or mental world which is also matter. Neither the mind nor the senses can teach us about the spirit, the real man in each man. But man need not stop there.

It has taken the soul æons of time to evolve to the state of man. But once having come to this state of evolution, a new chapter in its course of progress

has opened up. For to man alone it is given to acquire higher knowledge, a knowledge not depending on the senses, a wisdom that the mind and the senses cannot reach. This knowledge that comes through intuition, or soul-perception. It is direct knowledge, direct perception of one's true being.

This knowledge flashes in the soul without any external medium. It is self-revelation,—soul or spirit, realizing spirit. This direct and unadulterated knowledge is the highest knowledge that can come to man; it is the revelation of Absolute Truth. To know this Absolute Truth is the highest knowledge. As all knowledge brings pleasure to man, this highest knowledge, Truth, brings the highest enjoyment. This enjoyment, to distinguish it from sense-enjoyment, is called Anandam or Bliss. Bliss is what every being is really striving for. We all want the highest happiness, we all want bliss. This bliss comes, when ignorance goes and Divine wisdom takes its place.

The effort to attain that Divine wisdom, is the path of religion. Religion brings man the highest bliss, absolute satisfaction and contentment.

### III

Now we must remember that Hindu scriptures do not speak of wisdom and ignorance (Vidya and Avidya) alone, but they speak also of two kinds of knowledge namely the Para and the Aparā, the higher and the lower knowledge. To the lower knowledge belong science, astronomy and all knowledge connected with the external universe. But the highest knowledge is the knowledge of man's true nature, the knowledge of God and the soul. To attain this knowledge must be the end and aim of our lives, if we desire to get true, everlasting happiness. Therefore the study which brings us this knowledge

is the highest study. And that is the study of philosophy or religion.

When we speak of the study of philosophy or religion, we deal with soul-study. The word study then assumes a much wider meaning than it ordinarily has. All study includes practical application. What we have learned we must apply. Then only knowledge will become established in us. Not only this, but unless we apply what we have learned, we shall not be able to acquire further knowledge. We know what an important place application and demonstration hold in education. The youth is told certain rules of Arithmetic and then he is put to working out problems; he is taught Grammar and words in a foreign language, and then he is given exercises, so that he may apply and establish his newly acquired knowledge. The same is true of religion. Religion does not mean merely studying scriptures, gaining knowledge and right understanding, it also means the application of what we have learned and understood. That is, religion is the practical philosophy of life. In the religious life, practice is far more important than precepts.

When we study agriculture, we have to take the plough in hand, we have to become acquainted with the handling of different implements. Otherwise our book-learning will have no practical result. So it is in religion. We must apply in our everyday life that which the scriptures teach us. Our understanding must take a practical form. It must express itself in our life, on our daily acts, in our mode of thinking, in our relationship and behaviour with others.

### IV

Religion is the acquirement of the highest wisdom. But how is that wisdom acquired? As we proceed, we



shall see that the religious life, from beginning to end, is a process of driving out ignorance by the introduction of wisdom or Truth. Wrong conceptions must be removed; they must be rooted up, so that the germ of truth may sprout and flourish.

With this uprooting of ignorance will be destroyed its fruit, namely suffering, pain, sorrow, nay, death itself. Ignorance is death; wisdom is life eternal. As the fruit of ignorance is bitter, so the fruit of knowledge is sweet and wholesome. It is the translation from darkness into light, from the false into the true, from death into immortality. "One result is predicted of ignorance," says the Isha Upanishad, "and another of wisdom. Thus we have heard from the wise who taught us both regarding ignorance and wisdom." They fall into blind darkness who follow ignorance, but into light eternal do they enter who follow the path of wisdom. The worldly life is the path of ignorance, the religious life is the path of wisdom. The first is pleasant in the beginning, but the end is sorrow, while the latter is painful in the beginning but blissful in the end.

The religious life is painful in the beginning because we have to fight our old passionate nature; we have to change our habits; we have to abandon sin. But once the first stage is gone through, it is all happiness, all satisfaction, peace of mind and the highest joy. All beginning is difficult, but the brave and the strong do not mind the obstacles. They are ready to fight a valiant battle against their own depraved nature. And when the victory is obtained, it is realized that the prize is worth the labour.

It is the ignorance, the cause of all evil, that we have to combat,—the belief that this universe is the only reality, that man is a being that perish-

es for ever when death steps in. Truth tells us that man is spirit, soul, without beginning and without ending.

This immortality of the soul must not only be believed in, but it must be realized as a fact; it must become a conviction, based on experience. That is what Vedanta calls Para Vidya, the highest wisdom. It is the realization of Truth. First we must hear or learn about the Truth; then we must think about it, meditate on it, and realize it. And after this we must practise what we have realized. As step by step the conviction of truth is formed, we must make it strong and lasting by carrying out that conviction, in every act of our lives. That is the study of religion.

As every bad habit can be removed by practising the opposite habit, as speaking untruth is corrected by strictly adhering to truth, as the habit of greediness is cured by the practice of charity, as hatred is cured by the practice of love, so the habit of wrong thinking is corrected by the constant practice of right thinking. Ignorance is cured by the thinking of truth. This is the first practice on the path of freedom. Doubt must be removed by belief, resulting from study and thinking and meditating on Truth, and what that Truth is, we find stated in the scriptures or we learn from the wise men who have followed this path and thereby come into direct contact with Truth. If we want the highest, we must strive for the highest. If we want to enjoy the blessedness of liberation, we must seek after Truth. "Ye shall know the Truth and Truth will make you free," said Jesus. And that freedom can come only with wisdom. So we must strive for wisdom.

There is a lower and a higher wisdom, as we have seen. We can get only

what we sincerely desire. If material science satisfies our thirst for Truth, then we shall remain scientists. If the knowledge of rituals and ceremonies satisfies our religious aspiration, then we shall halt at external worship and rites. But this is not the highest wisdom and therefore cannot lead us to freedom, the goal of life. The performance of meritorious deeds, alms-giving and other benevolent works, done with a desire for a happy hereafter, will, no doubt, have its results. The fruit must come. But this fruit is not the highest. It is good Karma and will bring us happiness hereafter. But that happiness cannot be lasting, because according to deed will be the merit. The deed being limited, the merit must also be limited. In other words, good works may take us to heaven, but, after the result has worked itself out in the form of reward, we shall again have to come back to earth to earn new rewards. And so on, till we become wise and give up the idea of heaven for the higher ideal of freedom, Mukti. We must remember that going to heaven, is very different from attaining liberation.

Heaven is a temporary state of enjoyment. After the result of our good deeds is spent in that enjoyment, the soul will have to be born on earth again to carry on its process of evolution, until perfection is reached. But liberation means perfection and eternal freedom. That leads beyond all heavens, beyond all temporary enjoyment; it is eternal freedom and bliss. Then, we do not have to return to earth any more.

Our whole life is guided by desires. For whenever we desire a thing, we strive to obtain it. All our life-efforts are the outcome of certain desires. When we study our own life, or the life of others, we see that it is so. Desire is the motive, the driving power

in our lives. If I desire to become rich, my thoughts and actions will be directed towards the acquisition of riches. If I want to be learned, my principal occupation will be study. If I want to be healthy, my life will be regulated by the laws of health. So it is in every thing. From my life, you can judge what is the desire that is strongest in me, the desire that is uppermost in my mind. What we desire, we obtain, sooner or later, provided that desire is really strong.

Therefore Vedanta says that we must purify our desire; that we must long for the highest that can be attained, we must strive for freedom.

The desire for freedom, is the beginning of religion. Unless that desire is there, the religious life cannot begin in right earnest. That desire can arise only in a pure mind, in a mind that has tested all things and has found them wanting, as not productive of the highest good. The understanding must be trained and cultivated and purified. So it is said in the Chhandogya Upanishad, "When the intellect is purified, the whole nature becomes purified. When the inner nature is purified the mind can constantly think of the Divine Self. And then the ties that bind us to anything but the Self, are loosened."

Desires for fleeting enjoyment must pass away. Then, will come the longing for something that is permanent, for something that will last not only during this life, but through all eternity. All other desires bind the soul, but the desire for Truth, for self-knowledge gives freedom. Other desires make the mind restless and unhappy. But when man desires Truth, then the mind becomes calm. It is said in the Brihadaranyaka Upanishad, "Tranquil in mind, with the senses restrained, having given up all worldly desires, resigned

and patient and absorbed in meditation, let a man see the Self in the Self."

We must desire only one thing, namely, Truth. "Truth," says the Upanishad, "is that, beyond the gaining whereof, there remains nothing to be gained, beyond the Bliss whereof there is no higher Bliss, beyond the sight whereof there remains nothing to be seen, beyond becoming which there remains nothing to become, beyond knowing which there remains nothing to know."

When we see our true Self, the soul, the spirit in ourselves, then we realize that we have nothing more to desire. Then we care no longer for those desires which are connected with our bodily existence. The man who lives in the realization of the Self, is free from desires. He sees that all desires are but so many forms of ignorance. Truth cuts down all desires and freedom of desire is Bliss.

Desire is the outcome of dissatisfaction. So to remove that dissatisfaction we try to satisfy the desires. But what do we find? When one desire is satisfied, a hundred new desires spring up. Thus it goes on and the whole life is spent in vain attempts to satisfy our desires. But desires can be satisfied only by the knowledge that we are not body but spirit. The spirit is complete bliss itself. What then is there to desire? In the spirit there is nothing left to long after, for it is the highest, the most blissful existence. When we realize that we are spirit, then all desires end. The Kathopanishad says: "When all the desires of the heart are destroyed, then the mortal becomes immortal and he attains Brahman even here in this life. When all the knots of the heart are cut asunder (when ignorance is destroyed and with that, passion and pride and egotism), then man becomes immortal."

## VI

The longing for freedom, for Truth, is not a desire in the ordinary sense. All other desires spring from the ego, the lower self and the fulfilment of such desires, strengthens the ego. But the longing for Self-realization kills the ego. That is the difference.

That longing for freedom must become strong in us. It must become the ruling desire, the one striving of our life. Unless we long for Truth, Truth will not reveal itself. Unless we want Truth above all else, we cannot put forth all our energy to attain it; we cannot direct our mind and actions towards the fulfilment of that divine desire. Unless a man is hungry, he cannot enjoy food. Unless a man hungers and thirsts for Truth, he cannot get Truth. Unless a man hungers for Truth, he cannot devote his mind, body and soul towards the attainment of Truth. His attempt will be half-hearted and there will be small results. But when the mind becomes mad after Self-realization, then Truth will reveal itself. Therefore a longing for divine wisdom must be cultivated and strengthened. This is done through religious practices.

Once a young man came to a sage and said: "Sir, I want to know the Truth." The sage replied "All right, my son, to-morrow I will instruct you." The next day the boy came and the sage took him for a walk. They came to a river and the sage proposed a swim in the river. They both plunged in when the sage took hold of the boy and pushed him beneath the water. The boy struggled to get free, but the sage held him firmly under the water for some time. Then he let the boy go and the latter came to the surface gasping for breath. "Well, my son," said the sage, "when you were under the water, what did you desire most?" "A

breath of air, sir," replied the boy. "Quite right," said the sage. "Now, listen. When your desire for Truth is as strong as your longing for a breath of air while you were under the water, then you will find Truth and not before that."

But how can we get such a strong desire for Truth, for God, for Self-realization, for divine wisdom? That is the all-important question. The scriptures answer: "Worship Truth alone as the object to be attained. Truth has to be sought after, Truth has to be desired and known. Verily, my dear, Truth must be seen, Truth must be understood, on Truth one must reflect, on Truth one must meditate. Unless a man turns away from bad conduct, unless he abandons sin and controls his senses, unless he collects his mind, he cannot attain to freedom."

## VII

First, then, we must learn about Truth. What is the highest wisdom? How can we realize it? Vedanta answers that the highest wisdom is the knowledge of God. And what is God? The Vedas say: "He who exists in one, sages call Him by various names." There is but one real existence. And that is God, pure consciousness. He is existence and bliss. The consciousness permeating every atom of matter, is but a ray of the omnipresent consciousness which is God. God alone exists eternally; all else is subject to change and death. God is the spirit, the pure consciousness in man—that which is immortal in man. The real man cannot die. The body must perish sooner or later. But the real man is beyond birth and death. God, the only consciousness, is but one, but that one consciousness, expresses itself through different mediums. So it appears to us

as split up into so many different souls and beings. In substance we are all one, the whole universe is one. On that one, all manifestation is superimposed. Remove the Universe, dissolve it, destroy it, and God, the consciousness of the Universe, remains.

To understand this, is wisdom. This wisdom must become a reality to us, then all ignorance will vanish. To think that man is body, subject to death, and a separate, independent being, is wrong. It is not true. It is man seen under delusion. Man is God. But when we see God under the veil of ignorance, we are deluded and see the limited man. This idea that we are bodies, is the great disease of which we must be cured. We are body-worshippers; we must become God-worshippers, worshippers of the Real, of the One True Existence which manifests itself as the soul of man.

How can we know that this is true? First we must listen to the Vedanta teaching. Then, we must become thoughtful. We must consider what we have heard. We must test it, argue about it, try to grasp it; and meditate upon it.

Now, what is meditation? It is the lengthened carrying on of an identical train of thought. We must take up one train of thought and carry it through without interruption, till we have reached its conclusion. It is a difficult process and requires practice. The mind is whimsical, restless, and uncontrolled. It cannot stick to one train of thought for a long time. All kinds of thoughts will fly into the mind and disturb our meditation. But we must try to keep out all thoughts except the subject of our meditation. "As oil poured from one vessel into another, flows without a break, so," the Gita says, "our meditation must be one flow of thought." When the mind

flies off in other directions, we must bring it back to our meditation. Patiently we must practise, again and again. At last we shall succeed.

Meditation is constant remembrance. And constant remembrance is devotion. To think of God always, to remember all the time that He is the soul of our soul, our real being, our pure consciousness, is the highest devotion. When we love Truth, then we shall be devoted to Truth and it will dwell in our mind constantly. As a loving wife always remembers her husband, so the loving aspirant after Truth, always remembers Truth. We must love our soul, and not our body. We must repeat again and again, I am the spirit; I am one with that Ocean of Infinite Bliss, which is God. I am not the body, nor the mind, nor the ego. But I am He, the blissful One, the One Only Existence.

That meditation must be carried on through our whole life. In misfortune and in prosperity, in joy and in sorrow, in disease and in health, we must remember that we are the soul. Joy and sorrow are states of mind. Health and disease affect the body, but the soul is ever free, beyond all change, beyond all conditions. To remember this always, is the path of wisdom, the sure cure for the disease of ignorance and delusion. This thought must be with us always. And through meditation we must make it strong, so that it is impressed on the mind very firmly.

Ignorance is so firmly established in our mind, that it requires strong, concentrated thought to displace it and destroy it.

The thought of our innate divinity, of our oneness with God, is the cure for all evil. It cures the restlessness of mind, hatred, envy, egotism and mental suffering. It establishes peace of mind and contentment. We are all One in spirit. Differentiation concerns only the external man, the lower man, the manifestation, but not the soul, the real man.

When this is realized, then love enters into our hearts. We learn to see beyond the manifestation, we learn to see the eternal, blissful soul in all nature and we realize the kinship of the soul. All nature is akin to us in its real being. There is nothing as high or low, good or evil in the soul of things. The garb may be soiled and the man be unclean. The body, the personality, may repulse us, but the soul is always clean and divine. He who has realized the Self, does not care much for the garb, the personality. He sees and loves divinity everywhere and in all beings. Everything becomes holy, everything becomes covered with Lord. All desire, all sin, all ignorance, is destroyed in him. No law can bind him, for he has become that which is beyond all law. Law can affect matter, but not the spirit. He is free, he is a Jivanmukta, free even in this life; for he has got the real wisdom.

*Never mind the struggles, the mistakes. I never heard a cow tell a lie, but it is only a cow—never a man. So never mind these failures, these little backslidings; hold the ideal a thousand times, and if you fail a thousand times, make the attempt once more.*

—Swami Vivekananda

## A LIFE

BY LILA DEVI

Yesterday I was told,—  
“You have a life to give, my child.”  
A life to give  
To a thousand things and yet one.  
For to all that is Thee, my Friend,  
I give—  
And must therefore give to all.  
Take my life—it is mine to give—  
Yet that which givest it is part of Thee.  
Take my life, O my Great Friend,  
Place it in the lamp’s shallow hand.  
Set the lamp before the altar of Thy Soul  
And bring the torch of Truth near.  
My life’s oil will flame alight  
To burn an offering to Thy name.  
Take my life, O Friend,  
It is mine to give to Thee.  
Let it flare bright with Thy Fire’s Eternity.  
Take, O generous Friend,  
That which the Thee in me gives back to Thee.

---

## CHRISTIAN MISSIONS IN THE ORIENT

BY DR. SUDHINDRA BOSE, M.A., Ph.D.

The Protestant Foreign Missions Commission of investigators sent out from America to India, China and Japan a year ago, has just submitted its report analysing missionary problems in the East. This report is embodied in a stout volume, entitled *Re-Thinking Missions*. The commission was financed by John D. Rockefeller and other heavy contributors to Protestant foreign mission propaganda.

As Bishop Fisher, the author of *That Strange Little Brown Man—Gandhi*, has

candidly pointed out, the fifteen members of the commission who sat on judgment on Oriental religions were all Western representatives of a Western country: all white and all professed Christians. There was not a place in the commission for a single Oriental, Pagan or Christian. In that respect it was not unlike the Simon Commission in India, which produced the *Simon Report*.

Christianity, it is claimed, is based above all upon peace and love. But the church has always given its sanction or

support to war, which is the negation of love and denial of morality. Indeed, no Western state has ever gone to war without receiving the blessing of the church. It has always identified itself with war-making activities of the state. How can then the religion of the church have any pretensions to moral leadership?

If the people of the East did not know how the teachings of the author of the Sermon on the Mount are actually carried out, how Christianity is practised in Christian lands, the late War for Civilization (1914-1918) certainly furnished them with ample first-hand material to judge of the fruits of two thousand years of Christianity in the Occident. It is true that after the moral debacle of the War, there was great confusion and disintegration in the ecclesiastical circles. Even the rev. clergymen became rather quiet, sober, and decent. But of late the embattled missionaries have put on the "amor of the Lord" and are asserting themselves feverishly. They are ready once more to "save" the tinted peoples of "the dark places of the earth."

There is in *Re-Thinking Missions* the inevitable Christian bias; but the book on the whole is revealing. It says that the majority of the missionaries are "of limited outlook and capacity." As become Christian zealots and lovers of Christian truth, they have narrow proselytizing aims and are too much occupied with Biblical mythology. It declares, however, that the foreign Christian mission is still vitally important and that its work needs to go on. It insists that "there is not alone room for change, there is necessity for change." What shall these changes be? What will be the new tactics which will make the pill more attractive?

The members of the commission have

been forced to recognize that certain principles within the religions of the East are sound. Having persuaded to abandon somewhat the religion of fear for a religion of beneficence, the commissioners feel that there is less urge to threaten the Hindu, the Mohammedan, or the Confucianist with hell-fire and more urge to direct him to "a better way of living." Moreover, the Eastern people will no longer tolerate the Western assumption of superiority in race and in religion. The Western brand of culture will not sell now in the East, as it once did. The Great War, it admits, has torn the veil from the eyes of the Orient: the shameless barbarity and the horrible immorality of the War have thoroughly exposed the fallacies in Western culture generally, and Western religion specifically. The commission therefore holds that the only forms of missionary endeavour which will be useful to-day to secure converts are the hospitals, schools, agricultural stations and the recreational establishments. These should be the instruments of aggressive evangelization. Through these institutions the Westerner is urged to lead the East to the baptismal font. In short, if the opportunity to proselytize is not to be scuttled when the Orient is still apparently appreciative of some of the Occidental institutions, the missionary must give up his arbitrary doctrines and a holier-than-thou attitude. More than that, he must use ruse and catch his prospects unaware. Will he succeed better?

Christian missions have been in existence in Asia for many, many years. Even the Protestant foreign missionary enterprise in the Orient is almost two centuries old. Christianity has been established on the Malabar Coast in India for a longer time than in the British Isles. Yet there is to-day not

one in a 100 of the people of India who has been converted to Protestant Christianity, and not one in 1,000 of the Chinese. As for Japan, where there is complete national independence, Christianity is a dead issue.

It is to be observed that I discreetly refrain from saying anything about Catholic Christianity. Catholicism, all Protestant Christians say, is unethical, unspiritual, anti-God, and socially and politically retrogressive.

Religion is not the passion of life, not a supreme source of living either in America or in Europe: religion is only a minor interest. Mahatma Gandhi said a few years ago that no matter what the Westerners say, their real God is money. Mahatmaji has come nearer telling the truth on the subject than any other man that I can think of now.

As one on the side-lines, I find that modern Americans regard their religion as an extra baggage of out-worn theology and superstition, and are reluctant to carry the load much farther. I also see that missionary administrators are meeting with rapidly decreasing enthusiasm in the United States: they find fewer money givers to missions and still fewer men willing to be recruited for foreign mission. The current is running strongly not only against the church, but against the foreign mission. What does this portend? The question at once arises that if Christianity is dying and is about to be discarded in Christian America, why all such fuss about spreading Christian propaganda in non-Christian Asia?

After all, this business of sending emissaries to foreign lands as evangelizers is very costly. The Protestant churches of the United States alone spend for foreign mission 40 million dollars annually. (A dollar, in normal times, is worth about three rupees.)

Just how many American missionaries are operating in India and how many dollars they are spending, I am unable to say at present. But I do know that as China offers the greatest Oriental market for American goods, the American missionaries are spending more dollars to convert and baptize the Chinese "heathen" than any other people in the East. Flag follows the missionary. There are no less than 120 varieties of American Protestant sects represented in the Republic of China. Altogether they have spent, so far, the stupendous sum of half a billion dollars in that nation.

There were in China a few years ago about 8,000 Protestant missionaries in 700 cities; to-day there are about 5,000 in 400 cities. A short while ago the Roman Catholics had 4,000 missionaries in China; now they have been reduced by 2 or 3 hundred.

Then, too, converting the Chinese seems an expensive business. Dr. Clarence E. Miller, Treasurer of the Lutheran Church in the United States, reported recently that the cost of proselyting the Chinese was 1,300 rupees a head. On the basis of Dr. Miller's calculations, it would take 175 billion dollars to make China safe for Lord Jesus.

The missionary has always been an integral part of the imperialistic advance of the West. The evangelists are patriots first, and everything else in lesser measure. As an instance of the interrelation of the Western church with the Western state, one recalls the speech which President McKinley made to the delegation of Methodist bishops who called at the White House to congratulate him on his decision to annex the Philippines at the turn of the century. President McKinley assured the bishops that his decision to annex



came "through direct leading from God, after continued nights of prayer, and was inspired by a desire to Christianize the Filipinos as our brothers for whom Christ died." It was a call from Jehovah that the Filipinos, who had already been converted to Catholicism by the Spaniards, should now be "Christianized" by the American missionaries and be made American subjects! The church press gave the message of Mr. McKinley a wide circulation and it was generally accepted, among the church-going members of the United States, as one more evidence that the war with Spain had been ordained by God.

Even to-day the missionaries in India are allied with the powers that be. They accept financial favours from the Delhi government for the maintenance of many of their institutions, and thus obligate themselves in advance to support the British position. Few indeed are the missionaries who feel that they are compromising their moral standing. Apparently they are incapable of moral and ethical insights.

The missionary has always been a tool of imperialism and economic exploitation. He tries to pass the running wolves of imperialism for the brother-lambs of the "natives." The authors of *Re-Thinking Missions* are conspicuously silent regarding the tragic, evil effects of imperialism, particularly in the Orient, and the responsibility which morally rests upon missions and missionaries for the aboli-

tion of this anti-Christ philosophy of life. Do they realize that men cannot be made whole or saved apart from the political or economic system in which they live? How can they ignore the wicked mental and spiritual effects upon a people who live under a foreign imperialistic bondage?

As a matter of fact, our authors have joyously surrendered themselves to a hackneyed slogan of imperial psychology in saying, "it is not the business of the mission to meddle in politics, least of all in the politics of a foreign country in which it is a guest." How can the missionaries in countries like India, Ceylon and Burma be the guests of the government? The government is just as alien as are the missionaries themselves. It has been rightly pointed out in some of the American papers that missionaries in subjected nations of the Orient are no more the guests of a ruling government than they are of the great historic Hindu, Buddhist or Moslem religious communities. The fact that the holy men of the Christian mission try to keep company with imperialism and with moral integrity at the same time is an evidence of their ignorant naivete, to say the least.

Indeed, some of the strange thoughts and ideas of this latest report of missionary activities are of a kind to worry a Socrates, and I am not one. But its fallacies partly account for the futility, weakness and frustration of much of the Christian mission work in India.

## THE ATMAN IN ITS TWOFOLD ASPECT—I

(From Shankara's Commentary on the Brihadāranyaka Upanishad)

BY SWAMI MADHAVANANDA

*As a spider moves along the thread (it produces), and as from a fire tiny sparks fly in all directions, so from this Self emanate all organs, all worlds, all gods and all beings. Its secret name (Upanishad) is, 'The Truth of truth.' The vital force is truth, and It is the truth of that. (II. i. 20.)*

The next two sections will be devoted to explaining this last sentence.

**Question :** Granted that the next two sections will be devoted to explaining the secret name. The text says, 'Its secret name.' But we do not know whether it is the secret name of the individual self, which is the subject under discussion, which awoke through pushing, is subject to transmigration, and perceives sound etc., or whether it refers to some transcendent principle.

**Reply :** What difference does it make?

**Question :** Just this : If it refers to the relative (transmigrating) self, then that is to be known, and by knowing it (identity with) all will be attained; further it alone will be denoted by the word 'Brahman,' and the knowledge of it will be the knowledge of Brahman. But if the transcendent Self is meant, then the knowledge of It will be the knowledge of Brahman, and from that identity with all will be attained. That all this will happen we know on the authority of the scriptures. But according to this view (if the individual self and Brahman are different) the Vedic texts that teach their identity, such as, 'The Self alone is

to be meditated upon,' and 'It knew only Itself as, "I am Brahman," ' will be contradicted. And (if they are identical) there being no relative self different from the Supreme Self, spiritual instruction will be useless. Since this (unity of the self) is a question that has not been answered and is a source of confusion even to scholars, therefore in order to facilitate the understanding of passages that deal with the knowledge of Brahman for those who seek after It, we shall discuss the point as best as we can.

**Prima facie view :** The transcendent Supreme Self is not meant, for the text states the origin of the universe from a self which awoke on being pushed with the hand, which perceives sound etc., and which is possessed of a distinct state (profound sleep). To be explicit, there is no Supreme Self devoid of the desire for food etc., which is the ruler of the universe. Why? Because the Shruti, after introducing the topic, 'I will tell you about Brahman,' then mentioning the rousing of the sleeping man by pushing with the hand—thereby showing him to be the perceiver of sound etc.—and describing his transition through the dream state to that of profound sleep, shows the origin of the universe from that very self possessed of the state of profound sleep, by the two illustrations of sparks of fire and the spider, in the passage, 'So from this Self,' etc. And no other cause of the origin of the universe is mentioned in between, for this section deals exclusively with the

individual self. Another Shruti, the Kaushitaki Upanishad, which deals with the same topic, after introducing the beings who are in the sun etc., says, 'He said : He, O Bâlâki, who is the maker of these beings, and whose handiwork this universe is, is indeed to be known.' This shows that the individual self roused from sleep, and none other, is to be known. Similarly by saying, 'But it is for one's own sake that all is loved,' the Shruti shows that that self which is familiar to us as being dear, is alone to be realized through hearing, reflection and meditation. So also the statements made while introducing the topic of knowledge, such as, 'The Self alone is to be meditated upon,' 'This (Self) is dearer than a son, dearer than wealth,' etc., 'It knew only Itself as, "I am Brahman,"' etc., would be consistent if there were no Supreme Self. It will also be said further on, 'If a man knows himself to be the Self.' Moreover in all Vedanta it is the inner self which is put forward as the object to be known, as 'I am Brahman,' and never any external object like sound etc., in the words, 'That is Brahman.' Similarly in the Kaushitaki Upanishad, in the passage, 'Do not seek to know about speech, know the speaker,' etc., it is the agent (the individual self) using speech etc. as instruments, which is put forward as the object to be known.

*Objection :* Suppose we say that the individual self in a different state is the Supreme Self? It may be like this : The same individual self which perceives sound etc. in the waking state, is changed into the transcendent Supreme Self, the ruler of the universe, on getting into the state of profound sleep.

*Tentative answer :* No, this is contrary to experience. We never find anything having this characteristic out-

side of Buddhist philosophy. It never happens in life that a cow standing or going is a cow, but that on lying down she becomes a horse or any other species. It is contrary to logic also. A thing that is known through some means of knowledge to have a certain characteristic, retains that characteristic even in a different place, time or condition. If it ceases to have that characteristic, all functioning of the means of knowledge would stop. Similarly the Sâmkhyas, Mimâmsakas and others who are skilled in logic adduce hundreds of reasons to prove the absence of a transcendent Self.

*Objection :* Your view is wrong, for the relative self too lacks the knowledge of how to effect the origin, continuity and dissolution of the universe. To be explicit : The position you have advocated so elaborately, viz., that the same relative self which perceives sound etc. becomes the ruler of the universe when it attains a different condition, is untenable. For everybody knows that the relative self lacks the knowledge, power and means to effect the origin, continuity and dissolution of the universe. How can a relative self like us construct this universe in which the earth etc. are located, and which it is impossible even to conceive with the mind?

*Tentative answer :* Not so, for the scriptures are in our favour. They show the origin etc. of the universe from the relative self, for example, 'So from this self,' etc. Therefore our view is all right.

*Objection (by the believers in an Absolute Ishwara) :* There is a transcendent Supreme Self, and It is the cause of the universe, for such is the verdict of the Shruti, Smriti and reason. Witness hundreds of Shruti passages such as, 'That which knows things in a general and particular way,'

'That which transcends hunger and thirst,' 'Unattached, It is not attached to anything,' 'Under the mighty rule of this Immutable,' etc., 'That which living in all beings . . . . is the internal ruler and immortal,' '(That Being) who definitely projects those beings . . . . and is at the same time transcendent,' 'That great, birthless Self,' 'It is the bank that serves as the boundary to keep the different worlds apart,' 'The controller of all, the lord of all,' 'The Self that is sinless, undecaying, immortal,' 'It projected fire,' 'In the beginning this universe was only the Self,' 'It is not affected by human misery, being beyond it.' Also the Smṛiti passage, 'I am the origin of all, and from Me everything springs.'

*Tentative answer:* Did we not say that the text, 'So from this self,' shows the origin of the universe from the relative self?

*Objection:* Not so, for since in the passage, 'The Akāśha that is in the heart,' the Supreme Self has been introduced, the text, 'So from this self,' should refer to the Supreme Self. In reply to the question, 'Where was it then?' the Supreme Self, denoted by the word 'Akāśha,' has been mentioned in the text. 'It lay in the Akāśha that is in the heart.' That the word 'Akāśha' refers to the Supreme Self is clear from texts such as: 'With Existence, my dear, it is then united,' 'Every day they attain this world that is Brahman, but they do not realize this,' 'Fully embraced by the Supreme Self,' 'Rests on the Supreme Self.' That the Supreme Self is the topic further appears from the use of the word 'Self' with reference to the Supreme Self, which has been introduced in the passage, 'In it there is a little space.' Therefore the passage, 'So from this Self,' should indicate that the universe springs from the Supreme Self alone.

And we have already said that the relative self has not the power and knowledge to project, maintain and dissolve the universe.

*Objection:* In the passages, 'The Self alone is to be meditated upon' and 'It knew only Itself as, "I am Brahman,"' the topic of the knowledge of Brahman was introduced, and this deals with Brahman as its subject. This section too opens with sentences such as, 'I will tell you about Brahman,' and 'I will teach you about Brahman.' Now the transcendent Brahman, which is beyond hunger etc. and is eternal, pure, enlightened and free by nature, is the cause of the universe, while the relative self is the opposite of that; therefore it would not (in its present state) perceive itself to be identical with Brahman. On the other hand, would not the inferior relative self be open to censure if it identified the Supreme Self, the self-effulgent ruler of the universe, with itself? Therefore it is unreasonable to say, 'I am Brahman.'

Hence one should wish to worship Brahman with flowers, water, folding of the palms, praises, prostration, sacrifices, presents, repetition of Its name, meditation, Yoga, etc. Knowing It through worship one becomes Brahman, the ruler of all. But one should not think of the transcendent Brahman as the relative self; it would be like thinking of fire as cold, and the sky as possessed of form. The scriptural passages too that teach the identity of the self with Brahman should be taken as merely eulogistic. This interpretation will also harmonize with all logic and common sense.

*Advaitin's reply:* That cannot be, for from Mantra and Brāhmaṇa texts we know that the Supreme Self alone entered. Beginning with, 'He made bodies,' etc., the text says, 'The Supreme Being

entered the bodies,' 'He transformed Himself in accordance with each form; that form of His was for the sake of making Him known,' 'The Wise One, who after projecting all forms names them, and goes on uttering those names,'—thus thousands of Mantras in all recensions show that it is the transcendent Ishwara who entered the body. Similarly Brâhmana texts such as, 'After projecting it, the Self entered into it,' 'Piercing this dividing line (of the head) It entered through that gate,' 'That deity (Existence), penetrating these three gods (fire, water and earth) as this individual self,' etc., 'This Self, being hidden in all beings, is not manifest,' etc. Since the word 'Self' has been used in all scriptures to denote Brahman, and since it refers to the inner Self, and further the Shruti passage, 'He is the inner Self of all beings,' shows the absence of a relative self other than the Supreme Self, as also the Shruti texts, 'One only without a second,' 'This universe is but Brahman,' 'All this is but the Self,' it is but proper to conclude the identity of the individual self with Brahman.

*Objection :* If such is the import of the scriptures, then the Supreme Self becomes relative, and if it is so, the scriptures (teaching Its transcendence) become useless; while if It is (identical with the individual self and yet) transcendent, then there is this obvious objection that spiritual instruction becomes redundant. To be explicit: If the Supreme Self, which is the inmost Self of all beings, feels the miseries arising from contact with all bodies, It obviously becomes relative. In that case those Shruti and Smriti texts that establish the transcendence of the Supreme Self, as also all reason would be set at naught. If, on the other hand, it can somehow be maintained that It is not connected with the miseries

arising from contact with the bodies of different beings, it is impossible to refute the charge of the futility of all spiritual instruction, for there is nothing for the Supreme Self either to achieve or to avoid.

To this dilemma some suggest the following solution: The Supreme Self did not penetrate the bodies directly in Its own form, but It became the individual self after undergoing a modification. And that individual self is both different from and identical with the Supreme Self. In so far as it is different, it is affected by relativity, and in so far as it is identical, it is capable of being ascertained as, 'I am Brahman.' Thus there will be no contradiction anywhere.

Now, if the individual self be a modification of the Supreme Self, there may be the following alternatives: The Supreme Self may be an aggregate of many things and consist of parts, like the earth, and the individual self may be the modification of some portion of It, like a jar etc. Or the Supreme Self may retain Its form, and a portion of It be modified, like hair or a barren tract, for instance. Or the entire Supreme Self may be modified, like milk etc. Now in the first view, according to which a particular thing out of an aggregate of a great many things of the same category becomes the individual self, since this particular thing is only of the same category, the identity is but figurative, not real. In that case it would be a contradiction of the verdict of the Shruti. If, however, (as in the second view) the Supreme Self is a whole eternally consisting of parts inseparably connected together, and, while It remains unchanged in form, a portion of It becomes the relative individual self, then, since the whole inheres in all the parts, it is affected by the merit or defect of each

part; hence the Supreme Self will be subject to the evil of transmigration attaching to the individual self. Therefore this view also is inadmissible. While the view that holds that the whole of the Supreme Self is transformed, disregards all the Shrutis and Smritis, and is therefore unacceptable. All these views contradict reason as well as Shruti and Smriti texts such as, '(Brahman is) without parts, devoid of activity and serene,' 'The Supreme Being is resplendent, formless, including both within and without, and birthless,' 'All-pervading like the sky and eternal,' 'That great, birthless Self is undecaying, immortal, undying,' 'It is never born nor dies,' 'It is undifferentiated,' etc. If the individual self be a portion of the immutable Supreme Self, then it will find it impossible to go (after death) to places in accordance with its past work, or else the Supreme Self will, as already said, be subject to transmigration.

*Objection:* Suppose we say that the individual self is a portion of the Supreme Self, detached from It like a spark of fire, and that transmigrates.

*Reply:* Yet the Supreme Self will get a wound by this breaking off of Its part, and as that part transmigrates, it will make a hole in the assemblage of parts in another portion of the Supreme Self—which will contradict the scriptural statements about Its being without any wound. If the individual self, which is a part of the Supreme Self, transmigrates, then, since there is no space without It, some other parts of It being pushed and displaced, the Supreme Self will feel pain as if It had colic in the heart.

*Objection:* There is nothing wrong in it, for there are Shruti texts giving illustrations of sparks of fire etc.

*Reply:* Not so, for the Shruti is merely informative. The scriptures

seek not to alter things, but to supply information about things unknown, as they are.

*Objection:* What difference does it make?

*Reply:* Listen. Things in the world are known to possess certain fixed characteristics such as grossness or fineness. By citing them as examples the scriptures seek to tell us about some other thing which does not contradict them. They would not cite an example from life if they wanted to convey an idea of something contradictory to it. Even if they did, it would be to no purpose, for the example would be different from the thing to be explained. You cannot prove that fire is cold, or that the sun does not give heat, even by citing a hundred examples, for the facts would already be known to be otherwise through another source of knowledge. And one source of knowledge does not contradict another, for it only tells us about those things that cannot be known by any other means. Nor can the scriptures speak about an unknown thing without having recourse to conventional words and their meanings. Therefore one who follows convention can never prove that the Supreme Self really has parts or stands to other things in the relation of whole to part.

*Objection:* But do not the Shruti and Smriti say, 'Tiny sparks,' and 'A part of Myself'?

*Reply:* Not so, for the passages are meant to convey the idea of oneness. We notice in life that sparks of fire may be considered identical with fire. Similarly a part may be considered as identical with the whole. Such being the case, words signifying a modification or part of the Supreme Self, as applied to the individual self, are meant to convey its identity with It. That

this is so appears also from the introduction and the conclusion. In all the Upanishads first identity is broached, then by means of illustrations and reasons the universe is shown to be a modification or part etc. of the Supreme Self, and the conclusion again brings out the identity. Here, for instance, the text begins with, 'This all is the Self,' then through examples illustrating the origin, continuity and dissolution of the universe, it adduces reasons for considering its identity with Brahman, such as the relation of cause and effect, and it will conclude with, 'Without interior or exterior,' and 'This self is Brahman.' Therefore from that introduction and conclusion it is clear that the passages setting forth the origin, continuity and dissolution of the uni-

verse are for strengthening the idea of the identity of the individual self with the Supreme Self. Otherwise there would be a break in the topic. All believers in the Upanishads are unanimous on the point that all of these enjoin on us to think of the identity of the individual self with the Supreme Self. If it is possible to construe the passages setting forth the origin etc. of the universe so as to keep up the continuity of that injunction, to interpret them so as to introduce a new topic would be unwarrantable. A different result too would have to be provided for. Therefore we conclude that the Shruti passages setting forth the origin etc. of the universe must be for establishing the identity of the individual self and the Supreme Self.

## A PARIAH ?

BY DEVENDRA NATH BOSE

Rasik was a sweeper of the Temple of Goddess Kali at Dakshineswar. He was a follower of a religious sect at Ghoshpara. He wore round his neck beads of sacred Tulsi plant. In his house there was a small garden of Tulsi plants, where he would sing the praise of God every evening.

One day Sri Ramakrishna was going towards the rows of Tamarisk trees to attend the call of nature. Ramlal Chatterjee, his nephew, was with him. Rasik stood aside respectfully at the sight of Sri Ramakrishna. When Sri Ramakrishna was returning after a while, Rasik bowed before him most devoutly, having a piece of cloth wound around the neck.

Sri Ramakrishna cast his look at him

and asked, "Look here, Rasik, are you going on well with your duties of sweeping the Temple-compound?"

"Yes, papa," replied Rasik.

It may be mentioned here that none but Rasik and Mathur Babu, a son-in-law of Rani Rasmani, the proprietress of the Temple, was given the privilege of addressing Sri Ramakrishna as "papa."

Uttering only the above two words Rasik remained standing before Sri Ramakrishna. Sri Ramakrishna asked him endearingly, "What do you want?"

Rasik replied, "Papa, in consequence of many sins it is that I have been born in a sweeper family. Will a person like me get salvation?"

"Oh yes, most surely. But not just

now—at the last moment of your earthly life.”

“What should I do for that, papa?”

“Go on doing just what you have been doing till now. What else need you do? Why do you call it a vile and detestable work? Just consider what a great thing you have been doing. This is the place where devotees of the Divine Mother, of God Radhakanta, of Twelve Sivas congregate. You are working here. Many are the holy men and devotees, the dust of whose feet you have to sweep. There is a saying, ‘The queen has got that too easily which even the saints do not get in their meditation.’ What else do you want? Do what you have been doing.”

Rasik replied, “Papa, when you have given assurance, I am at rest. You have said, and so it will come true.”

Sri Ramakrishna rejoined, “Yes, it will come true, most surely it will. But then, not now; at the last moment of your life.”

It was about two years after the passing away of Sri Ramakrishna that Ramlal one day found that Rasik’s wife was sweeping the Temple-compound. On enquiry it was known that Rasik was ill. A doctor was called in, but Rasik would not take any medicine.

“What is his illness? And why will he not take any medicine?” asked Ramlal.

“It is a case of cold and fever, with much phlegm in the throat. He refuses to take any medicine saying, ‘What is the use of taking medicine? They have brought me the Ganges water and the holy Tulsi plants; these are a great medicine to me’.”

About a week after this, it was found that neither Rasik nor his wife came to do the sweeping. A few more days passed when, one day, Rasik’s wife came and began to weep.

Ramlal asked, “Well, what’s the matter? Why do you weep? How is Rasik?”

Rasik had passed away.

Ramlal remembered the assurance of Sri Ramakrishna to Rasik that he would have his desires fulfilled at the last moment of his life. And so he asked, “What was the nature of his death?”

Rasik’s wife began: “On that day when I returned from my duties at about 10 in the morning, he asked us to take our dinner immediately and to spread his bed near the Tulsi garden. At this we remarked, ‘Are you in delirium that you talk this way?’

“But he began to scream, and insisted on our having done that.

“Preparing a bed near the Tulsi plants, we carried him there and laid him on the bed.

“Then he asked for his rosary and the Ganges water. When they were given to him, he with his own hands sprinkled the Ganges water on and around the bed and began telling his beads. That done for a while, he suddenly burst out into a fit of cry, and the next moment there was a laugh. After this he became completely motionless and began to murmur, ‘Here you are, papa; you have at last come. I was thinking that you had given me assurance. And on that I depended so long. Ah, how beautiful! how nice! how charming!’

“So saying he slowly closed his eyes and was as if fast asleep. There was no spasm—no convulsion. How strange!”

Ramlal said, “With regard to Rasik Sri Ramakrishna remarked that he was born as a sweeper due to some curse in his previous birth.”

*(Translated from the original Bengali by Akshoy Kumar Roy)*



# THE CO-OPERATIVE MOVEMENT AND RURAL RECONSTRUCTION

BY PROF. H. L. KAJI, M.A., B.Sc., I.E.S., J.P.

There is to my mind no single movement so calculated to transform the conditions of a country, to build up the nation, and to lead to its prosperity, as the Co-operative Movement. Germany has experienced the welcome transformation by the magic touch of Raiffeissen and Schulze Delitsche and the organization of Co-operative Credit for the small man in the town and the village. Denmark owes the prosperity of her dairying trade to the Co-operative organization of the marketing of her products. In England, the Co-operative Stores culminating in the great C. W. S. at Manchester have done wonders for the consumer. The principles of Big Business as applied co-operatively to the marketing of wheat, fruits and other produce of the land have achieved marvellous success in the United States of America. In India too, the Co-operative Credit Movement was expected to lead to the emancipation of the agriculturist from the clutches of the Village Sowcar and thus to the regeneration of the countryside. These expectations have not been realized fully so far. But the deficiencies in execution do not detract from the potentialities of any cause and if we can but probe down into the realities of the situation and not attempt by a patch here and a patch there to merely improve matters, we shall arrive at a true understanding of the problem and a true solution and a full realization of our hopes.

Co-operation is but a method, not a technical doctrine or science. The method is based on the highest moral

principles that are antagonistic to the individualistic propensities, natural to human beings. The subordination of the individual to the common good, the elimination of the idea of personal aggrandisement, the mentality that revolts at exploitation of the weak and the helpless, association and co-ordination with others so that each works for all rather than for himself, the expansion of the connotation of "I" into an ever widening "we"—these are the principles that form the bases of the Co-operative Movement. Ordinary people however will not subscribe to such principles; personal advantage, they cannot bring themselves down, to let go: while protesting at exploitation of themselves, people are not by any means averse to exploiting others, should the opportunity offers itself. The principles of competition and individualism have a far greater appeal than the principles of co-operation and collective action. It requires a higher, a nobler man, to understand, appreciate and adopt co-operative principles. In the moral governance of the world and its peoples, neither the individualism and capitalism of Europe and America, nor the State controlled Communism of Bolshevik Russia, can approach the voluntary association of the people in societies, in groups, in communities for common good and for mutual help through the Co-operative Movement.

The Co-operative Movement therefore cannot thrive where a higher intelligence and a higher moral tone do not pervade the nation. With a popula-

tion predominantly of agriculturists and with these, illiterate and ignorant, with hardly anything more than bare means of subsistence, due to their complete dependence on the Sowcar for credit and also for marketing, and with a well-developed listless and fatalistic attitude, it is almost impossible to expect the seeds of Co-operation to fall on fertile soil and shoot up into trees with luxuriant foliage and flowers. A group of persons acutely alive to their economic weaknesses and therefore inclined to join forces for their collective betterment and sufficiently intelligent to realize that in this collective betterment lies the individual good of all composing the group—that is what Co-operation needs. The wonder therefore is not why in India the Movement has not yielded the results as fully as we expected but rather how in spite of the sterile soil, the Co-operative tree has blossomed forth at all. The workers, officials and non-officials alike, who have laboured at the cause deserve unstinted praise for all that they have done not only to inaugurate the Movement but also to instil into the minds of the rural population what the Movement stands for. Propaganda has been wisely mingled with training and education. And yet, what has been done is not enough.

Co-operation is at the parting of ways indeed. State initiative, an army of honorary workers, a number of credit and financing institutions, a host of auditors and inspectors and supervisors, cannot now suffice. The superstructure suffers from a very weak foundation. An ignorant and illiterate rural population is a terrible handicap to the development of a true co-operative spirit and the realization of full efficiency, as also to the achievement of a higher status in politics and in every other movement. Nothing is so needed at

present, in my opinion, as earnest efforts towards reorganizing the rural economy in this ancient land and preparing the raw material—the toiling masses—to shoulder the new burdens of political reform as also to manage and develop their own co-operative institutions. I wish it were possible, when the Co-operative Credit Societies Act was first passed in 1904, for intense rural reconstruction and adult education work to have been undertaken seriously and pushed on vigorously and earnestly and for the organization of Credit Societies to have waited for a decade or so till the people were made ready to receive the new gospel.

Committees and Commissions have within the last ten years peeped and probed into the Co-operative Movement in India and they all vigorously advise concentration on rectification and consolidation rather than on expansion and earnestly emphasize the urgent need of the training of the Co-operative worker, departmental as also of the societies—primary and central. But I feel, enough stress has not been laid on the urgency of the need for training and education of the members of the primary societies, without which no amount of efficiency in the secretaries, inspectors and auditors can hope to achieve any perceptible results. Overdue debts are not going to be paid; land mortgage banks are not going to be any better than the ordinary Credit Society and Central Bank. It is high time that the Departments, the Provincial and Central Co-operative Banks and the Provincial Co-operative Institutes and Federations pooled efforts and resources to launch rural reconstruction and adult education on a nation-wide scale through the Co-operative organizations which have already been established throughout rural India and otherwise.

It is true that village uplift work has

been recognized as being very important now and several sincere workers are giving their best to the cause at selected centres in various parts of the country. Thus we have the well-known centre of Gurgaon where Mr. Brayne laboured to such good purpose; there is Alamaru in the Madras Presidency where good work is being done under the auspices of the Madras Provincial Co-operative Union; there is Rabindranath Tagore's centre at Vishwa Bharati; there is also in Bombay excellent work being done for the backward classes of the Bhils at Dohad in the Panch Mahals District by Mr. Amritalal Thakkar of the Servants of India Society; there are good efforts in the same direction in the Benares District undertaken under the initiative of Mr. V. N. Mehta. But these are examples or models of what could be done by the singleness of purpose that actuates the individuals sponsoring the schemes at these centres; they cannot lead to village uplift on a mass scale. I am convinced that it is now for the Co-operative institutions to step in and undertake this work on a country-wide scale and instil in the village population high ideas and higher ideals, ambition towards progress and desire for development. There is now the opportunity and privilege as it is also their self-interest to accept this work as the most important of their tasks and push forward vigorously a campaign of adult education, better sanitation, improved medical relief, better farming, better business and better living, all the items that we associate with the reorganization and re-forming the rural economy of India.

In this work the primary society is the vital unit. It should not confine itself to mere sanctioning of loans and trying to get the instalments back in proper time. It should undertake other functions as well. It should serve as a

centre of village life from which would permeate currents in all directions. There is no need to have a multiplicity of Co-operative institutions in the village. A credit society, a purchase society, a seed society, an implements society, a sale society, a better living society, as so many separate units, are likely to act as so many separate forces, not making for that unity and that influence on village life, which ought to be the aim of a Co-operative organization. One Society, a whole village society—functioning as a Better Living Society—gradually taking on different functions of credit, purchase, sale and so forth, is likely to be the focus of the whole village life. Adult literacy is a different thing but adult education ought to be within fairly easy range of accomplishment by the efforts of the primary society. In old times, there used to be itinerant Brahmins, moving from one village to another, retelling the stories of the Mahabharat and the Ramayan for an hour daily at night for a month or two, receiving in return payment in grain and food-stuffs from the interested audience. There is no reason why the same old institution of the *Kathabhats* should not be revived so as to suit modern conditions. The Co-operative authorities of a Province could and should enroll a band of workers—Rural Scouts or Life Workers for villages—who could be the modern *Kathabhats*, and much more than that. These scouts need no drilling and parades and jamborees; they work for God, King and country no doubt but all the drilling they need is the missionary spirit, that inner urge which recognizes that the uplift of their Motherland is bound up with the uplift of the rural population and that the stature of India among the nations of the world is determined not by the achievements of a Tagore or a Bose or

a Raman, not by the divine glamour and saintliness of Mahatma Gandhi but by the level attained by the Indian Rustic, the truest representative of the country. The Scouts should settle down in a village, be the guiding spirits of the village society, and initiate reforms in village life, be the teachers giving knowledge of what is going on in the world to-day to the villagers in the evening sitting round the camp fire. During a few months' residence such a Scout can, if he is of the right type, train up a few people of the village to continue his work while he moves round to the neighbouring village, returning off and on for an occasional visit to the first. In this way, I believe, one village scout would be able to reform a Taluka in the course of his life.

The trinity of Co-operation—the Department, the Federation and the Provincial Bank—with the assistance of the smaller gods—the Central Banks, should without any delay embark on this venture above all others and start recruiting a body of life workers, Rural Scouts, for this village service. These cannot be expected to work absolutely without any pay; but a modest pay—say, Rs. 50 rising up to Rs. 100, would be enough to enlist the seriously minded of the educated youths of the country to this supremely important task of moulding the destinies of their motherland through the regeneration, economic and moral, of the Indian Rustic. If the finances of the trinity do not immediately permit the provision of one such scout per Taluka, it does not matter; within a few years, with the improvement in a few villages, with the prosperity of the rural people, with trained persons available from the villages, and with the cloud of overdue debts decreasing, it will be possible to

find funds enough for posting one man per Taluka. To enable these Scouts to function properly, the Provincial Federation under whom they would work, should prepare detailed instructions and prepare handbooks of general information on a variety of subjects, tales, biographies, sanitation, medical relief, Co-operation, its aims and ideals, Co-operative methods, modern developments, in economics, trade, industry and agriculture in the advanced countries of the West and in India and Japan and so forth. The labours of the scouts could be seconded by tours, visits and lectures (or call them talks) of various officials of different departments as also of the higher gods of the Co-operative hierarchy and these could further be supplemented by arranged visits to the villages of college students during their vacations.

In thus providing friends, philosophers and guides to the village population, lies the greatest safety and success of the Co-operative Movement and in this therefore lies the best hope of rural India, and in this therefore lies the growth of the Motherland to its full stature as a progressive land with the urban and rural population, no longer ignorant, illiterate, conservative, weighted down by high loads of debts and by hoary traditions, but quite wide awake, imbibing and eager to imbibe modern knowledge and adopt modern methods, prepared and fit to assume their proper rôle as good citizens of the federation or the United States of India, which is about to appear on the horizon. May Co-operators realize this and may they concentrate on this all important task is the fervent prayer, to my fellow workers in the Cause, with which I conclude this short article.

# SRI RAMAKRISHNA AND ST. FRANCIS OF ASSISI

BY SISTER DEVAMATA

*(Contemporaneous Conditions)*

The conditions prevailing at the time of the coming of Sri Ramakrishna and of St. Francis were strangely analogous. St. Francis found a Europe dismembered and at war with itself. Nearly every city of Italy was an armed fortress with its own government. Within the city itself party warred with party. The religious world was drunk with dialectic and theology. At the University of Paris, which since the 11th century when Guillaume de Champeaux and his pupil Abelard drew the eyes of all Europe by their brilliant dialectic, discussions on points of doctrine continued for days and grew so intricate that when they ended, no one knew what the conclusion was. To remedy this, they evolved the system of dropping a dried pea in a bowl every time a negative was used. When the argument had come to a close, they counted the number of peas in the bowl. If there was an even number, since two negatives make an affirmative, the decision was affirmative; if the number was odd, the decision was negative. By such mechanical device was the faith of Christendom protected or attacked.

In Italy and throughout Europe spirituality was dormant. Religion was commercialized; ambition and greed had struck at its very heart. There was no lack of devout men and women who by their holy living kept the torch of Truth kindled and aflame; but overwhelmed by the disorganization of society and religion, they had fled to the seclusion of a convent cell or to an isolated hermitage. That complete dis-

integration did not take place was due to them. Among them were a few who through their prayer and meditation evolved a remedy for existing ills and were cried down as makers of heresy. Religious Orders multiplied in such numbers that in France alone, during the 12th century, seven hundred and two monasteries were founded and there were already eleven hundred and eight established there. But in most of these houses religion was a formal practice, not a living reality.

The lack of co-ordination in India in the early 19th century, when Sri Ramakrishna came, may not have been so acute or so apparent as in Europe at the time of Francis; but it was no less real. The country was in largest part under foreign rule. There remained a few Indian and a few Mahommedan rulers; this brought division in governmental interest and allegiance. Society was crossed and recrossed by an imprisoning web of social restrictions and caste distinctions. One could scarcely move without offending against some regulation or tradition or custom. The lofty ideals of the Vedic Scriptures were veiled by innumerable forms and ceremonies. Religion had become mere ritualistic observance and, as is always the case when the ceremonial prevails, greed and commercialism had seized upon those who performed the ceremonies. Reforms arose, as heresies arose in mediæval Europe. They were honest and effective in their interest and effort, but like all reforms they uprooted where they should have pruned

only. They were destructive rather than constructive. They tore down not altogether unwisely, but they were not able to rebuild anything as lofty or as beautiful as what they had destroyed. Similar to the time of St. Francis, there were still exalted souls leading holy lives but they were isolated in their effort and aspiration.

Most potent of all the disuniting elements which threatened the social and religious structure of India, was the silent, relentless inflow of Western thought and custom. An alien tradition is always a menace. The ideals, the culture, the civilization of a people must all spring from the same root and that root must be planted deep in the soil indigenous to that people. No other civilization or tradition can attain the same fullness of growth as that natural to the cultural soil of the race. It is strengthening to a people to study other civilizations; it is weakening to transplant them. In India the effect was to create a generation of agnostics. The younger minds lost all confidence in themselves, in their traditions, in their religion and in their ideals. No substitute offered seemed better, so they lapsed into numb unbelief.

Such were the conditions confronting both Sri Ramakrishna and St. Francis at the outset of their mission. How did they meet them? In identically the same way. They did not protest, they did not denounce, they did not tear down, they did not try to change even. They threw themselves into line with conditions as they were and lived out their vision. They took the materials at hand, they kept the same foundation, and in the heart of the destructive elements existing everywhere they began to reconstruct. They used the old to make the new. St. Francis remained always an obedient son of the Church. The irresistible originality of his being

led him to overstep its barriers again and again; but when he was reminded of the fact, he drew back in unquestioning obedience. He made more than one journey to Rome to seek the sanction of the Vatican. His Gospel Rule was declared by the authorities to be too austere; reluctantly he tried to formulate one less severe. That was not satisfactory and he wrote another and still another. He made every concession he could possibly make and not betray his ideal, and all the time his influence was overlaying whatever he touched, giving it a nobler quality, a new value. He transformed where he yielded; he purified and renewed that to which he conceded.

Sri Ramakrishna was equally obedient to custom. He never ceased to be an orthodox Brahmin. He was careful in caste observance. When his experience and practice gained a momentum that carried him beyond the bounds of custom and tradition, he endeavoured not to let it be an offence even to the most rigid. His power was too mighty, his vision too universal to allow him to accept any limitation; yet in expanding to the greater, he treated the lesser with deference, kindling within it a fresh flame. He did not eliminate any phase of religious or social expression, but he transfused them with new meaning. Discarded traditions grew sacred once more, unbelievers regained their faith, forgotten ideals took their place again in the daily life. A new spirit was born in India and the world.

The change was effected almost imperceptibly. The only weapon used was a humble life lived in a quiet temple garden; but so potent was that life that garden walls could not hold it confined; the stretch of a continent was not wide enough for it. In a few years its influence had encircled the

earth. The same is true of St. Francis. The force gathered through nights of prayer and communion in a rude hut of branches at Portiuncula could not be resisted. So charged with holiness was his life, that it changed the face of all Europe. The European world feared it more than they feared his words. It cheapened their learning, it shamed their ambition, it rebuked their greed. They protested that a man had no right to be so holy, so self-denying, so utterly poor and so cheerful in his poverty.

Opposition grew. Even the Brotherhood itself began to rebel. They desired an easier life, a less austere rule to guide them. Driven and harassed, at last St. Francis gave up his charge as Head of the Order and sat in obedience at the feet of Brother Elias, plucking humbly at his habit when he had something to say to the Brothers. "When I saw," he explained to one of them, "that without caring for my example or my teaching, they walked in the way you describe (abandoning simplicity and poverty) I confided them to the Lord and withdrew." Not long after, he borrowed an ass from a peasant and with two faithful companions rode out from the Brotherhood to preach and travel the highways as in the early days of his mission. It seemed a defeat, but in reality it was a victory; for every monk in the Order knew that the strength of the Order had gone out with him. He was its soul; and so afraid were they to lose him that as he lay dying they set a guard around him lest someone come and steal him away.

Thus even in death his life was triumphant.

Both St. Francis and Sri Ramakrishna were cosmic in their nature. They had realized oneness with cosmic Being and were open channels through which it found unhindered expression. This was the secret of their kinship, the secret also of their mightiness. A contemporaneous writer, Thomas of Celano, says of St. Francis that when he preached his simple sermons, "the whole country trembled, barren land bore a rich harvest and the withered vine sent forth blossoms." Sri Ramakrishna also more than once turned the whole course of a life by a single word. It was their complete union with the Infinite which gave them such power. On this also rested the fundamental unity of thought and feeling and experience which binds them together across the centuries that divide them. It was their conscious kinship with God which made them akin, as all true Saviours of men are akin.

If Sri Ramakrishna and St. Francis had never had a follower, if their words had never found a hearing, they would still be as great and as dominant. Their followers do not glorify them; they glorify their followers. A light shone within them which needed no kindling from extraneous sources. For St. Francis it has gathered splendour down the centuries; and future centuries promise to be more radiant because Sri Ramakrishna lived and taught in that temple garden on the Ganges. So long as such lives as theirs are lived on earth, it cannot be in darkness.

---

# MYSTIC SYMBOLISM

BY NALINI KANTA GUPTA

The Mystics all over the world and in all ages have clothed their sayings in proverbs and parables, in figures and symbols. To speak in symbols seems to be in their very nature; it is their characteristic manner, their inevitable style. Let us see what is the reason behind it. But first who are the Mystics? They are those who are in touch with supra-sensual things, whose experiences are of a world different from the common physical world, the world of the mind and the senses.

These other worlds are constituted in other ways than ours. Their contents are different and the laws that obtain there are also different. It would be a gross blunder to attempt a chart of any of these other systems, to use a Einsteinian term, with the measures and conventions of the system to which our external waking consciousness belongs. For, there "the sun shines not, nor the moon, nor the stars, neither these lightnings nor this fire." The difficulty is further enhanced by the fact that there are very many unseen worlds and they all differ from the seen and from one another in manner and degree. Thus, for example, the Upanishads speak of the *swapna*, the *sushupta* and the *turiya* domains beyond the *jágrat* which is that where the rational being with its mind and senses lives and moves. And there are other systems and other ways in which systems exist, and they are practically innumerable.

If, however, we have to speak of these other worlds, then, since we can speak only in the terms of this world, we have to use them in a different

sense from those they usually bear; we must employ them as figures and symbols. Even then they may prove inadequate and misleading; so there are Mystics who are averse to all speech and expression—they are *mouni*; in silence they experience the inexpressible and in silence they communicate it to the few who have the capacity to receive in silence.

But those who do speak, how do they choose their figures and symbols? What is their methodology? For it might be said, since the unseen and the seen differ out and out, it does not matter what forms or signs are taken from the latter; for any meaning and significance could be put into anything. But, in reality, it does not so happen. For, although there is a great divergence between figures and symbols on the one hand and the things figured and symbolized on the other, still there is also some link, some common measure. And that is why we see not unoften the same or similar figures and symbols representing an identical experience in ages and countries far apart from each other.

We can make a distinction here between two types of expression which we have put together indiscriminately, figures and symbols. Figures, we may say, are those that are constructed by the rational mind, the intellect; they are mere metaphors and similes and are not organically related to the thing experienced, but put round it as a robe that can be dropped or changed without affecting the experience itself. Thus, for example, when the Upanishad says, *आत्मन रजिन् विद्मि* (Know that the



soul is the master of the chariot who sits within it) or इन्द्रियाणि इयानाहुः (The senses, they say, are the horses), we have here only a comparison or analogy that is common and natural to the poetic manner. The particular figure or simile used is not inevitable to the idea or experience that it seeks to express, its part and parcel. On the other hand, take this Upanishadic perception : हिरण्यकेन पद्मिणि सत्यस्यापिहितं सुखम् (The face of the Truth lies hidden under thy golden orb). Here the symbol is not mere analogy or comparison, a figure; it is one with the very substance of the experience—the two cannot be separated. Or when the Vedas speak of the kindling of the Fire, the rushing of the waters or the rise of the Dawn, the images, though taken from the material world, are not used for the sake of mere comparison, but they are the embodiments, the living forms of truths experienced in another world.

When a Mystic refers to the Solar Light or to the Fire—the light, for example, that struck down Saul and transformed him into Saint Paul or the burning bush that visited Moses, it is not the physical or material object that he means and yet it is that in a way. It is the materialization of something that is fundamentally not material : some movement in an inner consciousness precipitates itself into the region of the senses and takes from out of the material the form commensurable with its nature that it finds there.

And there is such a commensurability or parallelism between the various levels of consciousness, in and through all the differences that separate them from one another. Thus an object or a movement apprehended on the physical plane has a sort of line of echoing images extended in a series along the whole gradation of the inner

planes; otherwise viewed, an object or movement in the innermost consciousness translates itself in varying modes from plane to plane down to the most material, where it appears in its grossest form as a concrete three-dimensional object or a mechanical movement. This parallelism or commensurability by virtue of which the different and divergent states of consciousness can portray or represent each other is the source of all symbolism.

A symbol symbolizes something for this reason that both possess in common a certain identical, at least similar, quality or rhythm or vibration, the symbol possessing it in a grosser or more apparent or sensuous form than the thing symbolized does. Sometimes it may happen that it is more than a certain quality or rhythm or vibration that is common between the two : the symbol in its entirety is the thing symbolized but thrown down on another plane, it is the embodiment of the latter in a more concrete world. The light and the fire that Saint Paul and Moses saw appear to be of this kind.

Thus there is a great diversity of symbols. At the one end is the mere metaphor or simile or allegory ("figure," as we have called it) and at the other end is the symbol identical with the thing symbolized. And upon this inner character of the symbol depends also to a large extent its range and scope. There are symbols which are universal and intimately ingrained in the human consciousness itself. Mankind has used them in all ages and climes almost in the same sense and significance. There are others that are limited to peoples and ages. They are made out of forms that are of local and temporal interest and importance. Their significances vary according to time and place. Finally, there are

symbols which are true of the individual consciousness only; they depend on personal peculiarities and idiosyncrasies, on one's environment and upbringing and education.

Man being an embodied soul, his external consciousness (what the Upanishad calls *jâgrat*) is the *milieu* in which his soul experiences naturally manifest and find their play. It is the forms and movements of that consciousness which clothe and give a

concrete habitation and name to the perceptions on the subtler ranges of the inner existence. If the experiences on these planes are to be presented to the conscious memory and to the brain-mind and made communicable to others through speech, this is the inevitable and natural process. Symbols are a translation in mental and sensual (and vocal) terms of experiences that are beyond the mind and the sense and the speech and yet throw a kind of echoing vibration upon these lesser levels.

## APAROKSHANUBHUTI

BY SWAMI VIMUKTANANDA

यस्मात् परमिति श्रुत्या तया पुरुषलक्षणम् ।

विनिर्णीतं विमूढेन कथं स्याद्देहकः पुमान् ॥ ३४ ॥

विमूढेन (विगतीमूढभावोयच्चात्, तेन) By the wise यच्चात्परमिति तया श्रुत्या by the *Sruti* texts like “(There is nothing) higher than Him, etc.” पुरुषलक्षणं the nature of the *Purusha* विनिर्णीतं is ascertained कथं, etc.

34. Wise men have ascertained the (real) nature of the *Purusha* (as all-pervading) from the *Sruti* texts<sup>1</sup> like “(There is nothing) higher than Him (*Purusha*), etc.” So how can, etc.

<sup>1</sup> From the *Sruti* text :—The text occurs in the *Taittiriya Sruti* as follows :

“There is nothing higher, subtler or greater than this *Purusha* who stands in the luminous sphere supremely unique and immovable like a tree, and by whom all this (creation) is filled up.”

सर्वं पुरुष एवेति सूक्ते पुरुषसंज्ञिते ।

अप्युच्यते यतः श्रुत्या कथं स्याद्देहकः पुमान् ॥ ३५ ॥

यतः Because श्रुत्या by the *Sruti* पुरुषसंज्ञिते सूक्ते in the *Purusha Suktâ* अपि also सर्वपुरुष एवेति “All this is verily the *Purusha*” उच्यते is declared (ततः so) कथं, etc.

35. Again the *Sruti* has declared in the *Purusha Suktâ*<sup>1</sup> that “All this is verily the *Purusha*.” So how can, etc.

<sup>1</sup> The *Purusha Suktâ*—It forms a part of the *Rig-Veda* (X. 90). Here we find one of the highest conceptions of the Cosmic Being wherefrom this universe has emanated. The text, here referred to, is this :

“The *Purusha* is verily all this (manifested world). He is all that was in the past and that will be in the future. He is the Lord of the Abode of Bliss and has taken this

transient form of the manifested universe, so that the *Jivas* may undergo the effects of their actions." (*Rig-Veda* X. 90. ii).

असङ्गः पुरुषः प्रोक्तो बृहदारण्यकेऽपिच ।

अनन्तमलसंश्लिष्टः कथं स्याद्देहकः पुमान् ॥ ३६ ॥

अपिच So also बृहदारण्यके in *Brihadaranyaka* पुरुषः *Purusha* असङ्गः unattached प्रोक्तः is said (ततः so) कथं how अमलमलसंश्लिष्टः besmeared with innumerable impurities देहकः, etc.

36. So also it is said in the *Brihadaranyaka* that "The *Purusha* is completely unattached."<sup>1</sup> So how can this body wherein inhere innumerable impurities be the *Purusha*?

<sup>1</sup> *The Purusha is completely unattached.*—It refers to such passages as, "The *Purusha* is not accompanied in the waking state by what he sees in dream, for he is completely unattached to everything." (*Brih. Up.* IV. 3. xv-vi).

तत्रैव च समाख्यातः स्वयंज्योतिर्हि पुरुषः ।

जडः परप्रकाश्योऽयं कथं स्याद्देहकः पुमान् ॥ ३७ ॥

तत्रैवच There again पुरुषः the *Purusha* स्वयंज्योतिः self-illuminated हि (expletive) समाख्यातः is clearly stated (ततः so) कथं how अयं this जडः inert परप्रकाशः illumined by an external agent देहकः, etc.

37. There again<sup>1</sup> it is clearly stated that "the *Purusha* is self-illuminated." So how can the body which is inert (dark) and illumined by an external agent be the *Purusha*?

<sup>1</sup> *There again*—In the same *Brihadaranyaka* as: "Here (in dream) the *Purusha* is self-illuminated." (*Brih. Up.* VI. 3. vii).

प्रोक्तोऽपि कर्मकाण्डेन ह्यात्मा देहाद्विलक्षणः ।

नित्यश्च तत्फलं भुङ्क्ते देहपातादनन्तरम् ॥ ३८ ॥

कर्मकाण्डेन By *Karma-kanda* अपि also हि (expletive) आत्मा *Atman* देहात् from the body विलक्षणः different नित्यः permanent च also प्रोक्तः is declared (यतः as) देहपातादनन्तरम् after the fall of the body (i.e. after death) तत्फलं the results of actions भुङ्क्ते undergoes.

38. Even the *Karma-Kanda* declares<sup>1</sup> that the *Atman* is different from the body and is permanent as it endures even after the fall of the body and reaps the fruits of actions (done in the previous life).

<sup>1</sup> *Even the Karma-Kanda declares*—The *Karma-Kanda* is that portion of the *Veda* which inculcates the performance of religious acts, sacrifices and ceremonies laying down in details many rules and regulations for the guidance of its votaries. The followers of *Karma-Kanda* do not believe in an *Iswara* or God. Nevertheless they believe in a permanent individual soul which is quite different from the body and which survives the destruction of the latter as a support of *Apurva* (inevitable force of *Karma*).

So not only *Jnana-Kanda* (the *Upanishads*) but also *Karma-Kanda* asserts that the *Atman* is different from the body.

लिङ्गं चानेकसंयुक्तं चलं दृश्यं विकारि च ।

अध्यापकमसद्रूपं तत्कथं स्यात् पुमानयम् ॥ ३६ ॥

लिङ्गं The subtle body च even चानेकसंयुक्तं consisting of many parts चलं unstable दृश्यं an object of perception विकारि changeable च and अध्यापकं limited असद्रूपं non-existent by nature तत् so कथं how अयं this (subtle body) पुमान् Purusha स्यात् can be ?

39. Even the subtle body consists of many parts and is unstable. It is also an object of perception, is changeable, limited and non-existent by nature. So how can this be the *Purusha*?

<sup>1</sup> *The subtle body etc.*—It consists of seventeen parts such as the intellect, the mind, the five organs of perception, the five organs of action and the five vital forces.

एवं देहद्वयादन्य आत्मा पुरुष ईश्वरः ।

सर्वात्मा सर्वरूपश्च सर्वातीतोऽहमव्ययः ॥ ४० ॥

एवं Thus देहद्वयादन्य different from these two bodies अहम् (the substratum of) 'I' (the ego) अव्ययः immutable आत्मा Atman पुरुषः Purusha ईश्वरः Iswara सर्वात्मा the Self of all सर्वरूपः all forms च and सर्वातीतः transcending everything.

40. The immutable Atman, the substratum of the ego, is thus different from these two bodies, and is the *Purusha*, the *Iswara* (the Lord of all), the Self of all, present in every form and yet transcending them all.

इत्यात्मदेहभागेन प्रपञ्चस्यैव सत्यता ।

यथोक्ता तर्कशास्त्रेण ततः किं पुरुषार्थता ॥ ४१ ॥

इति Thus आत्मदेहभागेन by (enunciating) the difference between the Atman and the body प्रपञ्चस्यैव सत्यता indeed the reality of the phenomenal world यथा as तर्कशास्त्रेण by Tarkasastra (उक्ता is said, तथा in the same way) उक्ता is ascertained ततः so किं पुरुषार्थता (सिद्धा) no ends of human life are served.

41. Thus the enunciation of the difference between the Atman and the body, has (indirectly) asserted, indeed, after the manner of *Tarkasastra*,<sup>1</sup> the reality of the phenomenal world. But no ends of human life are served<sup>2</sup> thereby.

<sup>1</sup> *Tarkasastra*—The science of logic (*Nyaya*), or the treatises like Sankhya and Yoga and Loukayatikas which mostly follow the methods of inference in arriving at their respective conclusions. Here it specially refers to Sankhya which with the mere help of *Tarka* (logic) tries to establish the final duality of *Prakriti* and *Purusha* where *Prakriti*, or the material principle that constitutes the phenomenal world, is eternal and coexistent with *Purushas*, the conscious principle.

<sup>2</sup> *No ends of human life are served*—There are generally four ends of human life, such as, *Dharma* "performance of duty," *Artha* "attainment of worldly prosperity," *Kama* "satisfaction of desires," *Moksha* "final liberation from the bondage of ignorance," of which the first three are but secondary as they are only helps to the last, which is the *summum bonum*. But this last one, the liberation from the bondage of ignorance, will never be attained unless a person realizes Non-duality and becomes one with it, and thus removes even the last vestige of duality from the mind. But the establishment of duality

is only an obstacle to such realization and drives persons away from the path of liberation. It, therefore, serves no real purpose in human life.

[But the object of showing the difference between the Atman and the body is not to prove the reality of the body and thus establish the duality of the Atman and the body, but only to meet the opponents who hold the view that this body is the Atman. It will be shown in the following stanzas that there is no such thing as body, it is the Atman that alone exists.]

## NOTES AND COMMENTS

### IN THIS NUMBER

The opening article, compiled from the letters, speeches and writings of Swami Vivekananda clearly brings out the position of the masses in India and suggests also methods regarding how to improve their condition. The article will be completed in the next issue. . . Last June Swami Atulananda wrote on 'Control of Mind,' which was reproduced, in original and translations, in different magazines in India and abroad. *Wisdom and Ignorance* was the subject of a discourse given to a circle of Vedanta students in America. . . . Lila Devi is a new contributor to the *Prabuddha Bharata*. . . . Dr. Sudhindra Bose must be familiar to many readers. He is a lecturer in the State University of Iowa, U.S.A. *Christian Missions in the Orient* is specially important as it represents the views of one who has been long in the West. . . . *The Atman in Its two-fold Aspect* is taken from the Author's forthcoming book—English translation of the Brihadaranyaka Upanishad with Shankara's Commentary. . . . Devendra Nath Bose is an old devotee of Sri Ramakrishna and has written a biography of the Master in Bengali. . . . Prof. Kaji belongs to the Sydenham College of Commerce and Economics, Bombay University. He is a Secretary

to All-India Co-operative Institutes' Association. Co-operative Movement is usually identified with Co-operative Credit Societies. But it denotes many other things. The present article shows how Co-operative Movement can help rural reconstruction in so many ways. The article has been written, at our request, for the interest of those who are engaged in village-work. . . . Sister Devamata concludes her study of Sri Ramakrishna and St. Francis of Assisi in this issue. . . . Nalini Kanta Gupta is a new-comer to the *Prabuddha Bharata*. He has an established name as a thoughtful writer.

### MAHATMA GANDHI ON THE THEORY OF INCARNATION

There has been much controversy regarding the Hindu theory of Incarnation. "Can God take a human form?" is a question which troubles many hearts. Some will be busy with research regarding the historicity of personages who are regarded by many as Incarnations. And some will try to judge by their standard of right and wrong the characters which have been the solace of life to many devotees. Rama, Krishna, Buddha or Jesus may not be proved to have existed by historians, they may even be found wanting, according to the moral code of

some critics, but what does that matter to a devotee who has found peace by contemplating on them? There is nothing more authentic than direct experience. A devotee might be looked upon with pity by an ultra-modernist, but his experience is more valuable to him than any theory however seemingly sound. How will a man with limited intellect judge and evaluate Incarnations? The only criterion of whether they are Incarnations is, whether by worshipping and meditating on them, one develops spirituality. There is no difference between God and those by whose grace the knowledge of the Atman is attained and a sinner becomes a saint in a minute. And it is not given to all to recognize the Persons Who come to the earth as Incarnations. Sri Krishna says in the Gita: "Veiled by the illusion born of the congress of the Gunas, I am not manifest to all. This deluded world knows Me not, the Unborn, the Immutable."

The devotee in Mahatma Gandhi came out when, some time back, he replied to a critic who asked, "The person, whose image a Hindu adores might have committed some wrongs in his lifetime. Will not the adorer be harmed by copying those wrongs which he is likely to copy if he worships his image?" Mahatma said "that the correspondent has not taken the trouble of understanding the Hindu theory of Incarnation. For the faithful Hindu, his Incarnation is without blemish. 'Krishna' of the Hindu devotee is a perfect being. He is unconcerned with the harsh judgment of the critics. Millions of devotees of 'Krishna' and 'Ram' have had their lives transformed through their contemplation of God by these names. How this phenomenon happens I do not know. It is a mystery. I have not attempted to prove it. . . . I re-

cognize Truth by the name of 'Ram.' In the darkest hour of my trial, that one name has saved me and is still saving me. It may be the association of childhood, it may be the fascination that 'Tulsidas' has wrought on me. But the potent fact is there, and as I write these lines, my memory revives the scenes of my childhood when I used daily to visit the 'Ramji Mandir' adjacent to my ancestral home. My 'Ram' then resided there. He saved me from many fears and sins. It was no superstition for me. The custodian of the idol may have been a bad man. I know nothing against him. Misdeeds might have gone on in the temple. Again I know nothing of them. Therefore, they would not affect me. What was and is true of me is true of millions of Hindus."

Indeed, there are more things in heaven and earth than are dreamt of in philosophy.

#### ANTI-INDIAN PROPAGANDA

From time to time we have noticed how mischievous propaganda is being made against India in the West. Last December we commented upon an article published in the *Nineteenth Century and After* vilifying Indian religion. Strangely enough, that article was quoted in full in an American Magazine. Some time back we got information about a book published in German and translated into English containing libellous remarks against Swami Vivekananda. It seems that there has been going on a regular propaganda to discredit India before the eyes of the world.

Referring to the anti-Indian propaganda in the West, Dr. Rabindra Nath Tagore says, in a statement to the "Association Press," "we do not know

the forces that are at the back of the propaganda against India, but that it is efficient, and has a sound financial power to support it, is evident."

The poet cites how he himself has on many occasions, fallen a victim to such propaganda against him. "During my visit in South America," says Dr. Tagore, "I was surprised to find twice within a few weeks information startlingly calumnious exploiting the ignorance of the readers in a well-known Argentinian paper.

"The 'authentic fact' was given with circumstantial details about a slave market in Calcutta, where Bengali girls are bought and sold.

"A few days later a photograph of a Parsec Tower of Silence was printed with a note below explaining that in these towers living bodies of heretics are offered by Hindus to kites and vultures, and that the British Government is trying to suppress this practice.

"These news significantly coincided with my visit to that country, where I was welcomed as representing India."

There should be a regular effort made by India to fight the anti-Indian movement; for nowadays the opinion and moral support of the world count not a little to determine the destiny of a country. In this respect, a great responsibility rests on those Indians who live abroad. Through lectures, talks and writings they may try to meet the influence of propaganda against India. And above all, it is the life that counts. If every Indian thinks that the foreign people will judge India through his individual character, and if he conducts himself accordingly, a permanent impression will be left upon a section of people which will not be lost by any amount of mischievous propaganda.

According to the Poet, "For fighting such a grave menace some mere sporadic oratorical displays or casual visits in

foreign lands by gifted individuals can never have any lasting effect. What is needed is to establish fully equipped Information Centres in the West, from where the organized voice of India may have the opportunity to send abroad her judgment and her appeal."

### INDIAN IDEAL OF EDUCATION

The address delivered by Prof. Mahendra Nath Sircar at the last Convocation of Gurukul Kangri, Hardwar, deserves more than passing notice. In it the learned professor clearly brought out the Indian ideal of education and its relation to the modern life of the country.

"Education," according to Prof. Sircar, "is more the enkindling of the spirit rather than the acquiring of information. When life is touched, interest is created in education, and all secondary helps—information, observation, thinking—follow spontaneously." But life only can enkindle life. It was for this reason that in ancient India students lived with the teacher in forest retreats. For, thereby the students would find better opportunities to derive inspiration from the life of their teacher. This is not possible in our modern universities situated as they are in cities, where the demands of life are too many. Prof. Sircar rightly observes, "The voice of the soul, the free flow of ideas and the stirring of the creative instinct can be better heard, understood and felt in an atmosphere of silence and peace; and it is for this reason that in ancient India the call of inspiration and the fountain of wisdom reached us from the hermitage in the forest."

But the ideal of education depends on the spirit of the time. Modern outlook on life is quite different from what it was in ancient days. As such, people

do not care so much for the ancient ideal of education. But is this tendency for better or for worse? The learned speaker sounds a note of warning. "To-day the complexity of life," he says, "is mistaken for its richness, erudition for culture, information for insight. The positive side of our nature to-day has been so very dominant and its demand so very imperious that life exhibits conflicts, discords and clashing of interests which are welcome in the name of civilization. The watchword of modern civilization is life, but it does not exhibit the finer and deeper appreciation of it which can reveal the serene delight and the tranquil joy associated with the currents of life. The time is ripe when civilization should get its inspiration from the quiet chapter of life that lies deep down the bustle and noise raised by it. It should rise above the life of clamorous desires and find the music of life in nature and the soul."

The greatest bane of the modern education in India is, that it is out of touch with the pulse of the nation. A young man, after passing even a few years in the existing schools and colleges, more often than not, becomes a misfit to the ideals of his family, country and nation. By the time he finishes his education, he becomes a bundle of negatives. He is apt to find fault with everything indigenous. Dr. Sircar, it seems, is quite alive to this tragic situation. So he says: "Life cannot develop with the administration of ideas quite foreign to the soul. . . .

"The history of India is really made up of seers and saints, Yajnavalkya and Janaka, Krishna and Rama, Buddha and Sankara, Ramanuja and Chaitanya, Dayananda and Ramakrishna—sages who have felt the touch of supra-mental life and truth, and

from time to time directed the attention of the race to them and filled it with the inspiration which they have drawn from such exalted heights.

"The Rishis of India have left us a heritage. Is it too much to ask to make it again living in our life and mould it in a way which will make it effective, powerful, sweet and dignified?"

After all, the ideal of life determines the ideal of education. Nowadays the modern ideal of life hardly recognizes anything beyond the earthly existence. As such, all higher virtues receive but a secondary importance, and great chaos, conflicts and confusion are the result. According to the speaker, "Life must attend to all immediate needs and formations, but unless we can see the face of truth in moments of exaltation, life has not its full blossoms and fruition. Life is a plant with its root in heaven and foliage on earth, and our earthly preoccupations should not blunt the soul to its divine birthright of Peace, Dignity, Beauty and Truth."

Dr. Sircar is intimately connected with the modern system of education. It would have been interesting to know his practical suggestions as to how to create an Indian atmosphere in modern institutions. Perhaps that was not the time and occasion for him to enter into such details.

#### RELIGIOUS AUTHORITY *VERSUS* HUMAN REASON

Dr. Barnes, the 'scientist' Bishop of Birmingham, some time back addressed the Modern Churchmen's Conference at Bristol in which he vehemently condemned the irrational beliefs of religion. "The man of science," said he, "rejects all authority save that of human reason. As I survey, on the one hand, the present state of the Churches, and on



the other hand the postulates which underlie the scientific movement of to-day, I see no reason to expect a reunion in which Catholics and Reformed Communions will be joined. Nor do I see any prospectus that Catholicism and Modern Science will come to terms."

He referred to magic, paganism and superstitions in religion. He did not believe that by the blessing of a priest, oil receives holy properties, or that through baptism an infant mechanically escapes God's condemnation, or that the bones of the saints have spiritual value or that disease is healed by visits to sacred shrines. These beliefs and dogmas were, according to him, completely against the principles of reason to which science is pledged. The Bishop raised a huge protest against these morbid growths of religion and observed, "I feel forced to agree that against religion so corrupted, science must for its own well-being wage war."

The postulates of faith can hardly be

reconciled with reasonings of science. It is true that science has not yet been able to enter into the realm of the spirit. When a pious man strongly believes in the efficacy of prayer and faith in baptism or in the saving grace of God and saints, he enjoys the fruits thereof which science cannot demonstrate in its laboratory. At the same time it must be said that false dogmas and superstitions which are utilized by the Church to exact undue privilege from people are always dangerous to religion. In many cases, they are created by Churchmen out of sinister motives. Religion, when based upon falsehood and deceit, can never be sanctioned by faith or reason. Apart from these, if religion bases its faith in supernatural phenomena which science fails to explain, the former cannot be rightly condemned. It is preposterous to say that because science cannot explain a thing, it must be irrational. Science is not all-knowing and human reason too is not almighty.

---

## REVIEWS AND NOTICES

**THE BUDDHA AND THE CHRIST.** By Canon B. H. Streeter. *Macmillan & Co., Ltd., London.* 365 pp. Price 7s. 6d.

This is a collection of Bampton Lectures for 1932 delivered by the author before the Oxford University. Canon Streeter is a professor in the University of Oxford and has written several books on Anglican Theology. He is to be thanked for his scholarly interest in and sympathetic view of Indian religion. The author points out in his book what a deplorable state has come over the modern intelligentsia owing to the materialistic outlook of science, and as the only remedy he suggests the comparative study of the great religions of the world, which, in his opinion, are the most significant objectifications of race-experience.

While embarking on the difficult task of considering the Enlightened and the Anointed, the author does not depend only on book knowledge, but also on the experience of his stay in India, Ceylon, China and Japan. In this book he compares critically the Mahayana or Japanese Buddhism with Anglican Christianity in many important details. He shows remarkable resemblance behind the contrast between the two great personalities—Buddha and Christ. "Buddha," he says, "resembles Christ in his moral teachings but differs from the latter by the doctrine of Karma and Maya."

Canon Streeter, however, betrays a bias for his own creed and a prejudice against Eastern view-points in many places. It is a pity that a learned Divine like him fails to understand the Indian standpoints. He

shows the superficiality of his knowledge of Indian religion when he remarks that the theory of Maya does not accept the reality of the phenomenal world and life, and, therefore, of sin. The fact is otherwise. According to the Indian doctrine the world has got a relative, though not absolute, existence. And as such there is need for the cultivation of ethical virtues.

However, the book is thought-provoking, and written in an elegant style. We recommend the book specially to orthodox Christians, for it will help to widen their outlook of life and religion. In the days when there is much talk of the Indianization or rather Hinduization of Christianity, there is a great need for the comparative study of Indian religions. The more Christianity absorbs Indian elements and becomes liberal, the better for it. For it will remain "foreign" to the soul of India unless and until it becomes a part and parcel of Indian culture.

S. J.

**THE ESSENTIAL UNITY OF ALL RELIGIONS.** By Bhagavan Das, *Published by the Theosophical Publishing House, Adyar, Madras, 1932. xxi+279 pp. Price Bds. Rs. 3; Superior Edn. Rs. 4.*

The book under review was originally a paper read by the learned author at the All-Asia Education Conference held at Benares in December, 1930. The book, as the title indicates, is a laudible attempt on the part of the author at bringing out and establishing the essential unity that underlies the principal forms of religion in the world. It also tackles, as an offshoot of the main thesis, that vexed question of the modern age, "Is science contradictory to religion?" and tries to prove that ultimately "Science will shake hands with religion." Religion is the strongest cohesive force that cements human society and as all religions are one in essence and spirit, so also is humanity one at bottom. If this naked truth can, by any means, be brought home to the warring groups of human beings, torn asunder by sharp religious differences and conflicts, all the clashes of ideals, all hatred and disunion will vanish. It is a consummation devoutly to be wished for, and every effort, however humble, to further this ideal is worthy of being emulated. The author has done a great service indeed in pushing up this ideal.

Diversity is the law of the universe. So rightly there may be diverse modes of worshipping and realizing God, suitable to different types of mind. But due to arrogance and ignorance men are apt to overlook this undeniable fact and claim God as the patented property of a particular group or sect. Thus arise all sorts of sectarian quarrels and religious conflicts. The author, by copiously quoting parallel passages from the sacred books of all the great religions, has exposed the hollowness of such a claim and has spared no pains to establish once again the sublime Vedic truth that "Truth is one, but men call It by various names." Brushing aside all controversial dogmas, he has culled numerous beautiful verses replete with the highest wisdom from all the sacred books such as the Quoran, the Hadis, the Bible, the Gita, the Upanishads, etc., to prove that in respect of real substance, they have got a substantial measure of agreement, the difference being only more apparent than real. Belligerent people scramble for the husk only, whereas the kernel lies hidden under it. In fine, followers of different faiths can easily form a universal brotherhood in the spiritual plane if only they choose to change their narrow angle of vision.

The author admits that his is not the last word on the subject. He has only done the spade-work and he invites other competent hands to work it out to the finish. He has, however, offered one very nice practical suggestion. He suggests that the teaching of the universality of all religions should form a part of the curricula of the Universities. So he has appealed to the Universities and various seats of learning all over the world to form under their auspices learned active committees whose duty it will be to prepare and publish graded textbooks on Universal religion in similar lines. We would rather go further and appeal to the League of Nations at Geneva to direct its attention in this direction with a view to "achieve international peace and security" (in the words of the Preamble to the Covenant of the League).

If the considered opinions of such stalwarts in the field of science as Lodge, Jeans, Eddington count for anything, it has to be admitted that science no longer maintains an attitude of scepticism and disbelief towards religion. This is therefore a quite opportune moment for propounding a

synthetic and at the same time scientific religion, and we have no hesitation to say that Mr. Bhagavan Das's work will be hailed by the public as a very welcome publication of the hour. On one point, however, we respectfully differ with the author. Like many other over-zealous ultra-modern well-wishers of India, he twits and belittles the tendency of the Indians to excessive "other-worldliness," which "has been prominent," according to him (p. 8), "only during periods of political and economic depression." But this is far from the truth. Perhaps the author here confuses the stupefying inactivity born of Tamas with the true "inwardness" generated by a preponderance of Satwa-guna. Anyone who has read Indian history between the lines and who understands the nature and spirit of Indian nationalism must corroborate the fact that whenever India rose, it was due to her true inwardness and spirituality. We only refer to the glorious period of India under Asoka, the great Rajarshi. We hold that India will again reach the summit of her glory as soon as she accepts "renunciation and service" as her guiding principle.

The English rendering of the quotations is simply charming. The author confesses in the Foreword that he had to do the work "in the time left by many other distracting demands," and there are naturally a few faults of hasty execution. The method of transliteration employed should have been more simple. Moreover, the value of the work would have been enhanced if at least the most important original texts had been quoted alongside the translations. Then again, the author might have profitably cited, in illustration of the burden of his theme, the luminous example of Sri Ramkrishna Dev—"The Man-Gods," whose life is the only practical demonstration of the universality of religion in the modern age. This omission seems to be very glaring. We hope the author will try to remove these minor defects in the next edition.

The printing as well as the get-up of the book leave nothing to be desired.

BIDHURANJAN DAS

LIFE OF SRIS CHANDRA BASU. By PHANINDRA NATH BOSE, M.A., Ph.D. Published by Prabasi Press, 120-2, Upper Circular Road, Calcutta. 272 pp. Price Rs. 2-8.

Sris Chandra Basu was a great Sanskrit scholar, a writer, an educationist, a patriot and a social reformer. Many people know him to be a man of letters only from the various works edited and written by him. His private life and public activities are no less noteworthy. His manifold services for the cause of our country will ever be remembered by posterity. The present author has removed a long-felt want by publishing this valuable book. He has spared no pains to gather the minute details of such a glorious life. The treatment of the facts and incidents have been done in a masterly manner. The narrative is written in a simple and inimitable style. We congratulate the author on his notable success.

BENGALI

NAYA BANGLAR GODA PATTAN, PART II. By Benoy Kumar Sarkar. *Chuckervertly, Chatterjee & Co., Ltd., 15, College Square, Calcutta. 444 pp. Price Rs. 2.*

The present book is complementary to the volume which was reviewed last August in this journal. It is a collection of lectures and essays, discourses and interviews published in various journals. The book reveals how greatly eager is Prof. Sarkar to see his motherland march in equal speed with the other countries of the world. The author knows that our country lags much behind the European nations in many fields of activity, but he is not blind to the potentiality it has—nay, he has his eyes always fixed on the future when it will have an honoured place amongst the nations of the world. So he judges everything in our country in terms of world movements. And surely that is the one way to keep our aspirations high. But Prof. Sarkar is not simply a dreamer, though he is full of magnificent dreams. An economist as he is, he always looks at his dreams from the standpoint of the hard facts of life. As such, the book has many practical suggestions. The motive behind the publication of this volume, it seems, is not that Prof. Sarkar wants to be known as an author—for he has already established a name as a writer in several languages—but that he wants to place some observations before the public for the guidance of the nation.

There may not be a unanimity of opinions as to every statement Prof. Sarkar has

made, but no one will read this book, we believe, without much profit and pleasure.

**SHRUTI-SAMGRAHA.** By Swami Kamaleshwarananda. 86A, *Harish Chatterjee Street, Calcutta.* 96 pp. Price 6 As.

Swami Kamaleshwarananda has been trying much to popularize the study of the Vedas in Bengal. He has organized a Veda Vidyalaya in Calcutta. Now he has brought out a book with selections from the Vedas for the benefit of those Bengali readers who are not very proficient in Sanskrit. It contains SVADHYAYA-PRASHAMSA, NASADIYA SUKTA, HIRANYAGARBHA SUKTA AND PURUSHA SUKTA—the first one deals with the utility of the study of the Vedas,

and the remaining three give the Vedic theory of creation. The compiler has given a running as well as a word-for-word translation of the original. He has inserted also Sayana's commentary in Sanskrit with its translation in Bengali. The book contains a valuable introduction. We hope it will be warmly received by the reading public.

**MAYAVADA.** By Sadhu Shantinath. *Mangal Bhavan, Panchavati, Nasik.* 144 pp. Free of price and postage.

As the title indicates, the doctrine of Maya is the subject of discussion in the book. The arguments set forth have indicated much original thought, though differing from orthodox views.

## NEWS AND REPORTS

### THE ANAGARIKA DHARMAPALA

We deeply mourn the loss of Rev. Anagarika Dharmapala who left his mortal coil on the 29th of April last at the famous shrine of Sarnath. Ceylon is deprived of one of its greatest souls and Buddhism suffers an irreparable gap in the galaxy of its best exponents. We hardly come across a second personality in modern India who can stand equal to him in his manifold efforts for the cause of Buddhism.

He was born of wealthy parents in Colombo in the year 1865. He received his early education in Christian schools. He was the best scholar in the Bible in his school career. He finished his studies and entered Government service. The philosophical bent of his mind and a profound religious urge compelled him to give up the service and take to the life of a Buddhist monk. First, he tried to revive Buddhism in Ceylon with untiring zeal. In 1890, he visited Buddha Gaya and felt an irresistible impulse to restore the sacred spot to the Buddhists. Although he failed in the attempt, he could found a Buddhist Dharmasala and rest house there. In 1891, he founded the Maha Bodhi Society. He organized the International Buddhist Conference at Buddha Gaya in 1892. He was invited to the World's Parliament of

Religions in 1893. There he represented Buddhism, and along with his illustrious friend, the Great Swami Vivekananda he preached the religious ideals of the East. After this, he made a lecture tour in Honolulu, Japan and China. In Honolulu, he met Mrs. Mary Foster who afterwards became his staunch admirer. Her munificent gifts enabled him to erect the Sri Dharmarajika Vihara in Calcutta, the Mulagandhakuti Vihara at Sarnath and the Foster-Robinson schools in Ceylon. In 1912, he visited the Mahayana strongholds of China and Japan. In the closing years of his life, he spent all his efforts in the propagation of Buddhism among the Hindus.

In fact, he lived and died for Buddhism. His last words, "I would like to be born again twenty-five times to spread the religion of Buddha" are sufficient to show how the cause for which he laid down his life had penetrated into the depth of his soul. May he rest in peace and his spirit work for establishing love and fellow-feeling among mankind!

### FURTHER ACTIVITIES OF SWAMI MAITHILYANANDA

A report of the preaching activities of Swami Maithilyananda was published in our March issue. After that he toured through

some other districts of U. P. Wherever he went, he created a great enthusiasm and interest in the activities of the Ramakrishna Math and Mission and the ideals of Sanatan Dharma. He was much in demand for giving lectures and discourses. At Lakhimpur-Kheri he delivered two lectures—one on "The key-note of Religion" and the other on "The Religion of Love." He gave some talks also at this place. At Sajahanpur he gave a series of seven discourses in the presence of the elite of the town. Conversations were held also at the house of Mr. A. N. Sapru, I.C.S., District Magistrate of Sajahanpur. The Swami had to address also a public meeting, organized by the gentry of the locality and presided over by Mr. Sapru. The subject of the lecture was "Religion in Life." The meeting was attended by almost all the cultured people of the town, including some high Government officials.

At Moradabad he had an eager audience with whom the Swami discussed various problems of Religion and Religious life. He always talked from non-sectarian standpoints and laid emphasis on the universal principles of religion. We hope that the impetus to religious life which the Swami has given at different places will work even during his absence. The tour was completed by the end of April last.

#### RAMAKRISHNA MISSION SEVASHRAMA, BRINDABAN

The above institution completed the twenty-sixth year of its existence in 1932. It gives mainly medical help to the poor and the needy. It has both Indoor and Outdoor Hospitals.

The total number of in-patients admitted during the year 1932 was 347, as against 331 of the previous year. 310 were cured, 18 died, 16 were otherwise discharged, and 3 continued treatment at the end of the year.

Altogether 34,074 cases were treated at the out-patients' department of the Sevashrama during this year, as against 37,917 of the year before. 14,955 were new patients and the rest repeated cases.

After the second Bana-Parikrama, Cholera broke out in an epidemic form at Brindaban. The Sevashrama had to cope with the disease with its full strength. More than 24 cases were treated in the Cholera ward, taxing its utmost capacity. Pecuniary help in the shape of monthly doles was also rendered in a few extreme cases of privation.

The finance of the Sevashrama has never been satisfactory, since it has so far had almost wholly to depend on precarious sources of income, viz., subscriptions and donations only. The Permanent Fund which has been created by some kind endowments yields too little an income.

The total income from these sources during the year was Rs. 14,071-15-6, and the total expenditure under different heads came up to Rs. 12,931-12-9, leaving a balance of Rs. 1,140-2-9 only.

The Sevashrama is a growing institution, and as such it has a multiplicity of wants, which await removal. The following are a few of the more pressing needs:

- (1) A Surgical Ward
- (2) An Outdoor Dispensary Building
- (3) A Guest House
- (4) An Embankment on the Jumna to protect the Sevashrama against the inroads of the river during floods.
- (5) A Permanent Fund to ensure the stability of the work.

Intending donors desirous of perpetuating the memory of their departed friends and relations may do so by contributing towards the removal of any one of the above stated needs in whole or part, by building one or more rooms at a cost of Rs. 1,000/- each or by making endowments to the Permanent Fund. Contributions may be sent to the Secretary, Ramakrishna Mission, Brindaban, Dt. Muttra.

# Prabuddha Bharata

VOL. XXXVIII

AUGUST, 1933

No. 8



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise ! Awake ! And stop not till the Goal is reached.”

## SWAMI VIVEKANANDA ON THE WOMEN OF INDIA

### THEIR POSITION IN HINDU RELIGION AND SOCIETY

The Aryan and Semitic ideals of woman have always been diametrically opposed. Amongst the Semites the presence of woman is considered dangerous to devotion and she may not perform any religious fraction, even such as the killing of a bird for food : according to the Aryan, a man cannot perform a religious action without a wife.

Modern Hinduism is largely Pauranika, that is post-Buddhistic in origin. Dayananda Saraswati pointed out that though a wife is absolutely necessary in the sacrifice of domestic fire, which is a Vedic rite, she may not touch the Shâlagrâma Shilâ or the household-idol, because that dates from the later period of the Puranas.

(To the question, So you consider the inequality of woman amongst us as entirely due to the influence of Buddhism ?) Where it exists certainly, but we should not allow the sudden flux of

European criticism, and our consequent sense of contrast, to make us acquiesce too readily in this notion of the inequality of our women. Circumstances have forced upon us, for many centuries, the woman's need of protection. This, and not her inferiority, is the true reading of our customs.

Wife—the co-religionist. Hundreds of ceremonies the Hindu has to perform, and not one can be performed if he has not a wife. You see the priests tie them up together and they go round temples and make very great pilgrimage together.

In Malabar, . . . the women lead in everything. Exceptional cleanliness is apparent everywhere and there is the greatest impetus to learning. When I myself was in that country, I met many women who spoke good Sanskrit, while in the rest of India not one woman in a million can speak it. Mastery elevates and servitude debases. Malabar has never been conquered either by the Portuguese, or by the Musalmans.

The Dravidians were a non-Aryan race of Central Asia, who preceded the Aryans, and those of Southern India were the most civilized. Women with them stood higher than men.

#### THEIR IDEAL IS SITA

You may exhaust the literature of the world that is past, and I may assure you, that you will have to exhaust the literature of the future, before finding another Sita. Sita is unique; that character was depicted once for all. There may have been several Ramas, perhaps, but never more than one Sita! She is the very type of the true Indian woman, for, all the ideals of a perfected woman have grown out of that one life of Sita; and here she stands these thousands of years, commanding the worship of every man, woman and child, throughout the length and breadth of the land of Aryavarta. There she will always be, this glorious Sita, purer than purity itself, all patience, and all suffering. She who suffered that life of suffering without a murmur, she is the ever-chaste and ever-pure wife, she the ideal of the people, the ideal of the gods, the great Sita, our national God she must always remain. And every one of us knows her too well to require much delineation. All our mythology may vanish, even our Vedas may depart, and our Sanskrit language may vanish for ever, but so long as there will be five Hindus living here, even if only speaking the most vulgar *patois*, there will be the story of Sita, mark my words. Sita has gone into the very vitals of our race. She is there in the blood of every Hindu man and woman; we are all children of Sita. Any attempt to modernize our women, if it tries to take our women from that ideal of Sita, is immediately a failure, as we see every

day. The women of India must grow and develop in the foot-prints of Sita, and that is the only way.

Rama and Sita are the ideals of the Indian nation. All children, especially girls, worship Sita. The height of a woman's ambition is to be like Sita, the pure, the devoted, the all-suffering! When you study these characters, you can at once find out how different is the ideal in India from that of the West. The West says, "Do. Show you power by doing." India says, "Show your power by suffering." The West has solved the problem of how much a man can have. India has solved the problem of how little a man can have. The two extremes, you see. Sita is typical of India,—the idealized India. The question is not whether she ever lived, whether the story is history or not, we know that the ideal is there. There is no other Pauranic story that has so permeated the whole nation, so entered into its very life, and has so tingled in every drop of blood of the race, as this ideal of Sita. Sita is the name in India for everything that is good, pure and holy; everything that in woman we call womanly. If a priest has to bless a woman, he says, "Be Sita!" If he blesses a child, he says, "Be Sita!" They are all children of Sita, and are struggling to be Sita, the patient, the all-suffering, the ever-faithful, the ever-pure wife. Through all the suffering she experiences, there is not one harsh word against Rama. She takes it as her own duty, and performs her own part in it. Think of the terrible injustice of her being exiled to the forest! But Sita knows no bitterness. That is, again, the Indian ideal. . . . Sita was a true Indian by nature; she never returns injury.

Sita was chastity itself, she would never touch the body of another man except that of her husband.

"Pure? She is chastity itself," says Rama.

Sita—the pure, the pure, the all-suffering!

Sita is the name in India for everything that is good, pure and holy; everything that in woman we call woman.

Sita—the patient, all-suffering, ever-faithful, ever-pure wife! Through all the sufferings she had there was not one harsh word against Rama.

"Be Sita!"

### THEIR PRESENT CONDITION

There are thousands of women here (in America), whose minds are as pure and white as the snow of this country. And look at our girls, becoming mothers below their teens!! Good Lord! I now see it all. Brother, "The gods are pleased where the women are held in esteem,"—says the old Manu. We are horrible sinners, and our degradation is due to our calling women 'despicable worms,' 'gateways to hell,' and so forth. Goodness gracious! There is all the difference between heaven and hell!! He judges gifts according to the merits of the case. Is the Lord to be hoodwinked by idle talk? The Lord has said, "Thou art the woman, Thou art man, Thou art the boy and the girl as well." And we on our part are crying, "Be off, thou outcast!" "Who has made the bewitching woman?"

Amongst the educated classes in Bengal, the custom of marrying their boys too early is dying out gradually. The girls are also given in marriage a year or two older than before, but that has been under compulsion,—from pecuniary want. Whatever might be the reason for it, the age of marrying girls should be raised still higher. But what will the poor father do? As soon

as the girl grows up a little, every one of the female sex beginning from the mother down to the relatives and neighbours even, will begin to cry out that he must find a bridegroom for her, and will not leave him in peace until he does so! And about our religious hypocrites, the less said the better. In these days no one hears them, but still they will take up the role of leaders themselves. The rulers passed the Age of Consent Bill prohibiting a man, under the threat of penalty, to live with a girl of twelve years, and at once all these so-called leaders of your religion raised a tremendous hue and cry against it, sounding the alarm, "Alas, our religion is lost!" As if religion consists in making a girl mother at the age of twelve or thirteen!

(The women of India are not much elevated) in a great degree owing to the barbarous invaders through different ages; it is partly due to the people of India themselves.

It is very difficult to understand why in this country so much difference is made between men and women, whereas the Vedanta declares that one and the same conscious Self is present in all beings. You always criticise the women, but say, what have you done for their uplift? Writing down Smritis etc. and binding them by hard rules, the men have turned the women into mere manufacturing machines! If you do not raise the women who are the living embodiment of the Divine Mother, don't think that you have any other way to rise.

In what scriptures do you find statements that women are not competent for knowledge and devotion? In the period of degradation, when the priests made the other castes incompetent to the study of the Vedas, they deprived the women also of all their rights. Otherwise you will find that in the



Vedic or Upanishadic age Maitreyi, Gargi and other ladies of revered memory have taken the places of Rishis through their skill in discussing about Brahman. In an assembly of a thousand Brahmans who were all erudite in the Vedas, Gargi boldly challenged Yajnavalkya in a discussion about Brahman. When such ideal women were entitled to spiritual knowledge, then why shall not the women have the same privilege now? What has happened once can certainly happen again. History repeats itself. All nations have attained greatness, by paying proper respect to the women. That country and that nation which do not respect the women have never become great, nor will ever be in future. The principal reason why your race has so much degenerated is that you had no respect for these living images of Sakti. Manu says, "Where women are respected there the gods delight; and where they are not, there all works and efforts come to naught." There is no hope of rise for that family or country where there is no estimation of women, where they live in sadness. For this reason they have to be raised first.

#### CONTRASTED WITH WESTERN WOMEN

I should very much like our women to have your (American women's) intellectuality, but not if it must be at the cost of purity. I admire you for all that you know, but I dislike the way that you cover what is bad with roses and call it good. Intellectuality is not the highest good. Morality and spirituality are the things for which we strive. Our women are not so learned, but they are more pure. To all women every man save her husband should be as her son.

To all men every woman save his own wife should be as his mother.

When I look about me and see what you call gallantry, my soul is filled with disgust. Not until you learn to ignore the question of sex and to meet on a ground of common humanity will your women really develop. Until then they are playthings, nothing more. All this is the cause of divorce. Your men bow low and offer a chair, but in another breath they offer compliments. They say, 'Oh, Madam, how beautiful are your eyes!' What right have they to do this? How dare a man venture so far, and how can you women permit it? Such things develop the less noble side of humanity. They do not tend to noble ideals.

We should not think that we are men and women, but only that we are human beings, born to cherish and help one another. No sooner are a young man and a young woman left alone than he pays compliments to her, and perhaps before he takes a wife he has courted 200 women. Bah! If I belonged to the marrying set I could find a woman to love without all that!

When I was in India and saw these things from the outside I was told it is all right, it is mere pleasantry, and I believed it. But I have travelled since then, and I know it is not right. It is wrong, only you of the West shut your eyes and call it good. The trouble with the nations of the West is that they are young, foolish, fickle and wealthy. What mischief can come of one of these qualities, but when all three, all four, are combined, beware!

Still on this sacred soil of India, this land of Sita and Savitri, among women may be found such character, such spirit of service, such affection, compassion, contentment and reverence, a I could not find anywhere else in this world! In the West, the women did not very often seem to me to be women at all, they appeared to be quite the replicas

of men! Driving vehicles, drudging in offices, attending schools, doing professional duties! In India alone the sight of feminine modesty and reserve soothe the eye! With such materials of great promise, you could not, alas, work out their upliftment! You did not try to infuse the light of knowledge into them! For if they get the right sort of education, they may well turn out to be the ideal women in the world.

#### THEY NEED ONLY EDUCATION TO SOLVE THEIR PROBLEMS

And what are we doing? We are very regular in marrying our girls at eleven years of age lest they should become corrupt and immoral. What does Manu enjoin? "Daughters should be supported and educated with as much care and attention as the sons." As sons should be married after observing Brahmacharya up to the thirtieth year, so daughters also must observe Brahmacharya and be educated by their parents. But what are we actually doing? Can you better the condition of your women? Then there will be hope for your well-being. Otherwise you will remain as backward as you are now.

By no means (I am satisfied with the position of women amongst us), but our right of interference is limited entirely to giving education. Women must be put in a position to solve their own problems in their own way. No one can or ought to do this for them. And our Indian women are as capable of doing it as any in the world.

Of course it (Sannyasa) is (recognized in the Vedas), but without making any distinction between men and women. Do you remember how Yajñavalkya was questioned at the court of King Janaka? His principal examiner was Vachaknavi, the maiden orator—

Brahmavadini, as the word of the day was. "Like two shining arrows in the hand of the skilled archer," she says, "are my questions." Her sex is not even commented upon. Again, could anything be more complete than the equality of boys and girls in our forest universities? Read our Sanskrit dramas—read the story of Shakuntala, and see if Tennyson's 'Princess' has anything to teach us!

I know that the race that produced Sita—even if it only dreamt of her—has a reverence for woman that is unmatched on the earth. There is many a burden bound with legal tightness on the shoulders of Western women that is utterly unknown to ours. We have our wrongs and exceptions certainly. But so have they. . . . . With regard to the domestic virtues I have no hesitation in saying that our Indian methods have in many ways the advantage over all others.

Of course, they (Indian women) have many and grave problems, but none that are not to be solved by that magic word "Education." The true education, however is not yet conceived of amongst us.

I never define anything, still it may be described as a development of faculty, not an accumulation of words, or, as a training of individuals to will rightly and efficiently. So shall we bring to the need of India great fearless women—women worthy to continue the traditions of Sanghamitta, Lila, Ahalya Bai, and Mira Bai,—women fit to be mothers of heroes, because they are pure and selfless, strong with the strength that comes of touching the feet of God.

I look upon Religion as the innermost care of education. Mind, I do not mean my own, or any one else's opinion about religion. I think the teacher should take the pupils' starting-point in this, as in other respects, and

enable her to develop along her own line of least resistance.

You should remember that if Religion exalts Brahmacharya for woman, it does exactly the same for man. . . . Hinduism indicates one duty, only one, for the human soul. It is to seek to realize the permanent amid the evanescent. No one presumes to point out any one way in which this may be done. Marriage or non-marriage, good or evil, learning or ignorance, any of these is justified, if it leads to the Goal.

Why, to the women of this country I would say exactly what I say to the men. Believe in India, and in our Indian faith. Be strong and hopeful and unashamed, and remember that with something to take, Hindus have immeasurably more to give than any other people in the world.

Certainly (both men and women should be married at an advanced age). But education should be imparted along with it, otherwise, irregularity and corruption will ensue. By education I do not mean the present system, but something in the line of positive teaching. Mere book-learning won't do. We want that education by which character is formed, strength of mind is increased, the intellect is expanded, and by which one can stand on his own feet.

With such an education women will solve their own problems. They have all the time been trained in helplessness, servile dependence on others, and so they are good only to weep their eyes out at the slightest approach of a mishap or danger. Along with other things they should acquire the spirit of valour and heroism. In the present day it has become necessary for them also to learn self-defence. See how grand was the Queen of Jhansi!

Anyhow, we have to try our best.

We have not only to teach them, but to teach ourselves also. Mere begetting children does not make a father, a great many responsibilities have to be taken upon his shoulders as well. To make a beginning in woman's education : our Hindu women easily understand what chastity means, because it is their heritage. Now, first of all, intensify that ideal within them above everything else, so that they may develop a strong character by the force of which, in every stage of their lives, whether married or single, if they prefer to remain so, they will not be in the least afraid even to give up their lives rather than flinch an inch from their chastity. Is it little heroism to be able to sacrifice one's life for the sake of one's ideal, whatever that ideal may be? Studying the present needs of the age, it seems imperative to train some of them up in the ideals of renunciation, so that they will take up the vow of lifelong virginity, fired with the strength of that virtue of chastity which is innate in their life-blood, from hoary antiquity. Along with that they should be taught sciences and other things which would be of benefit, not only to them but to others as well, and knowing this they would easily learn these things and feel pleasure in doing so. Our motherland requires for her well-being some of her children to become such pure-souled Brahmacharins and Brahmacharinis.

By their example and through their endeavours to hold the national ideal before the eyes of the people, a revolution in thought and aspirations will take place. How do matters stand now? Somehow, the parents must dispose of a girl in marriage, if she be nine or ten years of age! And what a rejoicing of the whole family if a child is born to her at the age of thirteen! If the trend of such ideas is reversed, then

there is some hope for the ancient *Shraddhâ* to return. And what to talk of those who will practise Brahmacharya as defined above—think how much *Shraddhâ* and faith in themselves will be theirs! And what a power for good will they be!

Educate our women first and leave them to themselves; then they will tell you what reforms are necessary for them. In matters concerning them, who are you?

#### THE IDEAL OF FEMALE EDUCATION

Religion, arts, science, housekeeping, cooking, sewing, hygiene—the simple essential points in these subjects ought to be taught to our women. It is not good to let them touch novels and fictions. The Mahakali Pathshala is to a great extent moving in the right direction. But only teaching rites of worship won't do; their education must be an eye-opener in all matters. Ideal characters must always be presented before the view of the girls to imbue them with a devotion for lofty principles of selflessness. The noble examples of Sita, Savitri, Damayanti, Lilavati, Khana, and Mira should be brought home to their minds and they should be inspired to mould their own lives in the light of these.

When a new idea is preached in the country, some failing to grasp it properly go wrong in that way. But what matters it to the well-being of society at large? Well, those who are pioneers of the little bit of female education that now obtains in the country, were undoubtedly very great-hearted. But the truth is that some defect or other must creep into that learning or culture which is not founded on a religious basis. But now female education is to be spread with religion as its centre. All other training should be secondary to religion. Religious train-

ing, the formation of character and observance of the vow of celibacy—these should be attended to. In the female education which has obtained up till now in India, it is religion that has been a secondary concern, hence these defects you were speaking of have crept in. But no blame attaches therefore to the women. Reformers having proceeded to start female education without being Brahmacharins themselves have stumbled like that. Founders of all good undertakings, before they launch on their desired work, must attain to the knowledge of the Atman through rigorous self-discipline, otherwise defects are bound to occur in their work.

Just as centres have to be started for men, so also centres have to be started for teaching women. Brahmacharinis of education and character should take up the task of teaching at these different centres. History and the Puranas, housekeeping and the arts, the duties of home-life and principles that make for the development of an ideal character, have to be taught with the help of modern science, and the female students must be trained up in ethical and spiritual life. We must see to their growing up as ideal matrons of home in time. The children of such mothers will make further progress in the virtues that distinguish themselves. It is only in the homes of educated and pious mothers that great men are born. And you have reduced your women to something like manufacturing machines; alas, for heaven's sake, is this the outcome of your education? The upliftment of the women, the awakening of the masses, must come first, and then only can real good come about for the country, for India.

#### THEIR MARRIAGEABLE AGE

Such educated men are not yet born in this country, who can keep their

girls unmarried without fear of social punishment. Just see how before the girls exceed the age of twelve or thirteen, people hasten to give them away in marriage out of this fear of their social equals. Only the other-day, when the Age of Consent Bill was being passed the leaders of society massed together millions of men to send up the cry, "We don't want the Bill;"—had this been in any other country, far from getting up meetings to send forth a cry like that, people would have hidden their heads under their roofs in shame, that such a calumny could yet stain their society. . . .

In favour of the other side of the question, again, it may be argued that early marriage leads to premature child-bearing, which accounts for most of our women dying early; their progeny also, being of low vitality, go to swell the ranks of our country's beggars! For if the physique of the parents be not strong and healthy, how can strong and healthy children be born at all? Married a little later and bred in culture, our mothers will give birth to children who would be able to achieve real good of the country. The reason why you have so many widows in every home lies here, in this custom of early marriage. If the number of early marriages declines, that of widows is bound to follow suit.

In my opinion society in every country shapes itself out of its own initiative. So we need not trouble our heads prematurely about such reforms as the abolition of early marriage, the re-marriage of widows and so on. Our part of duty lies in imparting true education to all men and women in society. As an outcome of that education, they will of themselves be able to know what is good for them and what is bad, and will spontaneously eschew the latter. It will not be their necessary to pull

down or set up any thing in society by coercion.

#### WIDOW-MARRIAGE

For example, take the prohibition of widow-marriage in our country. Don't think that the Rishis or wicked men introduced the law pertaining to it. Notwithstanding the desire of men to keep women completely under their control, they never could succeed in introducing these laws without betaking themselves to the aid of a social necessity of the time. Of this custom two points should be specially observed :

(a) Widow-marriage takes place among the lower classes.

(b) Among the higher classes the number of women is greater than that of men.

Now, if it be the rule to marry every girl, it is difficult enough to get one husband apiece; then how to get, by and by, two or three for each? Therefore has society put one party under disadvantage, i.e., it does not let her have a second husband, who has had one; if it did, one maid would have to go without a husband. On the other hand, widow-marriage obtains in communities having a greater number of men than women, as in their case the objection stated above does not exist. It is becoming more and more difficult in the West, too, for unmarried girls to get husbands.

#### THEIR PATRONYMICS

Why have you signed yourself as . . . Dasi? The Vaisya and the Sudra should sign as *Das* and *Dasi*, but the Brahmana and Kshatriya should write *Deva* and *Devi*. Moreover, these distinctions of caste and the like have been the invention of our modern sapient Brahmanas. Who is a servant, and to whom? Every-

one is a servant of the Lord Hari. Hence a woman should use her patronymic, that is, the surname of her husband. This is the ancient Vedic custom, as for example, such and such *Mitra* or the like.

#### A PLAN OF MATH FOR THEM

I never objected to the worship of women who are the living embodiment of Divine Mother, whose external manifestations appealing to the senses have maddened men, but whose internal manifestations such as knowledge, devotion, discrimination and dispassion make man omniscient, of unfailing purpose, and a knower of Brahman. "She when pleased becomes propitious and the cause of the freedom of man." Without propitiating the Mother by worship and obeisance not even Brahmâ and Vishnu have the power to elude Her grasp and attain to freedom. Therefore for the worship of these family goddesses, in order to manifest the Brahman within them, I shall establish the Women's Math.

There shall be a girls' school attached to this female Math, in which religious scriptures, literature, Sanskrit, grammar and even some amount of English should be taught. Other matters such as sewing, culinary art, rules of domestic work, and upbringing of children will also be taught. While Japa, worship and meditation, etc., shall form an indispensable part of the teaching. . . . These celibate nuns will in time be the teachers and preachers of the Math. In villages and towns they will open centres and strive for the spread of female education. Through such devout preachers of character there will be the real spread of female education in the country.

Spirituality, sacrifice and self-control will be the motto of the pupils of this

Math, and service or Seva-Dharma the vow of their life. In view of such ideal lives, who will not respect and have faith in them? If the life of the women of this country be moulded in such fashion, then only will there be reappearance of such ideal characters as Sita, Savitri and Gargi. To what straits the strictures of local usages have reduced the women of this country, rendering them lifeless and inert, you could only understand if you visited the Western countries. You alone are responsible for this miserable condition of the women, and it rests with you also to raise them. They must be given education and left to themselves. After that they will act as they think best. Even after marriage and entering the world, the girls educated as above will inspire their husbands with noble ideals and be the mothers of heroic sons. But there must be this rule that the guardians of the students in the female Math must not even think of marrying them, before they attain the age of fifteen.

In the highest truth of Parabrahman, there is no distinction of sex. We only notice this in the relative plane. And the more the mind becomes introspective, the more the idea of difference vanishes. Ultimately when the mind is wholly merged in the homogenous and undifferentiated Brahman, then such ideas as this is a man or that a woman do not remain at all. We have actually seen this in the life of Sri Ramakrishna. Therefore do I say that though outwardly there may be difference between men and women, in their real nature there is none. Therefore if a man can be a knower of Brahman, why cannot a woman attain to the same knowledge? Therefore I was saying that if even one amongst the women became a knower of Brahman, then by the radiance of her personality thousands of women would be inspired and awakened to truth, and

great well-being of the country and society would ensue.

When you will realize that all-illuminating truth of the Atman, then you will see that this idea of sex-distinction has vanished altogether, then only will you look upon all women as the veritable manifestation of the Brahman. We have seen in Sri Ramakrishna how he had this idea of divine motherhood in every woman, of whatever caste she

might be, or whatever might be her worth. It is because I have seen this that I ask you all so earnestly to do likewise and open girls' schools in every village and try to uplift them. If the women are raised, then their children will by their noble actions glorify the name of the country—then will culture, knowledge, power and devotion awaken in the country. (Compiled from the *Complete Works of Swami Vivekananda*.)

## RELIGIOUS PROPAGANDA—TRUE AND FALSE

BY THE EDITOR

### I

Some time back there arose a great controversy as to what opportunities the foreign missions would get in India for religious propaganda in the future Swaraj constitution. The controversy has not altogether ceased, and there is suspicion still lingering in many minds that it will not be as easy for the foreign religions to preach in India as it was before. This question arises particularly with regard to Christianity, for nowadays Christianity is getting much direct and indirect help from the Government, and the Christian Missions fear if the Government, in the future constitution, passes to the Indians, they may not get so much help from the power that be—nay, they may receive even opposition to make converts.

Here the question of religious liberty does not arise. Every civilized Government is ready to observe perfect neutrality with regard to personal religious worship of people. And this can be legitimately expected even in the Swaraj Government and in India specially there.

has not been any interference with religious liberty. So no people belonging to any religion—foreign or indigeneous—fear that they will not have free scope as far as their personal religion is concerned. But the question arises whether all religions will get the same help from the Government in the future, as they are getting at present, to make propaganda.

Now, when any religion seeks to spread influence not so much through the strength of its own merit, but through the help of any Government, it argues so much the degeneration of that particular religion. No doubt, support from the Government much facilitates work, but that is an evil day for any religion, when it looks to any Government for support. A religion having intrinsic worth, will thrive better rather with opposition than with support from any secular body or institution. Truth will surely make its own way; no opposition will be able to stop its progress. It will spread like wild fire, wherever it falls. On the other hand if Truth be in need

of a prop from the Government, it shows it has so much the less intrinsic strength and if that be not the case, constant backing from an outside agency will throw Truth off its guard and soon there will begin a degeneration. It happens everywhere that when missionaries receive or look for help from the Government, they fail to stick to their ideals unflinchingly and cannot, therefore, exert their influence as purely religious bodies.

And by constantly receiving help from the Government, missionaries are reduced to such a position that they become obliged to support the Government even in the unjustifiable acts of the latter, and as such become double sinners. This is the reason why political revolutions are very often followed by attacks against religious bodies. It is when religious bodies cease to be 'religious' and become simply tools in the hands of the Government that they become the target of attack from those who have grievances against the ruling power. This has happened with a vengeance in Russia, and recent events in Spain also supply a good illustration for that. As such, those who want to preach religion, need not receive help from any Government, should not look for any; if they can preach through life and not through words—through examples and not through precepts—they are bound to be heard in spite of even all oppositions.

## II

This gives rise to the question, is there any need for religious propaganda? If so, how should it be done and who are fit to undertake the task?

There are some souls who come to this earth, from time to time, as messengers from On High, with a direct mission to give a push to the religious

life of humanity. They are as if a bridge between Heaven and earth, and they supply a burning proof that religion is true, God is true—much truer than any material object one perceives with senses. They become the founders of new religions or supply new life to the old ones which have become nearly dead. Such were Sri Krishna, Buddha, Christ, Mahomed and many others, who by their birth have blessed humanity and the world. And when they speak, nothing can resist them; they deluge the world with a flood of enthusiasm for religious life and their influence lasts long, long after they have passed away.

Because they are born with a distinct mission, naturally they charge their followers with a commission to spread their message. Sri Krishna said in the Gita :

य इदं परमं गुह्यं महतीं चमितास्यति ।

भक्तिं मयि परां कृत्वा मानिषैश्चल्यसंशयः ॥

"He who with supreme devotion to Me will teach this profound philosophy to My devotees, shall doubtless come to Me alone."

Buddha said to his disciples :

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."

And Christ's words to those whom he commissioned with the work of spreading his message were : "As the Father hath sent Me, I also send you." Also, "Go ye, therefore, make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy spirit : teaching them to observe all that I have commanded you : and



behold, I am with you all days, unto the consummation of the world."

As a result it is found that there is great enthusiasm amongst the followers of each Prophet to spread the message of their master. But real religion can be spread only through life and example and not through mere words and sermons. It is, no doubt, seen sometimes that one gets inspiration from the words of a person whose life is in contradiction with what he says, but that is an exceptional case. Here the student develops his religious life mainly because of his own good tendencies, the teacher serves as an indirect agent to bring out his religious nature and deserves no credit at all. Even without the help of a teacher, such a student could get inspiration from the reading of books or even from words which have no direct bearing with religious life. Brother Lawrence got the inspiration of his religious life by seeing a withered tree endowed with a fresh lease of life on the coming of the spring. A rich man in Bengal renounced all his wealth and became a religious mendicant, when his little daughter, in order to wake him up from sleep one afternoon, said that it was evening and he should sleep no more. For the words of his little daughter set him a-thinking that the evening of his life was approaching and he should sleep no more, but try to solve the problem of his life and death. In such cases there was no deliberate attempt on the part of any one to awaken the religious consciousness of the students. But when persons go to preach religion they must know that it is not the power of elocution or the force of their scholarship but the example of their life which will be effective in creating a religious atmosphere.

Now the first batch of disciples of a Prophet, because they have come into direct contact with a fire of spirituality,

find the dross of their life easily burnt up, and there is no harm if they devote their whole energy to spreading the gospel of their Master. They find great enthusiasm also in doing that, because they visibly find that they are carrying peace and solace to innumerable thirsty souls. But the difficulty arises with regard to those who come afterwards. Barring exceptional cases, the remote in time from the Prophet one lives, the greater the difficulty one finds to pitch one's life to a high degree of spirituality. And if in such cases a person loses his balance and spends more energy to preach than to practise religion, tragic becomes the result.

### III

But such is the tendency in men to preach religion and make converts, that they will often take even to artificial and not very justifiable means for that purpose. Advantage is taken of the ignorance and poverty of people to convert them into a new faith. Sometimes the light of reason has been suppressed in order to preach religion easily. And history supplies instances of religion being spread with the power of the sword.

With reference to the devices adopted by the Catholic propagandists in Southern India in the early part of the 17th century a writer says that a prominent missionary took the garb of a Hindu to save the Hindus. He assumed "the appearance and title of a Brahman who had come from a far country and by besmearing his countenance and imitating the most austere and painful method of living that the Saneanes (Sannyasins) or penitents observe he at length persuaded the credulous people that he was in reality a member of that venerable order." And thus he succeeded in getting many

converts to Christianity from the Hindus.

In the last century some Catholics were strongly of opinion that the Philipinoes should be conquered, "because that is the only way to teach Christianity to them!"

We hear so much of the educational, medical and agricultural work done by the Christian missionaries in the East. Some of these works are very praiseworthy no doubt and very often involve a great sacrifice on the part of the workers. But when these works are made simply a cloak for preaching a foreign religion to the people, these humanitarian works forfeit all the praise that they otherwise deserve. Yet it is not unoften the case.

With regard to the agricultural work done by missions in China, a writer in *Harpers Magazine* says that it was "only a sort of bait to entice people into being preached to and joining the Church." A young missionary who, impelled more by humanitarian motive, resented it, was accused of heresy, and he lost his job.

Another writer of the same magazine describes the experience of one of his missionary friends—an educator. That gentleman after working in China returned home and was describing the work he had done in his field of activity. But he was faced with the question, "That is all right, Brother. That is fine. But tell us, how many souls have you brought to the Kingdom."

Cannot one cite similar illustrations from India?

There are other methods also which are followed to get easy converts. It is an open secret that "Special editions of non-Christian religious books are published and distributed broad-cast by missionary bodies for the express purpose of showing off the majesty of their

own faith in contrast with heathen beliefs." Till very recently the abuse of Hinduism was the stock-in-trade of Christian missionaries.

The result is that a great reaction has come in many minds against Christianity itself and they are not ready to welcome even those teachings which are universal and, as such, likely to be of immense good to all humanity at all time.

Another religion which is famous for its aggressiveness is Islam. Here also the methods adopted for proselytization have not been very happy, if we are to believe historians. Dr. Margoliouth, professor of Arabic at Oxford writes, "Islam from that time onwards was in the main disseminated by the sword, for even where the conquered were not compelled to adopt it, they were reduced by rejection of it to a tributary caste. . . . Two other methods of acquiring adherents should be noticed. One is the purchase of children, said to be frequently done in China, when districts have been impoverished by plague or famine; our authorities speak of as many as 10,000 children being bought for the sake of replenishing the Moslem ranks on a single occasion. Another method, not very dissimilar, was the forcible seizure of young Christians, whereby the Ottomans for some centuries made up their cohorts of Janissaries."

#### IV

These only indicate that persons in their zeal to get converts to their faiths do not hesitate to take recourse to methods other than legitimate for religious propaganda. Yet every religion contains truths which will appeal to some or other persons. There cannot be one religion uniformly for all. As temperaments differ, there is necessity

for the existence of different religions. If a person is not attracted to one religion, he will be attracted to another, and, as such, will find an opportunity to develop his religious life. On the contrary, if a religion is forced upon an unwilling person, there will come a reaction in his mind, and it may be completely impossible for him to welcome any religion at all.

Unfortunately persons are not altogether absent even in the modern age, who will prescribe one medicine for all diseases. In a book about the Catholic Church, published very recently, the learned author says, "If the Catholic claims are true, as they certainly are, all men should become Catholics . . ." and "in this regard it is sharply marked off from almost every other religious body in the modern world, especially from current Hinduism and practically all of the present-day Protestant sects." If every religion—nay, every sect of every religion—lay such exclusive claim to the infallibility of its doctrines, earth will soon be a hell, in which there will be no place for God.

That religious propaganda may be made with peaceful methods is indicated by Buddhism. Buddhism is one of the oldest religions of the world. It has spread over 500 millions of men in different lands and among different races. Yet it is admitted by every scholar that Buddhism "has never fought a religious war, has never shed one drop of blood, has never persecuted any other religion, and that no Buddhist sect has ever persecuted any other Buddhist sect." As a contrast we may remember that not less than 80,000 persons are supposed to have suffered death in Spain alone in pursuance of the sentences of the Inquisition. Hinduism is noted for its passivity as far as religious propaganda is concerned. But still with its peaceful

method of penetration it has assimilated many wild tribes and hordes of invaders into its fold.

And missionary activities have been put also to political, economic and commercial use. It is a common saying that the Gospel is followed by the Gun boat. The author of *The War of Civilizations* refers to the "German Emperor's using missionaries as live-bait for catching provinces." It is said that "The trading explorer, the missionary, the concession hunter and the soldier follow each other with methodical certainty." Wherever missionaries go, they do not fail to denationalize the people. They raise the standard of living of the converts and become the fruitful source of the increase of foreign import. Some years back it was published in the *Boston Advertiser*: ". . . We need to develop foreign missions to save our nation commercially. . . It is only as we develop missions that we shall have a market in the Orient which will demand our manufactured articles in sufficient quantities to match our increased facilities. The Christian man is our customer. The heathen has, as a rule, few wants. It is only when man is changed that there comes this desire for the manifold articles that belong to the Christian man and the Christian home. The missionary is everywhere and always the pioneer of trade."

## V

Yet there is what is called helping a man spiritually. A man may render spiritual help to his neighbour as much as he can give him physical and intellectual help. A man, when he has got solace in his personal life by a particular mode of worship, may tell another man about his experiences and thus become a source of inspiration and help to the

latter. But in that case the teacher will be so much full of humility that it will be impossible for him to become aggressive to the point of making converts by hook or crook. Not a word of condemnation will escape his lips. He will be a source of peace to all who come in contact with him. A truly religious man will be a source of inspiration even to persons who do not belong to his own particular religion. A Christian living a truly Christian life will be a source of inspiration even to a Hindu; he will be able to awaken in the latter an aspiration to live a truly Hindu life, and *vice versa*. A really religious person cannot but be tolerant; he will not fail to see the good points in other religions. As such he will not try to bring all into one religion. When a person does that, in many cases the motive is not purely religious—the motive is something else.

A member of a missionary organization must show the importance of his service by the number of converts he can make. If he be a paid member, he has good reasons to be all the more attentive to that. And the missionary organization itself must show the success of its work to those who finance it. Sometimes religious consideration becomes a substitute for racial or communal consideration. A man may say that he is impelled by a genuine motive to spread the truths of the religion he has found peace in, but at heart he only wants the satisfaction of having been able to increase the number of his co-religionists. This motive is very strong in many cases. There is as much intoxication in racial love as in patriotism. Both are good within certain limits and both become a menace to peace when that legitimate limit is crossed. In the name of patriotism people have done, or have been led to do, most atrocious deeds. And so

has been the case through the impulse of racial love. Every one wants to see his own race become more powerful and influential, and in that desire purely religious motive is altogether lost.

## VI

The result of the so-called religious propaganda by other religions in India has been dangerous for Hinduism. Hinduism is noted for its catholicity, but much advantage has been taken of this catholic spirit by foreign religions. The Hindus are passive also in the matter of making religious propaganda. And lately there has been a great lack of co-ordination and organization among the Hindus. As a result of all these, the number of the Hindus is dwindling to an alarming degree. If sufficient care is not taken even now, the future is gloomy. The Hindu leaders should think deeply and find out the channels through which the members of the Hindu community slip into other religions and try to stop them. When they go from purely religious motive, there can be no objection. But in many cases, there is great doubt about that. And it is also to be considered why is it that other religions find it so easy to get converts from the fold of Hinduism? Passivity of the Hindus in these matters has become synonymous with inertia.

In the highest ideal of religion there is no denominational demarcation. And the Hindus, while fixing their eyes to the highest ideal, have very often ignored the practical side of life. The Hindus as a race must live first, before Hinduism as a religion can be expected to continue its existence. The time has come when the Hindus should no longer postpone setting their house in order. If Hinduism become strong and revived, much of the communal trouble in the country will be over. Hinduism is

noted for its catholic views. If it becomes strong, the influence of its catholicity will spread over other religions and thus ensure peaceful and amicable relationship amongst the people of different religions. But as it is, Hinduism is an object of pity and not of admiration to the people of other religions, barring the cases of rare few who study it deeply.

Some may say that in framing the future constitution of India, the claims of various communities as different religious bodies should be ignored. Everybody should be considered as a member of the Indian nation, and religion should be simply a matter of private life. But it is doubtful, whether such a position can be arrived at; because all communities are very suspicious of one another. The remedy lies in the act of recognizing the uni-

versal truths of every religion. As this is done more and more, people will think less in terms of their respective communities and consequently communal problems will lose much of their intensity. Now, Hinduism is best suited to this task, because Hinduism does not say that in it only lies the salvation of the human race. But, for that, Hinduism must become strong first. If only it becomes so strong that other communities will fail to cause it any harm, it will be able to spread its influence of catholicity over other religions. Otherwise it will make other religions only clamorous to exploit its weakness more and more. When in the past, Hinduism extended a friendly greeting to all other religions, it did that out of its innate strength. But now? Its weakness is one of the causes of turmoil in the country.

## THE GOAL AND THE WAY

BY SWAMI SARADANANDA

If we think calmly for a while, we find that all the scriptures speak in the same strain and of the same goal. True, they mean the same thing, yet that appeals to different persons, when told in different ways. To-day we shall discuss some scriptural topics about spiritual practices and their goal from a separate standpoint. It is a trite saying : As a man sows, so does he reap. Scriptures too say that as a man thinks, so does he become. Success depends upon exertion. There is an invariable connection of cause and effect between right exertion and success. Whatever a man earnestly tries to do must meet with success.

Religion is hardly a matter of lecturing, learning or teaching. It is a thing of experience. There may be as many ways of spiritual practice as there are aspirants with diverse inclinations. This is why there have been so many sects in the domain of Religion. If we analyse all the sects of our country, we can divide them under four heads, *e.g.*, Jnani, Karmi, Bhakta and Yogi. Those who avoid sense-objects and hankerings after them, and remain content in Self alone take to the path of Knowledge. Those who, in the midst of worldly objects and activities, find themselves very limited in resources and seek shelter under the Almighty God

are known as Bhaktas. Those who work in right spirit are Karmis. There is another class of men who try to uproot the seeds of desires by looking into the very depths of their mind with the help of concentration. They are called Yogis.

In Bengal, Bhakti is generally prevalent. Hence we do not care to understand the rest. It is very bad to think ourselves so weak. The more we think so, the weaker we become. Such ideas are as harmful as pride—both are impediments to real progress and ought to be shunned by all means. This is what Sri Ramakrishna used to say. Once upon a time, the Holy Bible was read out to him. In the very beginning, there was a reference to the doctrine of sin. On hearing a little, he refused to listen any more. He said : “In case of snake-bite, if the patient could be made to believe that there was no poison at all, he would be all right. Similarly, if a sinner firmly believes that he is sinless, he becomes pure.” The more we give up such ideas as “I am sinful, I am weak,” the better for us. In man dwells the Almighty God. We are part of God, we are His children. How can we be weak? Our strength springs from Him—we can never be weak. So, the greatest sin is to think oneself weak and sinful. This is how an atheist behaves. If you have to believe anything, believe that you are His children, His part, the heirs of infinite strength and bliss. Believe that your body and mind are the sacred temples where is always enshrined God, the Pure, Illumined and Free. Believe that He pervades every man and woman, tree and creeper, and sentient and insentient being. There is none except Him in the entire universe. Try to see Him in the blue of the sky, the waves of the sea, in the face of a woman, in the simplicity of a child,

in the horrors of the cremation ground and in the steadfastness of a Yogi. Such attempt is a sort of spiritual practice in itself.

This idea is very clear in the tenth chapter of the Gita. Arjuna says to the Lord : “Senses run after lust and gold. Men follow the sense-objects for their attraction. Moreover, they have to remain in the worldly affairs till the last moment of their life. So, where is the way out of it?” The Lord replied : “Whatever being there is, endowed with grandeur, beauty or strength—know that to have sprung only from a spark of My splendour.” The beauty that you find in the sun, the moon, beasts, birds and in the enchanting female figure are but a part of His splendour. His lustre is manifested in all these. Men cannot realize their true nature and so feel attracted for them. The Lord says again : “But what avails thee this detailed knowledge, O Arjuna? I stand pervading the whole universe with a fragment of Myself.” Do not these beautiful words tell us that we should not think ourselves and others as sinners? Does it not teach us that we should take man to be the veritable manifestation of God? Learn it yourselves and teach your children and neighbours the same. We speak one thing and do another. Unless there is agreement between your words and thoughts; nothing will avail you, even if you take the name of the Lord or attend religious gatherings all night. Now there are so many religious societies, but people lose all interest in them after a few days.

What is the reason of this? The reason is, our words are not consistent with our thoughts. The first step of religion is to make words agree with thoughts. Sri Ramakrishna used to say, “This is the foremost practice.” Where are such men who have made their

words consistent with their thoughts? How many in a thousand? In every work, we see words and thoughts are at variance. A small thing we cannot do, yet we rush in where angels fear to tread.

We cannot give a little water to a thirsty man. But we run to organize religious meetings, preach divine love and save the country by removing all its needs! Just see an instance of how words and thoughts differ. The *Chandi* says :

“O Goddess, all the sciences are Thy expressions and all the women, Thy various figures.” We have all read the *Chandi*. But how many of us are there who look upon women as images of Goddess? There are not a few who read the *Chandi* but at the same time do not hesitate to ill-treat their own wives for a trifling matter. They consider women only as the instruments of producing children and cooking food, instead of worshipping them as images of Goddess.

In the Vedic age, there were many women seers. In the *Brihadāranyaka Upanishad* we find that in the council of Janaka, a Sannyasini named Gargi put very profound questions on religion to the sage, Yajnyavalkya. Lila, Khana and other learned women of old are well known to all of us.

Many of you have heard of the wonderful life of Ahalyabai who lived not long ago. She herself did all the administrative works of her State. In all the big places of pilgrimage are seen her acts of glory even to-day. The roads built by her for the convenience of the pilgrims even in the solitary parts of mountains bear witness to them. We treat as slaves those in whom lies dormant the wonderful strength of the Mother of the universe! Only in the time of worship, we simply utter

the words that all women are but the images of the Divine Mother!

Moreover, our scriptures say, and we too proclaim, that all men are the images of the Lord. But what do we do actually? We make no scruple to hate sweepers and other low-caste people as if they were inferior even to cattle. Those who respect cattle more than men, how much brain can they have? If we believe in scriptures, it is our duty not to think ourselves weak under any circumstances, and to worship man as God. We must think that we are parts of God, or His children. The body of us and that of all are but His temple. As the Ganges flow from the Himalayas, so does all strength spring from the Almighty God. If we have this firm faith, we shall gradually improve. Wherever in the world, there has been cultivation of knowledge, men have come to understand that in man lies infinite power. It often happens that whenever we appeal to people for any good or philanthropic work, the usual reply is : “Where is money? How can we work without money?” How foolish! Say that we have lost our manhood. If we are *men*, money cannot but come. Money does not make a man. It is man that makes money. Shake off all weakness and try to be *men* from to-day. If you think yourselves weak, you can never develop your latent divinity—rather you will make it contract. Believe that you possess infinite power; manifest it by good works or good thoughts.

Therefore, our first practice will be not to think ourselves weak, and to save ourselves from all sorts of weakness. The second practice is that we must make our words consistent with our thoughts. In the Gita too, we find that these two practices are advocated as the essential requisites for all aspir-

ants before they take to particular courses of training.

Arjuna fell into grief, sorrow, delusion and fear simultaneously, when he faced on the battle-field his own kith and kin, and persons like Bhishma, Drona, etc. But as a matter of fact he concealed his fear, delusion etc., and said to Sri Krishna : "It is better to live on alms than to kill one's own relations for the trifle of a kingdom."

At first, he came to fight just like a Kshatriya for the cause of righteousness. But when he found his kinsmen and great warriors on the battle-field, he yielded to delusion and fear. He then forgot his own duty and began to talk irrelevantly in the name of religion. How could he hide his thoughts from the Lord who penetrates the very depth of our hearts?

The Lord said : "Do not yield to this weakness, O Arjuna, for it does not become thee. Shake off such a base faintness of heart and stand up, O dreaded hero!" Weakness breeds all sorts of narrowness. It is the source of all sins. What is the use of mere bread-winning education? True education teaches a man how to help everybody in acquiring strength of body and mind.

I have already told you that there are four paths to religion. If we analyse them, we find that they lead men to the same goal. The Vedas, Puranas, Tantras, etc., teach us that the goal is one but there are various ways. The famous Mahimna Stotra says : "O Lord ! although there are so many philosophies such as the Vedas, Samkhya, Yoga, Shaiva, Vaishnava and so on, they are but different ways to Thee. Thou art the destination of all that travel according to their taste, in paths straight or crooked." Sri Ramakrishna used to say : "As there

are various ways to Kalighat, so each of the philosophies is but a way to the Lord." In scriptures we find sundry doctrines and practices inculcated for the people of varied inclinations. Therefore, different philosophies, although they appear as contradictory to one another, have, in fact, no contradiction. Because the goal or end is the same for one and all.

Spiritual practice means that one should try to realize the same states and experiences which the great sages had when they saw the vision of Truth. The Gita depicts the characteristics of perfected souls : "When a man puts away all the desires of his mind, O Arjuna, and when his Self finds comfort in Self—then is he called a man of steady wisdom." As we breathe freely, so do these men forsake lust and gold without any effort. Their body and senses are built in a manner as not to lead them astray. We need not dwell much upon the characteristics of the men of realization or about their success, since we are far behind them. The crying need of us is to know all the processes of God-realization and after selecting one of them, to build our life accordingly.

Formerly scriptural truths were kept away from the public. This no doubt preserved the priestly supremacy intact; but the national life degraded for want of learning. The priest class showed the reason for it, e.g., if truths were imparted to lay men, they would, in many cases, misunderstand and misapply them—as for instance, people without understanding Vedanta properly, often turn atheists and become rank materialists. In reply, it might be said : If you cannot find out the right aspirants, give everybody the opportunity of reading and thinking over the truths—then each man will choose his own path. Nowadays, all scriptures



are being printed, so it is useless to hide them.

Now we shall see how the four kinds of aspirants, *e.g.*, Jnani, Bhakta, Yogi and Karmi reach the ultimate goal and what are the main courses of discipline they follow? The Jnani discriminates between the Real and the unreal and renouncing the desire for unreal objects seeks the Real in his own Self. That he assigns as the true Self. His aim is to destroy the little self of desires which is attached to body and mind—then to become the higher Self. The Jnani practises discrimination through the process of 'Not this,' 'Not this,' and meditates on the true nature of his Self. The Jnani says: Give up at once what you decide to be unreal after due discrimination. Thus, you will see that neither body nor mind is real. If you can get rid of thoughts and desires about them, you will see the eternal Self and remain in It. Once try to remain in Self and you will find that the Absolute and the relative are inseparably connected as the Sun and its rays. Therefore, the Jnani says: All that we see in the universe is the manifestation of Self and the Self alone. And I am that Self. To bear it in mind always is the main effort of the Jnani.

The Yogi says that man becomes subject to a good many *Samskaras* by coming in contact with sense-objects from birth to birth. This is the reason why he suffers so much. He finds it very difficult to forsake them. The Yogi suggests a means: Sit still. Do not indulge in any thought forgetting the Self. Allow the mind to think, and you begin to watch calmly its various workings as a witness. Then concentrate your mind on an object. This concentration will burn the seeds of *Samskaras* and the Truth will be revealed. Right concentration will bring in Self-realization. Therefore, we

see that the chief effort of a Yogi is to think himself as the witness under all circumstances and to concentrate mind fully on a single object.

The Bhakta says: Have complete surrender at the feet of the Lord and establish a particular relationship with Him. The relationship may be that of father, mother, friend, master, husband, etc. According to your liking you may choose one of them. Give all unto Him—your body, mind, wife, children and everything that you have.

A question may arise: How to form a relationship with one whom we do not see? Well, you love somebody very dearly. Take him to be your God for the time being. Then gradually you may be able to have that relationship with the Lord.

A lady once put this question to Sri Ramakrishna: "I cannot steady my mind. The thought of my nephew always haunts it." He replied: "Well, why don't you take your nephew to be the Lord and serve him as such?" By following the advice, the lady attained to the superconscious state in the long run. You cannot make God your own and love Him, so long as you cannot establish some relationship with Him. Ramaprasad used to sing:

"He is an object of love; without having love, through abstract thought alone, we cannot realize Him. When love for Him arises, He draws us like magnet attracting iron filings."

If you have complete self-surrender and make yourself of Him alone, your little self will vanish and the true Self will appear in all Its glory.

The Karmi says: Work for the sake of the Lord and give all fruits to Him. Never work for selfish purposes. Selfishness is death. Always work but never be attached to the fruits thereof. Make work a worship and never work for name, fame and money. Make work a

service to the Lord. He is playing in various ways in the world. Think yourself blessed, if you can do a little service to Him. In this way, if you work, your little self will die and the higher Self will manifest Itself. This is as true as anything.

The above four kinds of spiritual practice are meant for four classes of men. But the aim is the same, and it is to kill the lower self. Think deeply and you will know there is hardly any difference among them. In fact, there can be none. Kill the little self and be free. Sri Ramakrishna used to say, "When the little self will cease to exist, one is sure to be free. The *Jiva* becomes *Siva*, as soon as there is no bondage." When the "I" of ignorance departs, man becomes God and attains freedom. Sri Ramakrishna said: "As water is called variously, so is God."

These are the main things of spiritual practice. They are very essential in building life and in reaching the goal.

First make your thoughts consistent with your words. Then take up any course you like. Try seriously to build your life from this very day. The Lord will give you whatever you require.

"Surrendering all duties, take refuge unto Me alone. Do not grieve, for I will deliver thee from all sins." If you sincerely take refuge in Him, there can be no sin or weakness any more. He alone can save us from every ill. Pray to God that by the power of His holy name, we all can firmly believe that we are ever free from all sorts of sin and weakness.

Om Peace ! Peace !! Peace !!!\*

\*Translated from Bengali by Swami Maithilyananda.

## ARTISTS OF LIFE

BY NICHOLAS ROERICH

By the sign of beauty the locked gates may be opened. With song one can approach a wild yak so that she loses her fierceness and submits to milking. With a song one may tame horses. Even the serpents hearken to a song. It is significant to observe how healing and exalting is each touch of beauty.

Often we have had occasion to write of the importance of the so-called applied arts. Many times we compared the so-called higher arts with no less significant manifestations of all branches of artistic industry. It is even dreadful to have to repeat again that the button created by Benvenuto Cellini is not only

not inferior to, but undoubtedly far superior to multitudes of average paintings and grave yard sculpture. These comparisons are old and it would seem that reminders were no longer necessary; but life itself indicates quite the opposite.

In all fields of life, the sphere of applied art, which is blatantly stamped with some such shameful appellation as "commercial art," is abruptly separated from the general understanding of art. Instead of a gradual realization of the unity of the substance of creation, humanity seems to be striving to divide itself still more pettily, and to spread mutual humiliations. It would

seem also absolutely apparent that the style of life is created not merely by the great individual creators but by the entire body of artists in the applied arts. It is not always their hands which create a poster or a work of jewelery. By some inexplicable curiosity, the products of ceramics are considered inferior to sculpture in marble, although the charm of the Tanagra has given us ample evidence of a noble folk creation.

One may still hear the sorrowful exclamation of many young people: "I cannot live by art; I have to enter the commercial field." Thus implying that by this act the artist dooms himself to the inevitable disgrace which is presumed to accompany participation in practical art.

What material, what circumstances, could deprive an artist of his quality? What manner of demand would compel him to do anything inartistic in any expression of life? What type of promoter would destroy the creative fire which gushes unrestrainedly through all materials? It is important for each promoter, even for the most elementary and inartistic one, that his product be clear, vivid and convincing and easily assimilated by the masses in their daily life. After all, which of these conditions may be regarded as disgraceful? Raphael himself, after receiving his order, was guided by the condition of conviction. Truly the quality of conviction in no way contradicts the true artistry.

Gauguin, through sheer desire for self-expression, painted the doors and interior of his dwelling in Tahiti. Vrubel placed his "Princess Swan" on a platter. The number of examples is countless, in which the most diverse artists sought for expression through the most extraordinary materials. As we have previously noted, the material

itself by its very subtle quality, lends a special conviction to the object. Is there any need to repeat the identical examples which have been mentioned as often in widely varying circumstances? Not discussion but action, should strengthen the attitude so necessary for culture. If we reach the expression of the unity of arts, we thereby affirm the need of the closest correlation of all branches of art in its various materials.

It would be difficult to indicate a defined order in which such workshops could be conducted side by side with sketching, drawing and life classes. This order must be left to life itself. In each country, in each city, and, even more, in each district of the city, there are special impressions of life. Hence to these problems one must respond first. Near a large textile factory, it would be good to provide drawing and the study of the technique of this industry. Near ceramic and porcelain factories one could lend assistance precisely to this medium: thus expanding and refining the understanding; one should correlate in the immediate neighbourhood, the practical expressions prompted by the closest possibility. Incidentally, one should not overlook the fact that the physical environment of three of these workshops will afford reciprocal assistance and provide unsuspected combinations which will afford new and fascinating possibilities. The open mind of an instructor, unhampered by prejudice, and the broad demand for creativeness from the students, will result in that living vibration which, uncongealed by monotony, will afford to the craftshops an endlessly practical variety and conviction.

Another gracious quality is gained through the manifestation of practical variety. They temper the spirit, free-

ing it from the sense of limitation, which so often constructs our dwelling of fear. But it is from fear, above all, that each aspect of creation must be liberated. In fear, creation cannot be free; it will bind itself with every chain and forget the noble and victorious discipline of the spirit. Long ago it was said: "One must be cured of fear." One must pursue such methods consciously, in order to liberate oneself from that fear of dusky pettiness, and the creeping phantoms, which caused even the stone that fell from heaven, aflame with a heavenly fire, to become opaque. Truly, opaque and veiled, when it could have been transparent for all, this Scarab of light!

The Egyptians called artists and sculptors "Seenekh" or "Revivifiers, resurrectors." In this definition is manifested a deep comprehension of the substance of art. How immeasurably broadened this concept can become if we apply it to all manifestations of life, when we acknowledge that each adorning of daily life is an "artist of life!" And this true "revivifier" of everyday life, himself will be uplifted with new power, will become imbued with creative spirit in ennobling each object of daily life. Then the shameful and hideous understanding of "commercial art" will be cast out of usage. We shall call this noble adorning of life "Artist of life." He must know life; he must feel the laws of proportions. He is the creator of the needed forms; the evaluator of life's rhythms. To him, numbers,

correlations, are not dead signs, but the formulæ of existence.

Pythagoras calculates and creates, sings praises in rhythm, prays in rhythm; because numbers were not only the earthly, but the heavenly rhythms—the Music of the spheres. With Pythagoras, the mathematician, resounds also St. Augustine, the theologian: "Pulchra numero placent," Beauty enchants by number. This magnet of numbers, proportions, correlations and technical consonances, necessary for each of life's adorners, precludes all diminishing or disintegration of the great creative understanding.

Do not let us fear to speak in the highest terms of each manifestation of beauty. A solicitious, exalted expression is a shield for all practical art, which is often exiled to the obscurity of the cellars. A country which is mindful of the future, should protect all—from the smallest to the greatest—for whose vindication it will be responsible at the great Judgment of Culture. Facilitating the destiny of these builders of life, the country of culture only fulfils the fundamental covenant of the Beautiful, so beautifully expressed by the poets of antiquity: "Os homine sublime dedit cœlumque tueri."—I gave to man a lofty forehead that he should perceive the summit.

With an exalted covenant the Bhagavat Gita confirms the multiformity of creation: "By whatever path you come to Me, by that path shall I bless thee."

---

# THE SCIENTIFIC METHOD OF RUSSELL

BY GOVINDA CHANDRA DEV PURKAYESTHA, M.A.

## I

The scientific method of Russell tries its utmost to balance the conflict between the claims of experience on the one hand and that of reason on the other. Russell has hit at the right point but the discussion that follows would show that he has also not been able to do full justice to the claim of experience or that of reasoning. It would also show that at one time he leaned towards fact, at another, towards reasoning. The balancing of the claims is not an easy task. If we lean too much towards experience and do not analyse it, philosophy would be an uncritical acceptance of the version of experience. On the other hand, if we lean towards reasoning, there is every chance of our indulging in vague imagination. Philosophy must travel between this Scylla of experience and Charybdis of reasoning. A golden mean must by all means be chalked out, however difficult it may be.

Russell first of all describes scientific method by distinguishing it from what it is not. Thus, the merit of the scientific method, according to him, consists in making philosophical speculations free from conscious ethical predilections. He clearly points out that if we start with pre-formulated ethical conclusions, it is quite likely that we would twist facts to suit them. In cases of strong ethical predilections, we even start with the most uncritical attitude of proving certain ethical conclusions at the cost of

facts. Russell is fully right in describing this attitude as an unscientific one. Whether the systems of Plato, Spinoza, Hegel and Bergson are guided by such an unphilosophical, ethical bent, is a problem which Russell should prove with reference to their systems; but this he has not done. He simply treats them as guided by an unscientific ethical method. An unbiassed study of the world is what philosophy aims at and both ethical and unethical predilections it should by all means avoid. Russell spoke of ethical predilections. The ethical bent of philosophy brings as its own reaction the unethical being. This tendency also must be by all means avoided, since this is also a hindrance to a dispassionate study of the world. It is for this reason that the Indian thinkers urge that before entering into any discussion we must be *व्यवहार* or faultless. To be wholly devoid of predilections is an impossibility, since that would mean the destruction of our human nature; but still the elimination of predilection to its furthest limit is what philosophy should aim at. Russell deserves credit in bringing into relief this idea in the contemporary philosophy.

Russell thinks that the discussion of the problem of good and evil in philosophy is an unjustifiable encroachment of ethics upon philosophy. Similar is the case with the universe or whole of the absolutists and the concept of evolution as applied by Herbert Spencer to the world as a whole. The discussion of the problem of good and evil

cannot necessarily be banished from the sphere of philosophy. If a dispassionate study of the world shows that this world is the best of all possible worlds as Leibnitz takes it to be, it cannot necessarily be opposed to real philosophical spirit. The tendency to prove that good is the fundamental note of the universe or evil is so, without looking towards facts, characterizes a dogmatic frame of mind; but a well-balanced study of the problem of good and evil by all means should be a topic of philosophy. There is nothing unscientific about its being so. The same remark applies with equal force to the concept of the universe and that of evolution.

## II

Russell rightly points out that in its zeal to be scientific, philosophy should not accept the conclusions of science without due considerations. Philosophy must, according to Russell, utilize the method and not the conclusions of science. Russell challenges the validity of the theory of cosmological evolution of Spencer on the ground that it was based on a very provisional conclusion of science—the doctrine of conservation of matter and energy. This is also a negative characteristic of the scientific method, and probably Russell is perfectly right on this point. If the conclusions of science are to be accepted, they are accepted not simply on the ground—that they are conclusions of science but because of their being the result of a careful and dispassionate study of facts. Moreover the conclusions of science are of a provisional nature. Science is in the habit of framing hypotheses for the interpretation of facts; the interpretation varies gradually with the substitution of the previous hypothesis by a later one.

Philosophy, if it takes for granted the conclusions of science, loses all originality and can ill justify its existence. Even, if it exists as a separate entity, it would be a mere handmaid of science.

Russell then proceeds to describe the character of the scientific method in positive terms. Philosophy, according to him, must be a dispassionate study of facts; it is rather a submission to facts, and not a new creation of it. Possibly, there can be no two opinions in this matter. But the difficulty is to determine what is a dispassionate study of facts. It is not enough to show that a scientific study of facts is free from preconceived ethical notions, unhampered by an allegiance to the provisional conclusions of science.

The details that Russell gives of this dispassionate study of facts, are as follows :—

Russell observes that in making a factual study of this world, we must be very cautious about making generalizations. He shows that on the observation of stray facts, no extensive conclusion should be based. Sweeping generalizations are against a dispassionate study of facts. This is no doubt a noticeable point in connection with the study of facts. This is a point which logic tries to discuss in details. Russell further holds that a proposition that philosophy establishes, must be of a very general nature, applicable to everything that exists. This world, he hopes, makes us cautious about making unwarrantable generalizations. He defines 'philosophy as the science of the possible' and warns us that, as understood by him, there is little difference between the actual and the possible. The actual is that which we perceive as a matter of fact as existent, and the possible is that which may exist. And the generalizations must not be applied to what is actual but must be of such

a nature, that if necessary, they might be applied even to the possible.

But while treating philosophy as a science of the possible, Russell warns us against regarding it as a study of the whole at a sweep. The idealist philosophers maintain that there is an all-embracing whole or the absolute by studying which we may know everything in an instant. We have already pointed out that, according to Russell, the belief in such a whole is not justifiable. Consequently he cannot believe in a synthetic study of the whole of reality. He maintains that, being faithful to experience, such a synthetic or collective study of the whole of reality is a mere assumption. We must, under the circumstances, give up the hope of such knowledge and must rest satisfied with something less. Thus, the method of philosophy must be analysis and not synthesis. Philosophy must catch hold of stray problems and make a study of them which is not based on this or that fact but is practically speaking based on all possible facts. Philosophy, in the words of Russell, is piecemeal. Russell shows that our ordinary knowledge is cocksure, vague and self-contradictory. We falsely think what we believe to be true, is really true. This is cocksureness. Russell is of opinion that vagueness of human thinking can never wholly be eliminated though every attempt should be made to make it almost nil. In finding out the cocksureness, vagueness and contradictory character of our ordinary knowledge, philosophy utilizes itself as an instrument of analysis.

### III

Though philosophy makes use of the scientific method, it is to be demarcated from sciences. Formerly it was believed that the essence of philosophy con-

sists in making a synthetic study of the whole and science studies its problems piecemeal. But now it is found, that philosophy can claim no royal road to knowledge. Russell maintains that at present philosophy differs from science on two points. Philosophy tries to study the whole of reality distributively but science confines itself to selected portions of reality. But Russell is of opinion that by knowing too much one does not necessarily become a good philosopher. The essence of philosophy consists in a critical spirit, and if we can know much without foregoing this critical spirit, then comprehensiveness of our knowledge is really a good thing. Philosophy welcomes comprehensiveness only in this sense and not at the cost of precision and depth. Thus, the real line of demarcation between philosophy and sciences consists in the critical spirit of the former which even goes far above that of the latter. The fundamental concepts, such as that of time, space, causality, etc., upon which the foundation of the empirical sciences is based, are subjected to severe criticisms by philosophy. It might be argued that if science be, according to Russell, less critical than philosophy, it is meaningless to speak of the utilization of the scientific method in philosophy. But Russell does not, in this sense, regard philosophy as much more critical than science. Philosophy, owing to its selections of some problems which are not at present discussed by any special science, is more rigorous in its criticism than science. This superiority is due to the scope of the former and certainly not due to the inferiority of the latter. But still, philosophy being obsessed with ethical predilections and the conclusions of science has at present become uncritical in nature; hence is the utility of the application of the scientific method to

philosophy. When Russell speaks of the application of the scientific method to philosophy, he aims at the real philosophies of the day and when he speaks of its rigorously critical spirit, he aims at the ideal philosophies which are to be constructed in future with the help of this new method which he has clearly outlined. Thus, the distinction between science and philosophy is rather a distinction of scope and is not so rigid as it is ordinarily believed to be the case. At best there is only a difference of degree and not one of kind between them.

But this is not all. The application of the method of science to philosophy would remove the static character of the latter and would make it progressive. He maintains that the application of the scientific method to philosophy would enable it to frame hypotheses claiming provisional validity with regard to various problems of philosophy. Philosophy, in order to be scientific, must avoid the claim for the finality of its conclusions. The relieving feature of the adoption of this new method would be that philosophy would not then be 'an apple of discord,' as it has so long been. He is very optimistic about the unanimity of the metaphysical conclusions arrived at by this procedure. He entertains the belief that if we give up the claim of finality and be lovers of gradual wisdom, then with the application of commonsense, we would be able to form better ideas about reality.

Russell does not fail to refer to the fact that even the magic wand of the scientific method is not adequate to the solution of all philosophical problems. Taking resort to a study of facts, to an analysis of them, it is not possible to solve all the problems. There are problems whose solutions, philosophy would not be able to furnish even with this method. With reference to

these problems inexplicability would be the last word of philosophy.

This is, in brief, so far as we can gather, the essence of the scientific method of Russell. The thoughtfulness of such a procedure cannot certainly be exaggerated. But still it seems that Russell has not been able to do full justice either to the claim of experience or to that of reasoning.

#### IV

If Russell believes that philosophy should not close its eye to the world of facts, but must study it as best as possibly could be expected from human beings, he has no logical right to deny the validity of the intuitive experience. Through intuition we try to know the world of facts. It is not necessarily a passionate study of the world, guided by preconceived ethical notions. In his *Mysticism and Logic* Russell tries to show that the experience of the mystic is thoroughly guided by feeling and as such his experience of the world is not free from emotional colourings. He further maintains that the mystic's logic is also prejudiced with his experience. When freed from the mystic mood, the mystic tries to twist his facts, according to the demand of his intuition. This is what he calls 'the logic of mysticism.' Now, it is only by sheer force and not by any logic that we hold that the content of intuitive experience is wholly psychological. Mystics in their turn might maintain that the content of our ordinary experience is as well a subjective creation.

According to Russell's unadulterated admission, philosophy is a study of the whole, but while the idealists maintain that there is, as a matter of fact, a whole, a spiritual entity that embraces within itself everything, Russell is the



last man to harbour any such idea. To this fact reference has already been made. But the plain fact is that whether there is such a whole or not can finally be proved or disproved by the verdict of experience, and this experience does not necessarily mean ordinary experience as detached from mystic or intuitive one. But the difficulty is that even if philosophy is a study of the whole distributively, still it is clear that ordinary experience is quite inadequate for this purpose. It is nothing short of an impossibility to study the whole world through the experience of disconnected facts. Russell has pointed out that we should not build philosophy on the study of this or that fact but must base our philosophical studies upon very extensive conclusions. Now, if we are to be fully faithful to experience, we would never have such wide generalizations; and if flying on the wings of imagination, we make our conclusions so wide as they should not be, we would be disloyal to facts. A dispassionate study of the world of facts in its entirety is not possible with merely ordinary experience. Not that ordinary experience should have no place in philosophy, but that some more powerful experience than the ordinary one is necessary. Intuition might be that.

A dispassionate study of the world must proceed with analysis. The real function of the intellect certainly consists in analysis. Intellectual synthesis cannot be the aim of philosophy, since it cannot but be forced. Idealists try to study the world, being eager to find out a principle of synthesis, namely, the absolute. From this they think that intellect inserts a synthesis in the world of apparent diversities. But if this synthesis is a mere subjective one, then this synthesis is in no sense, a characteristic of reality. On

the other hand, if the absolute, the principle of synthesis is a fact, it must be experienced some way or other; or if it is a mere hypothesis, formulated with the avowed purpose of inserting some unity in the world, intellect really does not insert synthesis in the world of facts, but imagines that it has done so.

But the function that remains to be accomplished by intellectual synthesis might as well be accomplished by an experience that can have a synoptic survey of everything that is. Intuitive experience makes such a claim of studying the whole at a sweep, and whether its verdict is right or not deserves to be seriously considered by philosophy.

## V

In going to uphold the efficacy of the discovery of logical forms and thus recognizing the progressive character of philosophy, Russell has made a bold denial of the dispassionate study of facts so much urged by him. Here he is disloyal to facts, due to his predilection which is certainly a rational one, as opposed to the ethical predilection to which, according to him, many great philosophies of the past fell a prey. The discovery of logical forms, the framing of hypothesis, in no way, can fit well with a dispassionate study of the world. It would, at best, give us theories which are questionable. If we transform philosophy into hypothesis-framing, then certainly it becomes progressive like science, since one hypothesis will be substituted by another and the process of substitution would continue for long. But this is a process of groping in the dark. While failing to interpret some facts, we are led by imagination to hold that they are due to something and thus our query after explanation of those facts

is temporarily satisfied; but this is not real interpretation of them, since the hypothesis by which we are trying to explain these facts, might be a merely imaginary product. The explanation through hypothesis may thus prove to be an explanation of the existent by the non-existent. If, of course, direct experience of the cause of those facts were impossible, we might have made the best of a bad bargain by framing a hypothesis for its interpretation with due modifications with the growth of time. But if there is a means of knowing the whole of reality directly which, indeed, would be the best course for philosophy, then it is idle to talk of framing hypotheses regarding its ultimate nature. Direct knowledge, if possible, is far superior to hypotheses which are at best results of balanced imagination. It would indeed be very unscientific, if being enamoured of the tendency of framing hypotheses like science, we are prepared to maintain that philosophy is a progressive study of reality through hypotheses.

A serious objection might be urged against the adoption of such a course, namely, that it would make philosophy static. It seems to me that 'staticity,' if not due to intellectual inertia, can never be a fault of a particular philosophy. It would rather be bad for philosophy to be progressive at the cost of loyalty to facts. Such a progressive character, if permitted to philosophy, would make it no better than poetry. As a matter of fact, the basing of philosophy on direct experience would not go against its progressive character. Experience is not the all in all in philosophy, experience has got to be analysed and interpreted by intellect, and even if experience is the same, various people would interpret it in various ways and thus diversity of opinion in philosophy is unavoidable.

Synthetic judgments *a priori* are too much to be expected from philosophy. Take for example the theories of error as upheld by Indian and Western thinkers, and you will find that the self-same experience is capable of a variety of interpretations. But this progressive character of philosophy would not make it wholly imaginary. The progress of philosophy should not be shallow but deep.

Russell is of opinion that hypothesis-framing would make philosophy not a field of barren debate; and unanimity of opinion in philosophic speculation would be easily obtainable. He maintains that contradiction in philosophy is due to its attempt at reaching finality all at once, without adopting the gradual procedure of science. No doubt, silent and persevering labour deserves to be applauded, but it is hardly conceivable how it can lead to the removal of diversity of opinion from philosophy. We have already shown that however cautious we may be in framing hypotheses, they will always be imaginary projects regarding the nature of reality. The unanimity of opinion also seems to be too much to be expected. The same hypothesis cannot satisfy all. Even basing their metaphysics on the Einsteinian theory of reality, there is enough of difference between Alexander, Russell and Whitehead. With reference to what we know directly we might agree, but with regard to its explanation it is impossible for all to agree. Well has it been said by Sankara :—

"The argument put forward by one in favour of his thesis is shown to be fallacious by a better dialectician, and so on. Thus, unanimity in argumentations is too much to expect. It is all due to the difference of inclinations of different men."

In mentioning that with regard to many problems of philosophy, the version of analysis would neither be positive nor negative but neutral, Russell has really shown a scientific spirit which ill goes with his tendency of framing hypotheses. We have a tendency to offer an interpretation of facts even if we cannot do so. The anti-agnostics are inclined to maintain that even when one observes that reality is unknown and unknowable, he knows consciously or unconsciously enough of reality. They might also opine that to maintain that some problems are inexplicable, is to give an explanation of them. Certainly inexplicability is in a sense a huge explanation; but by maintaining so, the claim of inexplicability cannot be overruled. Conscious ignorance indeed is far superior to unconscious ignorance, but still it should not be confused with positive knowledge. We often pose to know much though we really do not know and the tendency to substitute inexplicability by explicability generally characterizes this temper. If more attention had been devoted to this doctrine of inexplicability than to the utilization of the progressive character of science, then the philosophy of Russell would have been much more scientific, much more dispassionate than it is now. Then it would not have tried to interpret facts by framing hypotheses but would have been more humble in its assertions than it is now.

## VI

When we ponder over the reputation of science, we find that it is not mainly due to its progressive character but to its allegiance to experience—to observation and experiment. The regard of average men for science can be easily traced to his belief in the version of his own experience. Science is mainly in-

ductive, its laws are nothing but inductive generalizations. So people feel no hesitation in believing that the verdict of science is beyond all disputes. It seems strange how, after coming in contact with the three dimensional worlds of experience, people have come to believe in a four dimensional continuum after Einstein. This belief, after all, is nothing but a belief in experience. People entertain the notion that Einstein has by an analysis of experience reached this conclusion, therefore they believe it. Otherwise if they had reared that belief that this conclusion has been reached by some special method, say dialectic of Hegel, they would not have certainly believed in it. Hypothesis-framing in science seems not to be its most essential functioning. It is only applicable when no inductive generalization is possible. This method might serve our utility, but would never give us knowledge of reality. Yet, by all means, the progressive character of science seems to be due to this.

Russell seems to have forgone his scientific method by adoption of the results of science. He warns us against this and yet a study of his philosophy shows that he, in fact, accepted the conclusions of contemporary science *in toto*.\* As a matter of fact, if the conclusions of science are cautious inductive generalizations, there is nothing unscientific about their acceptance, but Russell accepted them without stating grounds. The theory of relativity of Einstein, he has utilized fully in his philosophy. If philosophy is to accept the verdict of science with regard to the nature of universe, it is unintelli-

\*"These are not wild metaphysical speculations, but they are sober conclusions, accepted by the great majority of experts."  
—P. 304. *An Outline of Philosophy*—Russell.



## RABIA—THE SLAVE GIRL

BY AGA SYED IBRAHIM DARA

Rabia was a rare jewel the like of which can hardly be found in the entire history of Sufism. She has no equal in her sincerity of aspiration and simple and direct devotion to God. Along with intense and ardent faith she had also absolute faithfulness which made her bear the hardest ordeals of her life with perfect grace and ease.

She was the first woman to preach Sufi truths, and so beautifully she did it, that, within a short period, her sayings became famous all over Egypt. The former ideas of Sufism which, till now, were under the firm grip of the Muslim Theology underwent a great change and, becoming free of theology and dogmatic religion, took their stand on pure spiritual experience and God-knowledge. It was after Rabia's time that Sufism became a separate and independent religion. The women of Egypt too for the first time got fired by her inspiration and took to spiritual pursuits, and a long line of Sufi women devotees came into existence after her, who played a very important part in the history of Sufism. Her work, though arduous, great and important, was done with a pure and childlike simplicity without a single expression of selfishness or a trace of ego, a thing which makes Rabia unique among the greatest of sages. She spoke direct and spontaneous truths with so forceful and effective a manner that they set ablaze the hearts of her audience with divine love. Some of her simple sayings are more eloquent and inspiring than the greatest Sufi poetry. Everything about her shows what a great power and force can there be in a simple and sincere

heart that aspires for the Union with the Divine. The incidents of her life are few and simple, but through them her being is reflected as the sun through a clear glass.

She was the fourth daughter of a very poor man of Basara. On account of a terrible famine which broke out in the land, her father sold her to a rich man who was cruel, hard and taxing. Rabia had to work very hard from the morn till night. She was not only scolded and rebuked but very often beaten severely. So intolerable was the treatment meted out to her that she could stand it no longer and one night ran away from the house. It was the night time and the road was dark and lonely. Rabia met with a number of small accidents and finally fell down and broke her arm. In her utter helplessness and misery she prayed to God saying, "O Lord, I am an unhappy orphan and a miserable slave girl; moreover I have broken my arm. I do not complain of my misfortune to Thee, Who art Great and All-knowing. But I ask Thee to grant that I may never forget Thee and Thou be always near me and be pleased with me." She heard a voice saying, "My child, be patient. In a short time God will make you so great and famous that even angels will adore and praise you and you will get your realization." She felt very happy on hearing it, and with full faith and confidence in God's help she got up and returned to the house of her master.

She liked very much to read the Quoran and to spend time in prayers but she had to work all day long and

found time to do it late at night when all had fallen asleep. Once her master woke up from his sleep late at night and hearing her voice went to see with whom she was speaking. He was surprised to see her in prayer and heard her saying, "O God. Thou knowest everything. Thou knowest that I have obeyed all Thy commands. Thou knowest that I try to follow Thy least wish and utterly rely upon Thee and trust Thee only and that my only desire is to do the same to the end. I wish and aspire that the whole day and the night be spent in Thy service and prayer only, but I am a helpless slave girl and cannot devote as much time in Thy contemplation as I wish to. I feel acutely this neglect, on my part, of the most sacred duty for which I implore Thee to forgive me." Her master was filled with reverence on hearing her prayer. Just then he saw around her head a halo of light and was awestruck by it. Then he said to himself, "It is not proper that I should exact any work from so great a soul. It is more fitting that I serve her in future." The next day he freed her from slavery and said to her, "My reverence for you is without limit. If you stay in my house I will be glad to serve you, but if you wish to go elsewhere you are equally free to do that also." Rabia thanked him and saying that her period of stay there had come to an end, wished to go elsewhere and trusting herself utterly to God's grace and help she left the house and went away in the world.

Since that day she devoted her whole life to God. She made a complete surrender and performed hard penance. Her life was full of devotional acts done with ardent love and sacrifice. She was always pure and childlike and did not marry to the end of her life.

When she began to give discourses crowds of people used to come from far

and near to hear her inspiring words and to have a glimpse of her face. Hossain Basarai,\* who was a great sage of those days, used to say about Rabia, "She is that great and rare soul who got her illumination and knowledge direct from God without the least help of any other man or guide." Rabia used to go and attend the discourses of Hossain Basarai, when she was greatly honoured. If he happened to say anything exceptionally nice and people praised him for it, he used to say, "It came from the heart of Rabia." Once in the discourse some one asked Rabia why she did not marry. She replied, "Marriage cannot be done without a body and I have no body left of my own." Then Hossain Basarai asked, "How did you attain to this high position?" She answered, "By giving all I owned to God." She was asked what was her conception of God. She explained, "I can't say that God is like this or that. I know Him Formless and Infinite and feel Him near."

In all the sayings of Rabia one never misses the strong fervour of her ardent aspiration and love for God. Her sayings take one out of the narrow walls of religion to the Reality and the Truth above it. Even in her moments of 'perplexity' we find her praying to God.

"My God, my heart is a prey to perplexity in the midst of the solitude.

"I am a stone, so is Kaba. What can it do for me?

"What I need is to contemplate Thy Face."

Though Rabia was very often preaching things contrary to or different from the existing religious belief, yet so

\*Hossain Basarai lived in the time of Ali, the nephew of the Prophet and the 4th Khalif of Islam, who once visited the discourse of Hosain Basarai and said afterwards, "Hosain is a sincere man, a true sage and a good speaker."

beautifully she did it that she never came in conflict with the upholders of religion. Once Rabia asked a man, "Why do you pray to God?" He replied, "To go to heaven." She put the same question to another man and he said, "To escape the torments of hell." She thereupon said, "Only the devotees of the lowest order serve God for greed or fear. Suppose there were no heaven or hell, would we then give up worshipping God? True devotees worship God for no selfish reason or motive whatsoever. They want to feel His presence. They do not want the heaven nor seek any other reward." One of her famous sayings in this connection is an example of her sincerity and devotion. She says:

"O Lord, if I worship Thee in fear of hell, burn me in hell. If I worship Thee in love of paradise, exclude me from paradise. But when I worship Thee for Thy own sake, withhold not Thy ever-lasting Beauty."

Once Rabia was asked, "Do you regard Satan as your enemy and in your Sadhana did you have to fight hard and struggle much against him?" She answered, "I was all the time so much engrossed with the love of God that I had no time either for enmity to or fight against Satan or anybody."

Some one asked her, "You pray to God but have you seen God?" She answered, "First I see God and then pray. Without His presence I cannot pray to Him."

Once Hossain Basarai said, "If in the 'other world' I be separated from God even for a second, I feel that I will cry and wail so much that God Himself will be moved by it and be drawn to me." Rabia answered, "That condition will be possible in the other world, only if you can do it now in this life and if a moment of separation from God here also brings out such a wail from you."

A story is told about Rabia which shows her ideas about money. Once a rich man brought a purse full of silver coins for Rabia. But fearing that she might not accept it, he first approached and asked Hossain Basarai to plead to Rabia on his behalf to accept the offering. Hossain Basarai told it to Rabia but she answered, "When God is always merciful and cares even for the wicked and the thief, is it likely that He will forget me, His devotee who remembers Him every minute? Tell him that since I have known the greatness of God I have ceased caring for anything of this world. Moreover I do not know how he has earned the money. For that reason too I cannot accept his money."

While discussing about the thing necessary to get Realization, Rabia said, "O man, in the path of God nothing is necessary; even the eye or the tongue is not needed. What is required is a pure heart that ceaselessly aspires after God. Therefore always pray that your heart may hanker after purity and may love God fully."

Sufian was a great sage living in the time of Rabia. Once he went to a mosque\* and the king too had come there to say his prayers. By chance Sufian happened to get his place just behind the king in the second row. Till then Sufian was not known to many people nor had he become famous as a sage. The king, who was very egoistic and proud, had also the habit of proudly twisting his moustaches every now

\*It is said when Sufian was entering the mosque that day, he was in a hurry and his foot fell upon the steps with great force. Just then he got a shock and saw light and heard a voice which said, "Don't be careless in the house of God. Step lightly with reverence in future." It had a great effect upon him and probably for this reason he could not forgive the king's act and insisted on reverence.

and then. Sufian observing this told the king, "O king, you are in the house of God and in His presence. You must give up your proud ways at least in this place and act humbly." The king was offended and sharply replied, "Shut up." Sufian said that it was his duty to point it out and he did not care for the consequences and would continue to point out the truth. It was a brave reply given at the risk of life. Sufian was put in prison the next day and afterwards was sentenced to death. When the news was taken to Sufian he remained quiet and gave no reply. But that very moment it so happened that the court of the king collapsed and the king with his entire court perished under it. The king who succeeded him had untold faith in Sufian and the whole country began to honour and revere Sufian.

Abdul Omar was also a great and learned sage of the time. A story is told of his meeting Rabia, along with Sufian, when she was ill. That shows how much they all revered Rabia, and what influence Rabia exerted on those with whom she came into contact.

"Once," writes the biographer, "Rabia fell ill and the sages Abdul Omar and Sufian went to see her. Knowing the greatness of Rabia they did not speak but remained silent, till Rabia herself turned to them and said, "Sufian, whatever you have to say please say it." Sufian replied, "O revered lady, pray to God that He might cure you of your illness." Rabia said, "Sufian, you are a great sage and yet you give advice in this way. Don't you know from whom this illness has come?" Sufian thought a little and answered, "Lady, you are right. This too is God's wish." After some time he spoke again and asked, "Do you wish to eat anything?" Then Rabia related a story and said, "Sufian, I am

very fond of dates and like to eat them. Though they can be had in plenty in these parts, I did not eat any for the last twenty years; for it was not the wish of God." The sages praised her and went away greatly touched and inspired.

Rabia's trust and implicit faith in God and her devotional reliance upon Him can be seen by the following incident :

Once Rabia had only two loaves of bread, and two very hungry Fakirs came to her and asked for something to eat. She became anxious and before she gave them the loaves a third man also came. Though he was not so much in need of food as the former two Fakirs, Rabia gave the loaves to him. All were very much puzzled by this act and asked the reason. Rabia did not say anything and remained silent. After some time a servant came with some pieces of bread and gave them to Rabia, saying, "My master has sent these to you." Rabia took them and counted and finding that they were eighteen in number sent them back saying, "I can't accept these. There seems to be a mistake. The servant went back but came again with two more added to the lot, at which Rabia felt pleased and gladly accepted the offering. She gave the bread to the hungry Fakirs. When asked to explain the meaning of all this, she said, "I did not give the two loaves of bread to the Fakirs because they would not have sufficed for them. The third man who came up needed about that much. So I thought it was meant for him. I remembered at that time the promise of God, "What is given in My name I shall return back increased tenfold." I therefore prayed that God might return them tenfold, with which I might satisfy the other Fakirs. That is why I hesitated to take the eighteen



loaves and waited for the right number which was twenty."

Every act of Rabia was prompted by God, and she never acted by her personal will or motive, as is clear from the above incidents.

Let us in the end mention the following saying of Rabia, which shows that the perceptions got by direct contact and love of God are of the highest order. "O man," says Rabia, "when in your aspiration for God you feel a great and unbearable pang of separation in which you wish to tear your hair and dash your head against the wall, have patience and know for certain that that very moment God is present before you and it is always His presence that invokes such an aspiration in a devotee." To Rabia the aspiration for God was a sign of His presence.

While explaining how a true prayer should be performed, she said, "At the time of prayer the heart becomes pure and in that state it should be opened and offered to God."

The incidents of the time of her death are not known. It is said that she died in Jerusalem in the year 758 A.D. The well-known Sufi poet Fariduddin Attar collected all her sayings and preserved them carefully. And thus it is that their purity has been well preserved up to this day, and we find them as inspiring as on the day they were uttered.

When a life or a saying becomes the expression of Divine Power, it never loses its charm or beauty, though many years may pass by; it becomes immortal, it always supplies mankind with inspiration.

## MUSEUMS AS AIDS TO EDUCATION

BY F. H. GRAVELY, D.Sc.

The primary duty of most, if not all, museums is the collection of rare or otherwise interesting specimens and their preservation, so that they may be permanently available. In earlier days collection tended to monopolize attention to the detriment or even exclusion of availability, with the result that museums came to be associated with deadness and dust, an association that dies hard in the public mind. But today the importance of availability is fully recognized by those in charge of most public museums; which have, as a result, been developed into institutions of great potential educational value, a potential value that can become actual only in so far as the public are prepared to take advantage of it.

To most people the objects exhibited in a museum are of little or no educational value unless simply and clearly explained. Availability therefore consists not only in preservation and display but also in explanation, which can only be made as a result of careful study. And thus it comes about, especially in a vast and varied country like India, where so much of interest still remains unknown to modern literature and science, that a large part of the energy of the staff of every active museum has to be devoted to research, either original or into what has already been recorded, regarding the objects available for display. And it further comes about that the preparation of adequate explanatory labels and guide-

books is a much slower process than the collection of specimens and is apt to follow all too tardily after their display.

In visiting a public museum, therefore, careful attention should be paid to any explanatory labels and to any guide-book that may be available. But too much should not be expected of them; and it should always be remembered that those in charge of the collections, though too busy to attend to idle curiosity, are usually glad to help anyone who has made a real effort to understand the exhibits but is in need of special information on particular points.

Education is a leading forth of the mind towards an ever fuller and richer appreciation of the true values of life. It must therefore always be effectively related to the individual lives of those receiving it, and the most essential part of it comes more or less unconsciously from the ordinary activities of living. But this by itself has long been inadequate for the development of all that is possible to human personality and is widely supplemented by education in the accumulated experience of humanity as recorded in literature and art. We thus become acquainted with many things of which we have no immediate personal experience, either because we live remote from them in place or time or because our powers of observation have not been directed sufficiently towards them. In a museum we may see, conveniently gathered together in one place, actual specimens illustrating life and conditions in various distant times and places, as well as selected instructive examples of every-day things, the significance of which might not otherwise be so readily apparent. And they should be so arranged as to bring out their true relationship one with another and so labelled that their meaning may readily be grasped, though un-

fortunately museums vary greatly in the extent to which this is successfully carried out.

The aim of the public galleries of a museum should not end with the satisfaction of curiosity, whether of the idle or the intellectual variety, but should be much more the stimulation of interest, whether in distant times or distant places or the things of every-day life. And the aim of those using them should not end with the imbibing of new information but should include the utilization of the knowledge thus gained in the understanding of such matters as how the present has developed out of the past or how a frog has developed from its egg. Museum visits should therefore lead to renewed and better directed personal observation of the many interesting and sometimes puzzling or even irritating relics of the past that we find everywhere embedded in the present, as well as of the many marvellous things in nature that are constantly going on around us.

This applies not only to public museums but to smaller things such as school museums and private collections as well. The mere collecting of specimens and their preservation with careful records, may have potential value for the future; but the collection can have actual intellectual value even to its owner only in proportion to the care with which he studies and learns to understand it. And to give it a wider use he must be able to explain to others something of the significance of the specimens it contains.

In a school museum it is obviously necessary always to bring out the actual educational importance of the specimens if they are to be of any real use in developing the minds of the pupils, so much so that temporary collections—as for instance, of living

examples of the flowers found in bloom by the pupils from week to week and regularly renewed by themselves—are commonly of much greater value than permanent exhibits, which can rarely be sufficiently remarkable to awaken fresh interest every time they are seen.

The real test of the educational value

of any museum lies in the interest it arouses in those who visit it quite as much as in the knowledge it imparts to them, and in these far more than in the extent and rarity of its collections. To most visitors, indeed, too great a multiplicity of exhibits tends to bewilder rather than to instruct.

## SRI RAMAKRISHNA AND YOUNG INDIA

By T. L. VASWANI

The mystic beauty of Ramakrishna's life attracted me in the days of my youth, many years ago. "The first love hath no end," says Chandidas. And my love and reverence for Ramakrishna have grown as the years have gone by.

I think of him as a symbol of that true India which stands for supremacy of the Atman, as the West of to-day stands for the supremacy of an intensely individualized intelligence. Organization attracts attention in these days. Too much attention. We need the inspiration of Great Lives, of Illuminated Souls. Untrained in school learning, Ramakrishna received training in the school of the Spirit, and became a sage, a seer, a God-intoxicated man. "Have you seen God?" Vivekananda asked him. "Yes," said Ramakrishna, "I see God as I see you, only more intensely!"

Ramakrishna's name calls up to my mind the image of child-man. His childlike soul rose above the conventions of "Civilization." He attended an anniversary meeting of the Brahmo Samaj. He was asked to be well-dressed in Dhoti and Chaddar. "It will pain me," said Maharshi Debendranath Tagore to him, "to see any one criticise

you for being shabbily dressed." Ramakrishna's reply was characteristic:—"I can't be dressed like a Babu." Ramakrishna always wished to be, not a "civilized" Babu but a simple child of the Mother. "Shall I teach you Vedanta?" says Totapuri to the Saint. "I don't know," he answers, "let me ask the Mother." He goes to the Temple, speaks to God the Mother, and then returns with the reply, "Yes, teach me; Mother permits." His face was so childlike. His countenance was lit up with the smile of a child. In him was no crookedness of the "clever," no guile of the "civilized." "God," he said "is to be reached through childlike faith and gentleness." Many revered him as their Guru. But he said:—"I am only a child of the Mother. The word Guru pricks me as a thorn."

Simple, transparent, he had not the egoism of the so-called "great." In his heart was the tenderness of a child. "As a potato or a brinjal, when boiled, becomes tender," he said, "so a man becomes tender when he attains to perfection; he loses all egoism." Am I wrong in saying that the perfect man is the perfect child? "Of such," said Jesus, "is the Kingdom of Heaven."

It is Kingdom of Little Ones. A little before Ramakrishna passed away, he began, like a child, to play with flowers. "The child-mood," he said, "is upon me : I behold the Lord within and without." Pandit Ishvar Chandra Vidyasagar was a great scholar. Ramakrishna went to see him. On the way Ramakrishna prayed to God :— "Mother ! I am going to see a scholar. But you know, Mother, I am absolutely devoid of learning." Ramakrishna was always so simple, so artless. The talk between the Pandit and the Saint was stimulating. The Pandit put learned questions. How beautiful, how truly philosophical were the answers of the Saint ! Wisdom is profounder than learning.

A German theologian, Ruemmer, rightly urged that the "Great Secret of the Saints" was humility. It was the secret of Ramakrishna. He spoke of his "simplicity and illiteracy." His "illiteracy" made his illuminated heart all the more transparent. His simplicity was the simplicity of St. Francis. Like Francis, Ramakrishna loved children. Like Jesus, Ramakrishna blessed them. He had the non-attachment of a child, the gentleness of a child, the sweet unconsciousness of a child, the loving naturalness of a child, the utter unconviction of a child.

And in his heart was such a tender love for the poor ! He would eat of the leavings of beggars in the temple. He would sweep, as a scavenger, the dirtiest place. One day he was travelling with his rich disciple, Mathura Babu, to Benares. On the way they halted for a day in a village. Ramakrishna saw the poor people there. His heart was filled with sadness. He said to his disciple :—"You are a steward of the Mother. Feed these poor people to-day and give a piece of cloth to every one." The disciple

calculated and hesitated as it would cost much. Ramakrishna wept and said :—"I must not go to Benares. Let me stay with the poor people here." He went and sat among them. The disciple was moved. He fed the poor. He ordered out cloth for them. And he and Ramakrishna resumed their journey to Benares.

The greatest need of modern civilization is Simplicity. So much of our life is a dance of trivialities and superficialities, of pleasures and sensations, a dance of death. The childlike spirit is absent, Calculation-consciousness is growing. The disease of being "prominent" and "great" is spreading. The creed of Ambition is popular with the nation's Youth. Therefore I plead with them for a new study of the life and message of Ramakrishna. Standing one day on the roof of the Dakshineswar Temple, as the bells rang and the conch-shells sounded for evening worship, Ramakrishna in the strength of the simplicity cried at the top of his voice :—"Where are you, my boys ? Come unto me ! O ye that are young, I cannot bear to live without you."

In that voice was the anguish of a holy heart. Is the Voice stilled ? It rings, I know, in some hearts. May it ring in million hearts ! And may there be some who may so aspire and so live to-day that in the years of their manhood they may, Vivekananda-like, take Ramakrishna's message to the nations ! The days are darkening, India is in agony. An eminent man spoke some time ago of "bankruptcy of Science." Many there are to-day who feel sad at the bankruptcy of "Civilization." The world's greatest need is God-Consciousness. India, the first-born of the nations of the world, has for ages taught the truth that the soul of civilization is—God. To this Ancient message

of India, 'Ramakrishna calls you, young men! "Come unto me," he says, "I cannot bear to live without you." How many will hearken to the Message? How many will live it? How many will take it into the politics and the life of

the Nation? One thing I know. The problems of to-day will not be solved without the light of the Ancient Wisdom that sees in all nations the One Eternal Self and in all nations the One Spirit of Divine Humanity.

## YOUR CREED, OR MINE ?

BY ERIC HAMMOND

Image-breaking is one of the easiest of sports, and, to the player, the least costly. A small boy with mischief in his mind, may wreck a drawing-room in a few minutes. Priceless works of art, cherished in a national gallery or museum, may be carelessly destroyed in an hour. The boy or the man, questioned as to his action, might, perhaps, claim ignorance as his excuse. He could not realize what fine conception or inspiration, what study of technique, what infinite industry, had blended in the production of a picture, a statue, or a vase. He could not imagine the form, proportion or colour-tone which delighted and informed a wondering world. Unhappily there are such image-breakers. More unhappily too, there are despoilers of spiritual symbols, and whose offensive weapons are taken from arsenals which they would label "religious." Their onslaught is premeditated and determined in order to advance the prestige of their own creed by befouling another phase of faith.

Indeed, sometimes this deliberate aim is employed under the broad-spread banner of a Gospel that should be world-wide. Attempts are made, for instance, to extend the cult of Christ, the teaching of the meek and lowly

Jesus, by seeking out stains in the garment of some great Guru outside the Christian pale. The profound philosophy and saving grace embodied in the phrase "Forbid him not! He who is not against us is on our part," is sometimes forgotten or, worse, intentionally ignored. Within the pale too a similar unhappy method sometimes exerts itself. Zealots proclaiming themselves Roman, Orthodox, or Anglican, do their best possible to insult the emblems of one another's worship. Discrepancies between profession and practice are quoted as positive proofs that the creed professed is built upon error.

Each and every church recorded in history has had to undergo this form of persecution in some pillory or another. Admitted, that no mechanism of human interpretation is perfect. No assimilation of the Spirit of God, no ritual embroidered around it, no design to "live the life" in accordance with it, can be fully attained and maintained by the majority of mankind. Assuredly, then, any creed instituted with the view of bringing manhood a step nearer the divine, should be judged by the most consistent and devout of its disciples. "Judgment!" One remembers these warning words:— "What judgment ye mete, the same

shall be meted unto you," one remembers also the arresting words of Shakespeare,

"How would you be

If He Who is the top of judgment should judge you as you are?

O! think of that, and mercy then will breathe within your lips."

Judgment is too often synonymous with condemnation. Too often it expresses the theory that "I am right," and, therefore, "you must be wrong."

How eloquent, how perfect its eloquence, is Vivekananda's utterance, "Religion always presents different gradations of duty and holiness to different people."

The clarity and proportion of his vision enabled him to see and to assert what he saw with brilliant and enduring force.

"The ideal is really that we should become many-sided. The cause of the misery of the world is that we are so one-sided that we cannot sympathize with each other. We must be as broad as the skies, as deep as the ocean. We

must become many-sided, so as not to tolerate, but to do what is much more difficult, to enter into the other's path and feel with him in his aspirations and seeking after God."

This gracious unity of sympathy does not in any wise hinder any aspirant in working out his own salvation in accordance with the Vision that appeals to him. He realizes that that Vision expresses itself in many notes and many tones, while the same soul-sound vibrates through all.

They who, like the present writer, enjoyed the high privilege of acquaintance with Vivekananda and listened to his teaching, became aware of two things. They learned to understand his unswerving allegiance to the faith that was in him—the faith of which he was the melodious mouth-piece—and to comprehend as well that depth and width of sympathy which enabled him to grasp the hand and embrace the spirit of every genuine pilgrim on the Way. He did not fail to recognize the seeker, whatever the road on which the latter journeyed towards the object of his soul's desire.



## MAYAVATI CHARITABLE DISPENSARY

### REPORT FOR 1932

It is with great pleasure that we place before the public the humble work done by this institution during the year 1932. This Charitable Dispensary has been doing its silent and humble work of service among the hill people for the last 30 years through its Outdoor and Indoor Departments. Moved by the extreme helplessness and suffering of the poor and ignorant villagers in times of illness, the Swamis of the Ashrama in the early years distributed medicines to those who came from long dis-

tances to them and also went out to succour such as were too ill to come to the Ashrama for help. Slowly the work grew up till at last the authorities of the Ashrama felt the need of a regular dispensary which was opened in November, 1903, and ever since have been conducting this work with conspicuous efficiency under the charge of one or another of its members with medical knowledge and experience. The percentage of cure has all along been satisfactory as the figures for the Indoor Department show.

The Dispensary administers help irrespective of caste, creed or sex. The doctor goes round the villages also to render service to such patients as are not able to come to the Indoor Hospital.

The total number of patients relieved during the year at the Outdoor Dispensary was 7,489, of which 6,198 were new cases

and 1,296 repeated cases. Of these new cases, 2,571 were men, 1,571 women and 2,051 children. In the Indoor Hospital the total number treated was 140, of which 110 were discharged cured, 18 left treatment, 22 were relieved and 4 died. Of these 86 were men, 38 women and 25 children.

### STATEMENT OF DISEASES

(INDOOR INCLUDED)

Dysentery ... ..	171	Diseases of the Nose ... ..	81
Enteric Fever ... ..	4	Diseases of the Circulatory System ...	82
Gonococcal Infection ... ..	43	All Diseases of the Respiratory System	
Syphilis ... ..	55	except Pneumonia and Tuberculosis	615
Malarial Fever ... ..	388	Diseases of the Stomach ... ..	156
Influenza ... ..	150	Diseases of the Intestines ... ..	308
Pneumonia ... ..	28	Diseases of the Liver ... ..	75
Diseases of the Ductless Gland ...	71	All other Diseases of the Digestive	
Pyrexia of Uncertain Origin ...	358	System ... ..	312
Rheumatic Fever ... ..	9	Acute Inflammation of the Lymphatic	
Tuberculosis ... ..	18	Glands ... ..	78
Worms ... ..	91	Diseases of the Urinary System ...	45
All other Infective Diseases ...	89	Diseases of the Generative System ...	53
Anæmia ... ..	24	Inflammation (ulcerative) ... ..	361
Rickets ... ..	18	Other Diseases of the Skin ... ..	224
Diseases due to Disorders of Nutrition		All other Local Diseases ... ..	201
and Metabolism ... ..	116	Injuries (Local and General) ... ..	42
All other General Diseases ... ..	91	Operations ... ..	24
Diseases of the Nervous System ...	184		
Diseases of the Eye ... ..	1,748		
Diseases of the Ear ... ..	184		
		TOTAL ... ..	6,342

### SUMMARY OF ACCOUNTS FOR 1932

RECEIPTS				EXPENDITURE			
		Rs.	A. P.			Rs.	A. P.
Last Year's Balance ...	5,620	14	4	Medicines and Diet ... ..	837	15	9
Subscriptions and Donations ...	988	6	3	Instruments and Equipments ...	100	9	0
Endowments ... ..	1,500	0	0	Establishment ... ..	12	0	0
Interest ... ..	200	0	0	Doctor's Maintenance and			
				Travelling ... ..	360	0	0
				Miscellaneous including repairs	72	7	3
				TOTAL ... ..	883	0	0
TOTAL ... ..	8,309	4	7	BALANCE ... ..	7,426	4	7

We cordially thank all our donors who by their continued support have made it possible for us to be of some service to humanity in these distant hills. Our thanks are specially due to Babu Durga Charan Chatterjee, Benares, for an endowment of Rs. 1,500, for one bed; Mr. M. Billimoria, Bombay, for a donation of

Rs. 100; Mr. P. K. Nair Feroke, for a donation of Rs. 188; Mr. P. C. Bhargava, Lahore, for a donation of Rs. 101; and to a friend, Kuala Lumpur, for a donation of Rs. 152-4-3. Our thanks are also due to Messrs. E. Merck, C. F. Boehringer and Sohne G. M. B. H., Meyerhof and Cie A-G., The Bengal Chemical and Pharmaceutical Works Ltd.,

The Anglo-French Drug Co. (Eastern) Ltd., The Union Drugs Co. Ltd., The Lister Antiseptics Dressing Co. Ltd., Sarkar, Gupta & Co., for supplying us their preparations free ; and to Messrs. Rajani Kanta Mazumdar and G. Raye for presenting to us their books.

We have at present two rooms to accommodate 4 patients in the Indoor Hospital, a number too small to meet the increasing demand. We are, therefore, contemplating the construction of a new ward of 8 beds with all accessories, which means an expenditure of at least Rs. 15,000, an amount which the Dispensary cannot afford at present. We, therefore, appeal to the generous public to extend their kind help to such a useful institution.

We also appeal to the kind-hearted gentlemen for a Permanent Fund for the

maintenance of the Dispensary and its Indoor Hospital of 12 beds. An endowment of Rs. 1,500, will meet the cost of maintaining one bed.

Donors desirous of perpetuating the memory of their departed friends or relatives may do so through this humanitarian work by bearing the costs of any of the above-mentioned wants of the Dispensary.

Any contributions, however small, either for the building or for the upkeep of the Dispensary, will be thankfully received and acknowledged by the undersigned.

(Sd.) SWAMI VIRESWARANANDA,

President, Advaita Asrama,

P.O. Mayavati,

Dt. Almora, U.P.

## APAROKSHANUBHUTI

By SWAMI VIMUKTANANDA

ब्रह्मणः सर्वभूतानि जायन्ते परमात्मनः ।

तस्मादेतानि ब्रह्मैव भवन्तीत्यवधारयेत् ॥ ४६ ॥

(यतः As) ब्रह्मणः from Brahman परमात्मनः from the supreme Atman सर्वभूतानि all beings जायन्ते are born तस्मात् therefore एतानि they ब्रह्म Brahman एव verily भवन्ति are इति this अवधारयेत् clearly understand.

49. Inasmuch as all beings are born of Brahman,<sup>1</sup> the supreme Atman, they must be understood to be verily Brahman.

<sup>1</sup> All beings are born of Brahman—The reference here is to such Sruti passages as : "That is Brahman wherefrom all these beings are born, etc." (Taitt. Up. II. 1.)

ब्रह्मैव सर्वनामानि रूपाणि विविधानि च ।

कर्मान्यपि समग्राणि बिभर्तीति श्रुतिर्जगौ ॥ ५० ॥

ब्रह्म Brahman एव verily सर्वनामानि all names विविधानि various च and रूपाणि forms समग्राणि all कर्माणि actions अपि also बिभर्ति sustains इति this श्रुतिः the Sruti जगौ has sung (clearly declared).

50. The *Sruti* has clearly declared that Brahman alone is the substratum<sup>1</sup> of all varieties of names, forms and actions.

<sup>1</sup> Brahman alone is the substratum—Just as a rope is the substratum of the illusion of snake and the like, so Brahman is the substratum of all these names, forms and actions though they are but illusory ; for even an illusion requires a substratum for its appearance.

सुवर्णाज्जायमानस्य सुवर्णत्वं च शाश्वतम् ।

ब्रह्मणो जायमानस्य ब्रह्मत्वं च तथा भवेत् ॥ ५१ ॥



(यथा As) सुवर्णाज्जायमानस्य of a thing made of pure gold सुवर्णत्वं the nature of gold च (expletive) शब्दतः permanent तथा च so also ब्रह्मणी जायमानस्य of a being born of Brahman ब्रह्मत्वं the nature of Brahman भवेत् is.

51. Just as a thing made of gold ever has the nature of gold, so also a being born of Brahman has the nature of Brahman always.

स्वल्पमप्यन्तरं कृत्वा जीवात्मपरमात्मनोः ।

यः संतिष्ठति मूढात्मा भयं तस्याभिभाषितं ॥ ५२ ॥

यः Who मूढत्वा the ignorant one जीवात्मपरमात्मनोः between the Jivatman and the Paramatman स्वल्पमपि even a little अन्तरं distinction कृत्वा making संतिष्ठति rests तस्य his भय fear (सुत्या by the *Sruti*) अभिभाषितं is spoken of.

52. Fear<sup>1</sup> is attributed to the ignorant one who abides by<sup>2</sup> the slightest distinction between the *Jivatman* and the *Paramatman*.

<sup>1</sup> *Fear*—Fear has its root in duality and imperfection and can be overcome by one, only when one realizes non-duality and thus attains to perfection. For such a person, then, there is none to be afraid of and nothing to be gained or lost.

<sup>2</sup> *Who abides by, etc.*—The *Sruti* text runs as follows: “When he (the ignorant one) makes the slightest difference in it (Brahman), fear is produced for him. (*Taitt. Up.* II. 7.)

यत्राज्ञानाद्भवेद्वैतमितरस्तत्र पश्यति ।

आत्मत्वेन यदा सद्यः नेतरस्तत्र चाण्वपि ॥ ५३ ॥

यत्र Where अज्ञानात् through ignorance द्वैतं duality भवेत् appears तत्र there इतरः another (इतरं another) पश्यति sees यदा when सद्यः all आत्मत्वेन as identified with the Atman (भवति is) तत्र there इतरं another च (expletive) चाण्वपि even a shadow (अण्वत् another) न not (पश्यति sees).

53. When duality<sup>1</sup> appears through ignorance, one sees another; but when everything becomes identified with the Atman, one does not see the least shadow of another.

<sup>1</sup> *When duality, etc.*—This stanza gives the substance of the following passage from the *Sruti*: “For where there is duality, as it were, one sees another, smells another, etc., but where everything has become one's own self, how can one see another, smell another, etc.” (*Brih. Up.* IV. 5. xv).

यस्मिन् सर्वाणि भूतानि ह्यात्मत्वेन विजानतः ।

न वै तस्य भवेन्मोहो न च शोकोऽद्वितीयतः ॥ ५४ ॥

यस्मिन् Where सर्वाणि all भूतानि beings हि (expletive) आत्मत्वेन as identified with the Atman विजानतः of one who realizes तस्य (तस्मिन्) there न not वै (expletive) मोहः delusion न not च also शोकः sorrow अद्वितीयतः in consequence of the absence of duality.

54. In that state<sup>1</sup> where one realizes all as identified with the Atman, there arises neither delusion nor sorrow, in consequence of the absence of duality.

<sup>1</sup> *In that state, etc.*—It refers to the following *Sruti* text: “When a person realizes all beings to be his very Self, where is there any delusion or sorrow for such a seer of unity?” (*Isha. Up.* 7.).

## NOTES AND COMMENTS

### IN THIS NUMBER

The opening article gives the utterances of Swami Vivekananda on the various problems of Indian women. We have tried to make it as comprehensive as possible by reason of the importance of the subject. . . . *The Goal and the Way* is the substance of a Bengali lecture delivered by Swami Saradananda many years back. It may be remembered that Swami Saradananda was the Secretary of the Ramakrishna Mission since its inception. He passed away in 1927. . . . *Artists of Life* is from the pen of one who himself is an artist of international reputation. . . . The writer of *The Scientific Method of Russell*, after a brilliant academic career, is now engaged as a research scholar in the Calcutta University. He belongs to the Ramakrishna Mission Students' Home, Calcutta. Anilbaran Roy wrote another small poem in April last. . . . Aga Syed Ibrahim Dara has made a special study of the Sufi poets and saints. We have an idea of publishing the biography of some more Sufi saints from his pen. . . . Dr. Gravely is in charge of the Museum in Madras. . . . Prof. T. L. Vaswani, we dare say, needs no introduction to our Indian readers. Through writings and speeches he is trying his best to turn the minds of younger generation to the ancient wisdom of Indian sages and saints. And the religious fervour of his own personal life is catching. . . . Eric Hammond is an English disciple of Swami Vivekananda. *Your Creed, or Mine*, though a short article, contains much food for thought for those who do not hesitate to quarrel amongst

themselves in the sacred name of religion.

### A 'HERETIC' UNDER FIRE

The editorial of this month was inspired mainly by two articles in the *Harpers Magazine*—one on 'Is there a case for Foreign Missions?' by Mrs. Pearl S. Buck and the other on 'The Twilight of Foreign Missions' by Nathaniel Peffer. Mr. Peffer's article was reproduced in part in the last number of the *Prabuddha Bharata*. Mrs. Buck also, like Mr. Peffer, dealt with the subject of discussion in *Rethinking Missions* and gave her own independent view of the matter. She wrote chiefly from her experience in China, where she has lived almost her entire life. Mrs. Buck is a daughter of missionaries belonging to the Presbyterian Church and herself became a missionary. But the way in which the Christian missionaries carried on their work in China greatly pained her and she ventilated her feelings in an address delivered before 1,200 Presbyterian women in New York and in the article in *Harpers Magazine* referred to above. Her main point was "that the doctrine that heathen races are damned unless they hear the Gospel is a 'magic religion.' " With regard to the missionaries, she said, "I suppose, next to the Chinese among whom I have lived, there is no group of people whom I know better than I do the missionary. I have watched him with curiosity and affection, amusement and pride and disgust. I have heard him criticized in the bitterest terms, and I have sometimes agreed with that criticism. I have seen the missionary narrow,

uncharitable, unappreciative, ignorant. I have seen him so filled with arrogance in his own beliefs, so sure that all truth was with him and him only, that my heart has knelt with a humble one before the shrine of Buddha rather than before the God of that missionary, if that God be true. I have seen missionaries, orthodox missionaries in good standing in the Church—abominable phrase!—so lacking in sympathy for the people they were supposed to be saving, so scornful of any civilization except their own, so harsh in their judgment upon one another, so coarse and insensitive among a sensitive and cultivated people that my heart has fairly bled with shame. I can never have done with my apologies to the Chinese people that in the name of a gentle Christ we have sent such people to them. It is too true. We have sent ignorant people as missionaries, we have sent mediocre people, we have sent arrogant people, we have sent superstitious people who taught superstitious creeds and theories and have made the lives of hungry-hearted people wretched and more sad."

Yet her love for Christ was not a whit less than that of any orthodox Christian. Her devotion to and faith in Christ was too strong to be shaken by 'higher criticism' or any historical findings that Christ did not live at all. What if Christ never lived? "If there existed," she said, "mind or minds, dreams, hopes, imaginations, sensitive enough to receive such heavenly imprint on the spirit as to be able to conceive a personality like Christ's and portray Him for us with such matchless simplicity as He is portrayed, then Christ lived and lives, whether He was once one body and one soul, or whether He is the essence of men's highest dreams."

But what does that matter? In spite of her so much love for Christ, she was dubbed as a 'heretic' by the orthodox Christians, and she was compelled to resign as a missionary. Nay, that was not sufficient. One of her chief critics condemns the Presbyterian Board of Foreign Missions for not dismissing her instead of accepting her resignation.

After this, who will say that the days of Inquisition are over!

### LEFT WITHOUT ANY SUBSTITUTE

Generally the conduct of those people, who are religiously disposed, are regulated by the thought of reward and punishment in the life to come. Many people are prevented from doing any wrong action inasmuch as the thought of punishment after death haunts their mind; many persons are induced to do acts of virtue because they think they will thereby insure happiness in the life to come. Theologians have often taken unworthy advantage of this innate human weakness and brought disgrace to religion.

Nowadays modern minds have become greatly sceptical in their attitude towards religion. And many orthodox beliefs about religion cannot also stand scientific and rational investigation. As such, all the world over, control of religion over people is loosening more and more.

Whatever might be the utility of religion from the spiritual standpoint, there is no doubt that religion has served as a great check upon man from going astray; it has controlled the society and prevented it from falling into chaos; it has greatly regulated the ethical conduct of the people in general.

Whatever might be the *rationale* of religious faiths and beliefs—some will say religion has its origin in fear, some will say, in ignorance and superstition and so on—there is no mistaking the fact that the service of religion to humanity has been very great. Now that religion is losing its hold upon men, we find everywhere alarming signs of chaos. It is said in fun that God is no longer capable of playing “the role of Cosmic Policeman.” But there has also been found no substitute who can control man’s baser instincts. As such, as religion becomes ineffective, the State or the Government becomes overworked. But the State is after all a human institution and it will, therefore, reflect the condition of human minds. As a result we find that crimes increase in societies or countries in proportion as religion becomes inoperative. In many countries of the West, where religion has suffered most, the figures of crimes are simply staggering. It is true that man should not be kept in ignorance and superstition in order that he may be easy of control and as such whatever is of false value in religion, must go, but this also should be seen that knowledge does not turn people into poorer specimens of humanity and prove a veritable curse to the society. That is exactly the danger that is facing the world to-day.

In speaking of the condition of America, a thoughtful writer of the *Atlantic Monthly* says, “In so far as the Colleges destroy religious faith without substituting a vital philosophy to take its place, they are turning loose upon the world young barbarians who have been freed from the discipline of the Church before they have learned how to discipline themselves.” Now, this is a situation which calls for serious reflection from those who decry religion wholesale.

### “FEAR OF THE EDUCATED WOMAN”

Women’s activities nowadays have overflowed the confines of home and are spreading over various fields of life. We hear of even many old and orthodox women who are taking keen interest in the political struggle of the country—nay, some of them, by taking active parts in politics, have courted even jail life. Women are now entering into Legislatures, Corporations, District Boards—nominated or elected. Though the number of such women is not very large, still they have shown that they have useful works to do even outside their homes. Now, will not these outside activities interfere with the normal life of the home? And will any better result be achieved if women also undertake those works which have been hitherto limited to men only. If one observes the activities of women in the West one is led to feel that they are as if in a hysteric competition with men in every walk of life. Is it a desideratum to be longed for? Should Indian women also be like them? Some view with alarm and some welcome the widening of the sphere of activities of Indian women. Some disfavour higher education amongst women, while some hold the view that if there is any need and utility of higher education for boys, there is that for girls also.

Sri U. Abhayambal, M.A., Ph.D., Principal, Maharani’s Women’s College, Mysore, says some thoughtful words on this vexed problem, in an article in the *Hindu*. She writes :

“When women graduates cease to be rare and hot-house blossoms, when higher education is sought after by women for culture, when educated women cease to be self-conscious of their education and their differentiation from other women, then education

would add to their natural graces, sweetness and refinement, and there will be no fear of 'educated' woman. I should call her not an 'educated woman' but a cultured woman with her natural powers and faculties trained to make her a good house-keeper, a good citizen and a good companion to man without, at the same time, losing her own personality and her own self-development."

The writer has no sympathy with those women who shout for equality of rights with men. According to her this indicates inferiority complex in them. And this is deplorable. For woman is neither inferior nor superior to man. They have different personalities and as such different modes of life and spheres of activity. Woman should certainly ask for all possible opportunities for the growth and development of her individuality, "but let her not say that she wants this right or that, because man has it."

According to Dr. Abhayambal, woman should not forget the home while responding to the call from the wider world. She says: "I do admit that the home will largely remain the sphere of the woman, but the concept of home is now enlarged. It cannot be dissociated from its relation to and bearing upon the society and the nation. The home should be vitalized and enriched by the broadening and liberalizing influences of the larger social and national life. The woman in the home is the proper medium of communication between the home and the larger life outside its limits. Hence the wider the woman's outlook, the better will be the home."

Indeed, it is due to the failure on the part of woman to make a proper adjustment between the demands of the home and those of the outside world, that many homes in the West are breaking

away. This infection is unfortunately spreading even in India.

### THE CONCEPTION OF INDIVIDUALITY IN THE EAST AND THE WEST

Nothing flatters a man so much as to know that he has got an individuality. And this desire to have an individuality makes a man often self-assertive, egoistic and opinionative even to a fault. What he calls his independent opinion is often nothing but his colossal ignorance of the other side of the shield, his love for freedom is sometimes only his inability to undergo any discipline, his bias towards 'modern' ideas indicates his lack of power to understand the past. This idea of individuality is rampant in the West and it is lately infecting the Eastern minds also. And as a result there are signs of revolution in every sphere of thought and activity. It is a common charge against the Oriental people that they are passive, and many admire the dynamic spirit that is evident in the life of the Westerners. The people of the West are supposed to have a great grit and determination which, according to the opinion of some, the Easterners sadly lack. But can we not say that if in certain fields of works, the Westerners show a greater perseverance and zeal, there are other fields in which the Easterners shine much better? If a man in the West does not hesitate in the least to risk his life in an attempt to cross the Atlantic in an airship or to fathom the depths of the ocean, an Oriental will willingly and gladly undergo any amount of suffering for the realization of the Self.

Mr. Vasudeo B. Metta discusses the Eastern and Western ideas of individuality in an interesting article in the *Indian Review*. According to him, the

Oriental asserts his individuality in spiritual matters. "The Hindu worships his God alone," he says, "and not in a congregation. Eastern religions and philosophies teach man to work for his salvation by suppressing his emotions, passions, and desires : in other words by using the force of individuality. The Theory of reincarnation is also based on the idea that the individuality of man is everything and that it should be continually perfected until it has become fit to be absorbed into God. The Oriental's idea of progress is moral and spiritual rather than intellectual and material.

"But the Oriental does not assert his individuality in social matters. He merges it into that of his family, caste, or clan in order that he may be able to co-operate with his fellow-beings in the work of life."

The Western idea of individuality is quite different from the Eastern idea. "The Westerner, however, unlike the Oriental, merges his individuality in spiritual matters. He worships his God

not alone but in a congregation. He hopes to attain salvation by prayer rather than by self-discipline : in other words by means which do not require the rise of the force of his individuality. In social matters however he asserts his individuality. He considers his opinion to be far more important than that of other members of his family or society."

The result also is different in the East and the West. In the East people are religious, keenly sensitive of their duties to their kith and kin, patient and self-sacrificing. Whereas in the West people are religious most often on Sundays only, their family-tie is weak and they become impatient and self-indulgent. Material and intellectual progress rather than moral and spiritual development has become the watchword of their life.

Mr. Metta has, however, the hope that in no distant future there is going to be a happy blending of the two ideals of the East and the West ; for, due to the improved means of communication the East and the West are daily coming closer together.

## REVIEWS AND NOTICES

**THE SCIENCE OF SOCIAL ORGANIZATION OR LAWS OF MANU.** By Bhagavan Das. *Theosophical Publishing House, Adyar, Madras.* xxvi+394 pp. Price Rs. 4.

It is a marvellous book. In these days of cheap printing and shallow learning it is heartening to come across, accidentally as it were, a profound and serious book like this. One is also compelled to admire the extraordinary optimism and boldness of the author who has undertaken the superhuman task of carrying back, as it were, the stream of the Ganges to its source ; for he has attempted to prove that the antiquated namby-pamby balderdash (?) of Manu, who, accord-

ing to the present-day opinions should be consigned to the bottomless pit of oblivion, contains much more sane and wholesome counsel than what is to be found in most modern writers.

The great charm of the book lies in the fact that the author has marshalled forth in a beautiful array a vast collection of gems of quotations from the store-house of ancient lore, removed the crusts which through years of irreverence and neglect have settled upon them, and with the help of his penetrating intellect displayed the brilliance of each.

One great feature of the book is that the author with his deep insight has brought

out the fundamental difference between the modern pragmatic thinkers on the one hand, and Manu and his coadjutors on the other hand. The position of the former has been beautifully described by Tolstoy in his *Confessions*, in which he has pointed out how a sincere soul who seeks truth and guidance from the current authors feels distracted with theories and counter-theories, diverse ideas and ideals which like ladies' dress come into vogue for a time to be discarded at the next moment when a new fashion comes to rule the day. Mr. Bhagavan Das has shown that this is due to the fact that these thinkers themselves have not got a vision of the whole truth, and so they behave like blind men leading the blind. Earth-bound as they are, their ken does not stretch beyond the present. But the vision of a seer like Manu went far beyond and brought within its sweep the panorama of the whole creation, indicated the objects of the 'Jagat Leela' (world process) as also the goal of human life, viz. Self-realization or the knowledge of the identity of the conditioned and individuated self with the unconditioned and supra-universal Self or Brahman. This condition is to be reached after myriads of births and rebirths. According to the author, Manu and his collaborators had a very distinct perception of the ideal to be reached by each individual, and, therefore, they advised that all activities of man should be directed to this one end and laid down rules about Dharma (duty), Artha (Economics), Kama (pleasure) and Moksha (liberation), giving each its proper place but all the while remembering that "the whole universe is to be enveloped with God."

After a perusal of the book one feels that the author is in perfect accord with Goethe who said, "Everything that is worth thinking has already been thought; one must only try to think it again."

The book deserves to be placed with the classics on social polity, and should find place in every library and every home which has any pretence to Hindu culture.

We would however like to mention one or two things in this connection.

(1) The author appears to believe that ancient wisdom is more comprehensive and reliable than the modern beliefs. The theory of evolution and progressive perfectionism supported by most of the scientists of the age, rules the day. In the work of Manu and his colleagues this theory does

not appear to have been described explicitly. We wish that the author gave his solution of the vexed problem.

(2) Mr. Das has expressed doubts as regards the equal acceptability of all the writings in the Samhitas. Now, if some of the sayings of the Rishis are considered not fully worthy of acceptance, does it not follow that people will be infected with doubts about the genuineness of the whole thing? Who is to extract sugar from the sands with which it is mixed up?

(3) Finally the all-important question of caste has been treated rather casually. It seems that the author has dealt with the question with some reserve. We ardently request the author to employ his vast scholarship and keen intellect to deal with the subject, in a separate volume, in all its bearings—anthropological, ethnological and sociological.

S. N. CHAKRAVARTY.

THE VISION OF ASIA. By L. Cranmar Byng. Published by John Murray. Albemarle Street, London, W. 450 pp. Price 15s. net.

Mr. Cranmar Byng is the famous co-editor of that interesting sequence of some fifty handbooks called the "Wisdom of the East" series, in which choice selections from the best literature of Egypt, Palestine, Arabia, Persia, India, China and Japan have revealed to the West that the East possesses treasures of wisdom, philosophy, poetry, and ethical ideals. The editors and contributors have been trying, since the beginning of this century, to give to the West an idea "of the great ideals and lofty philosophy of Oriental thought to help to a revival in the West of that true spirit of charity which neither despises nor fears the notion of another creed and colour."

The maxim from Evan Morgan on the title-page does not express the scope of this interesting book so fully as the subtitle, namely, "An Interpretation of Chinese Art and Culture." The salient feature of the book is that it tries to prove that the spiritual vision is one in all Eastern countries. All the prophets of the East—Buddha and Christ, Mohammed and Zoroaster, Lao-tze and Confucius, Krishna and Shankara lived and preached the self-same doctrine in essence. The goal of life according to the Oriental scriptures—the Bible and the Vedas, the Tripitika and the

Tao-Teh-King, the Koran and the Avesta—is the realization of the Absolute Reality. Apart from this general theme, the book tries to show the golden vision which China developed in all walks of national life. In religion, art and literature China produced a wonderful culture which was greater in many respects than that of Athens under Pericles, the perennial source of Western ideals. The religion of China reached its zenith in the vision of the world-spirit which the Chinese calls Tao.

The book like other manuals of the "Wisdom of the East" series is extremely interesting. All classes of readers will find food for thought in it. Moreover it will help the Western readers to understand the East better.

S. J.

**SPEECHES AND WRITINGS.** By T. K. Krishna Menon. 2nd Edition. *The Gosri Scout Printing Service, Palace Road, Cochin.* 240 pp. Price Rs. 2.

This is something like a literary chow-chow. The contents cover a variety of topics, of mixed merit, from very interesting subjects relating to Kerala history, science, sociology, religion and literature to comparatively commonplace, if not silly, utterances on College days, in Council hall and at propagandist meetings during the late War. The book suffers badly from absence of selection and arrangement of the subject matter. Some of the essays like those on 'Raja Kesav Das' and Malayalam literature display rare scholarship and historical insight and deserve to be rescued out of this hotch-potch and published in a better form. The versatile author is also capable of going deeper into the problems of research relating to Kerala history and cultural evolution. Kerala has considerably changed since the author made his observations on the curse of untouchability in the province (pp. 71 and 72) more than a quarter of a century ago. It is a pity that he has not cared to give out his present views on the burning question.

M. R. R.

#### BENGALI

**ITALITE BARKAYEK.** By Binoy Kumar Sarkar. *City Library, 44 Kailas Bose Street, Calcutta.* v+284 pp. Price Rs. 1-8.

The book is the result of the author's

several trips to Italy. The author knows Italian language. He is a contributor to several journals in Italy and has addressed distinguished academies in Italian. The present book is quite distinct from an ordinary book of travel. In the latter, a writer generally gives the result of his observations during his quick travel. But here Prof. Sarkar has supplemented the conclusions of his observations by deep study in Museums, Library and conversation with scholars and professors.

The book gives an idea of Italy in its various aspects—economic, political, social, religious, etc. And always there is an attempt on the part of the author to compare the conditions of Italy with those prevailing in India. This will certainly give a stimulus to many Indian aspirations and remove the inferiority complex from many Indian minds. A wide circulation of the book will do a great good to the country.

**SWADESHI ANDOLAN O SANRAKSHAN NITI.** By Prof. Benoy Kumar Sarkar. *The New Oriental Library, 25/2 Cornwallis Street, Calcutta.* xxiv+203 pp. Price Rs. 2.

This is the Bengali translation of a portion of *Das Nationale der Politischen Oekonomie* of the famous German economist, Friedrich List. Though in his lifetime List suffered much persecution for his opinions, his influence on the economic and political life of Germany is considerable. He died in 1846, but even now vigorous researches are going on about his writings. An academy has been formed in his name, which is an important economic association in Germany.

Through the present book the Bengali-reading public will get an access to the thoughts and ideas of List. Professor Sarkar has been trying for some time past to enrich Bengali language with literature on Political Economy. The present book is also an attempt in that direction. We have no doubt that through such publications, people who cannot read English or German, will find an opportunity to widen their horizon of thought and broaden their outlook of life. The book gives some idea of the condition of trade and industry of Europe and America in the early nineteenth century and also the opinions of List about Free Trade and Protection. Those who have got interest in economics will find the book valuable.



## NEWS AND REPORTS

### A NEW VEDANTA CENTRE IN AMERICA

A correspondent from New York writes :

The most active admirers and devotees of the Vedanta movement in New York have organized a new centre in this city and have incorporated it under the name of the 'Ramakrishna-Vivekananda Centre of New York.' Some of these devotees knew Swami Vivekananda personally, and were also acquainted with the teachings of the other Swamis of the Ramakrishna Mission who worked in this city. For some time past they have felt the need of forming a second centre in this foremost city of America so that the great teachings of the Vedanta Philosophy as interpreted in the life of Sri Ramakrishna and his illustrious disciple, Swami Vivekananda may reach a wider public.

They have, accordingly, invited Swami Nikhilananda, formerly the minister of the Vedanta Society of New York, to be the spiritual head of this new organization ; and the Swami has kindly agreed to their earnest invitation. The inaugural service of the new centre was conducted by Swami Nikhilananda on May 7. He spoke on Sri Ramakrishna the Great Master of modern India.

The Swami has made the following programme of work for the season. Every Sunday at 11 a.m. he will address the congregation on vital religious problems of the time. The Tuesday evening service is to be devoted to the study and explanation of the Gita ; and every Friday evening the Swami will give instruction on meditation and explain the Yoga Aphorisms of Patanjali.

Swami Nikhilananda, as Minister of the Vedanta Society of New York, has made personal contact with many leading men and institutions of the city. He has been frequently invited to deliver speeches under the auspices of many churches and societies. We give below the names of some of the organizations where he spoke :—

The India Academy of America, the New Historical Association, the Madison Ave, Methodist Episcopal Church, the Columbia University Episcopal Chapel, the World Fellowship of Faiths, the White Plains

Baptist Church, etc., etc. Swami Nikhilananda has also been invited to take part in a Congress of Religions to take place in the latter part of June at the Hotel Waldorf Astoria.

The happy combination, people find in the personality of Swami Nikhilananda, of a brilliant speaker and clear thinker as well as of a sympathetic and loving soul, has brought about a wonderful atmosphere of co-operation and support among all those who have had the good fortune of meeting him.

### RAMAKRISHNA SEVASHRAMA, SHYAMALA TAL

The Sevashrama is situated in the midst of the deep Himalayan jungles interspersed with groups of hamlets here and there. There is no other means of medical relief within 30 miles from it, and this makes it a unique institution, the extreme necessity and importance of which is self-evident to all. People often come to be treated even making a full day's journey. Moreover, the Sevashrama being located near the trade route between Thibet and the plains, many Bhutias falling ill in the jungles, and being utterly helpless in a strange country, come to it for treatment.

The Sevashrama has both Indoor and Outdoor departments. In 1932, 1,620 patients were treated at the Outdoor Dispensary, while the number of patients in the Indoor Hospital was 17. Though the number of cases is not very large, the value of the work should be judged by the urgency of the demands and the extreme helplessness of the patients.

The Sevashrama built, last year, a two-storied house for better accommodation, but there is still a debt of Rs. 179-10-3 left. In 1932 receipts for the Dispensary were Rs. 338-2-9, and expenditure was Rs. 328-7-1. So there was a very small balance left. All contributions to the work should be sent to Swami Virajananda, Secy., Ramakrishna Sevashrama, Shyamala Tal, P.O. Deori, via Champawat, Dt. Almora, U.P.

# Prabuddha Bharata

VOL. XXXVIII

SEPTEMBER, 1933

No. 9



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise ! Awake ! And stop not till the Goal is reached.”

## SWAMI VIVEKANANDA ON IMAGE-WORSHIP

### ITS SIGNIFICANCE

In every temple, if one stands by and listens, one will find the worshippers applying all the attributes of God, including omnipresence, to the images. It is not polytheism, nor would the name henotheism explain the situation. “The rose called by any other name would smell as sweet.” Names are not explanations.

I remember, as a boy, hearing a Christian missionary preach to a crowd in India. Among other sweet things he was telling them was—if he gave a blow to their idol with his stick, what could it do? One of his hearers sharply answered, “If I abuse your God what can He do?” “You would be punished,” said the preacher, “when you die.” “So my idol will punish you when you die,” retorted the Hindu.

The tree is known by its fruits. When I have seen amongst them that are called idolaters, men, the like of whom in morality and spirituality and love, I have never seen anywhere, I

stop and ask myself, “Can sin beget holiness?”

Superstition is a great enemy of man, but bigotry is worse. Why does a Christian go to church? Why is the cross holy? Why is the face turned towards the sky in prayer? Why are there so many images in the Catholic Church? Why are there so many images in the minds of Protestants when they pray? My brethren, we can no more think about anything without a mental image than we can live without breathing. By the law of association the material image calls up the mental idea and *vice versa*. This is why the Hindu sees an external symbol when he worships. He will tell you it helps to keep his mind fixed on the Being to whom he prays. He knows as well as you do that the image is not God, is not Omnipresent. After all how much does omnipresence mean to almost the whole world? It stands merely as a word, as a symbol. Has God superficial area? If not, when we

repeat that word Omnipresent we think of the extended sky or of space, that is all.

As we find that somehow or other, by the laws of our mental constitution, we have to associate our ideas of infinity with the image of the blue sky, or of the sea; so we naturally connect our idea of holiness with the image of a church, a mosque or a cross. The Hindus have associated the ideas of holiness, purity, truth, omnipresence, and such other ideas with different images and forms. But with this difference, while some people devote their whole lives to their idol of a church and never rise higher, because with them religion means an intellectual assent to certain doctrines and doing good to their fellows, the whole religion of the Hindu is centred in realization. Man is to become divine by realizing the divine; idols or temples or churches or books are only the supports, the helps, of his spiritual childhood: but on and on he must progress.

He must not stop anywhere. "External worship, material worship," say the Vedas, "is the lowest stage; struggling to rise high, mental prayer is the next stage, but the highest stage is when the Lord has been realized." Mark, the same earnest man who is kneeling before the idol tells you: "Him the sun cannot express, nor the moon, nor the stars, the lightning cannot express Him, nor what we speak of as fire; through Him they shine." But he does not abuse any one's idol or call its worship sin. He recognizes in it a necessary stage of life. "*The child is father of the man.*" Would it be right for an old man to say that childhood is a sin or youth a sin?

If a man can realize his divine nature with the help of an image, would it be right to call that a sin? Nor

even when he has passed that stage, should he call it an error.

As to the so-called Hindu idolatry,—first go and learn the forms they are going through, and where it is that the worshippers are really worshipping,—whether in the temple, in the image, or in the temple of their own bodies. First know for certain what they are doing,—which more than ninety per cent of the revilers are thoroughly ignorant of,—and then it will explain itself in the light of the Vedantic philosophy.

#### IMAGE-WORSHIP *Versus* IDOLATRY

The same ideas apply to the worship of the Pratimās as to that of the Pratikas; that is to say, if the image stands for a god or a saint, the worship is not the result of Bhakti, and does not lead to liberation; but if it stands for the one God, the worship thereof will bring both Bhakti and Mukti. Of the principal religions of the world we see Vedantism, Buddhism, and certain forms of Christianity freely using images; only two religions, Mahomedanism and Protestantism, refuse such help. Yet the Mahomedans use the graves of their saints and martyrs almost in the place of images; and the Protestants, in rejecting all concrete helps to religion, are drifting away every year farther and farther from spirituality, till at present there is scarcely any difference between the advanced Protestants and the followers of Auguste Comte, or the Agnostics who preach ethics alone. Again, in Christianity and Mahomedanism whatever exists of image-worship is made to fall under that category in which the Pratika or the Pratimā is worshipped in itself, but not as a "help to the vision" of God; therefore it is at best only of the nature of ritualistic Karmas and cannot produce either Bhakti or Mukti. In this form of image-worship,

the allegiance of the soul is given to other things than Ishwara, and, therefore, such use of images or graves, of temples or tombs, is real idolatry; it is in itself neither sinful nor wicked—it is a rite—a Karma, and worshippers must and will get the fruit thereof.

#### NECESSARY FOR A BEGINNER

It has become a trite saying, that idolatry is wrong, and every man swallows it at the present time without questioning. I once thought so, and to pay the penalty of that I had to learn my lesson sitting at the feet of a man who realized everything through idols, I allude to Ramakrishna Paramahansa. If such Ramakrishna Paramahansas are produced by idol-worship, what will you have—the reformer's creed or any number of idols? I want an answer. Take a thousand idols more if you can produce Ramakrishna Paramahansas through idol-worship, and may God speed you! Produce such noble natures by any means you can. Yet idolatry is condemned! Why? Nobody knows. Because some hundreds of years ago some man of Jewish blood happened to condemn it? That is, he happened to condemn everybody else's idols except his own. **K** God is represented in any beautiful form, or any symbolic form, said the Jew, it is awfully bad; it is sin. But if He is represented in the form of a chest, with two angels sitting on each side, and a cloud hanging over it, it is the holy of holies. If God comes in the form of a dove, it is holy. But if He comes in the form of a cow, it is heathen superstition; condemn it! That is how the world goes. That is why the poet says, "What fools we mortals be!" How difficult it is to look through each other's eyes, and that is the bane of humanity. That is the basis of hatred, jealousy, of quarrel and of fight.

Even the Karma Kanda is taken up, and it is shown that although it cannot give salvation direct, but only indirectly, yet that is also valid; images are valid only with one condition, purity of the heart. For worship is valid, and leads to the goal, if the heart is pure and the heart is sincere; and all these various modes of worship are necessary, else why should they be there? Religions and sects are not the work of hypocrites and wicked people, who invented all these to get a little money, as some of our modern men want to think. However reasonable that explanation may seem, it is not true, and they were not invented that way at all. They were the outcome of the necessity of the human soul. They were all here to satisfy the hankering and thirst of different classes of human minds, and you need not preach against them. The day when that necessity will cease they will vanish along with the cessation of that necessity, and so long as that necessity remains they must be there, in spite of your preaching, in spite of your criticisms. You may bring the sword or the gun into play, you may deluge the world with human blood, but so long as there is a necessity for idols, they must remain. These forms, and all the various steps in religion will remain, and we understand from the Lord Sri Krishna why they should.

Those reformers who preach against image-worship, or what they denounce as idolatry,—to them I say,—“Brothers! If you are fit to worship God-without-form discarding any external help, do so but why do you condemn others who cannot do the same?”

In order to attain to the state where we can realize, we must pass through the concrete, just as you see children learn through the concrete first, and gradually come to the abstract. If you

tell a baby that five times two is ten, it will not understand, but if you bring ten things and show how five times two is ten it will understand. Religion is a long, slow process. We are all of us babies here; we may be old, and have studied all the books in the universe, but we are all spiritual babies. We have learnt the doctrines and dogmas, but realized nothing in our lives. We shall have to begin now in the concrete, through forms and words, prayers and ceremonies, and of these concrete forms there will be thousands; one form need not be for everybody. Some may be helped by images, some may not. Some require an image outside, others one inside the brain. The man who puts it inside says, "I am a superior man, when it is inside it is all right; when it is outside it is idolatry, I will fight it." When a man puts an image in the form of a church or a temple he thinks it is holy, but when it is in a human form he objects to it!

Image-worship cannot directly give Mukti; it may be an indirect cause, a help on the way. Image-worship should not be condemned, for, with many, it prepares the mind for the realization of the Advaita which alone makes man perfect.

The result of Buddha's constant inveighing against a personal God was the introduction of idols into India. In the Vedas they knew them not, because they saw God everywhere, but the reaction against the loss of God as creator and friend was to make idols, and Buddha became an idol--so too with Jesus. The range of idols is from wood and stone to Jesus and Buddha, but we must have idols.

#### EVERYONE IS AN IDOLATER

If, therefore, any one says that symbols, rituals and forms are to be kept for ever, he is wrong, but if he

says, that these symbols and rituals are a help to the growth of the soul, in its low and undeveloped state, he is right. But you must not mistake this development of the soul, as meaning anything intellectual. A man can be of gigantic intellect, yet, spiritually, he may be a baby. You can verify it this moment. All of you have been taught to believe in an Omnipresent God. Try to think of it. How few of you can have any idea of what omnipresence means! If you struggle hard, you will get something like the idea of the ocean, or of the sky, or of a vast stretch of green earth, or of a desert. All these are material images, and so long as you cannot conceive of abstract as abstract, of the ideal as ideal, you will have to resort to these forms, these material images. It does not make much difference whether these images are inside or outside the mind. We are all born idolaters, and idolatry is good, because it is in the nature of man. Who can get beyond it? Only the perfect man, the God-man. The rest are all idolaters. So long as we see this universe before us, with its forms and shapes, we are all idolaters. This is a gigantic symbol we are worshipping. He who says he is the body, is a born idolater. We are spirit, spirit that has no form or shape, spirit that is infinite and not matter. Therefore any one who cannot grasp the abstract, who cannot think of himself as he is, except in and through matter as the body, is an idolater. And yet how people fight among themselves, calling one another idolaters! In other words, each says, his idol is right, and the others' are wrong.

But these images and other things are quite necessary. You may try to concentrate your mind or even to project any thought. You will find that you naturally form images in your

mind. You cannot help it. Two sorts of persons never require any images—the human animal who never thinks of any religion, and the perfected being who has passed through these stages. Between these two points all of us require some sort of ideal, outside and inside. It may be in the form of a departed human being, or of a living man or woman. This is clinging to personality, and bodies, and is quite natural. We are prone to concretize. How could we be here if we did not concretize? We are concreted spirits, and so we find ourselves here on this earth. Concretization has brought us here, and it will take us out. Going after things of the senses has made us human beings, and we are bound to worship personal beings, whatever we may say to the contrary. It is very easy to say, “Don’t be personal,” but the same man who says so is generally most personal. His attachment to particular men and women is very strong; it does not leave him when they die, he wants to follow them beyond death. That is idolatry; it is the seed, the very cause of idolatry, and the cause being there, it will come out in some form. Is it not better to have a personal attachment to an image of Christ or Buddha than to an ordinary man or woman? In the West, people say that it is bad to kneel before images, but they can kneel before a woman, and say, “You are my life, the light of my eyes, my soul.” That is worse idolatry. What is this talk about my soul, my life? It will soon go away. It is only sense attachment. It is selfish love covered by a mass of flowers. Poets give it a good name, and throw lavender water and all sorts of attractive things over it. Is it not better to kneel before a statue of Buddha, or the

Jina conqueror and say, “*Thou art my life*”? I would rather do that.

#### COMMON TO ALL RACES

Among the Jews, idol-worship is condemned, but they had a temple, in which was kept a chest which they called an ark, in which the Tables of the Law were preserved, and above the chest were two figures of angels with wings outstretched, between which the Divine Presence was supposed to manifest Itself as a cloud. That temple has long since been destroyed, but the new temples are made exactly after the old fashion, and in the chest religious books are kept. The Roman Catholics and the Greek Christians have idol-worship in certain forms. The image of Jesus, and those of his father and mother, are worshipped. Among the Protestants there is no idol-worship, yet they worship God in personal form, which takes the place of an idol. Among the Parsees and Iranians fire-worship is carried on to a great extent. Among the Mahommedans the Prophets and great and noble persons are worshipped, and they turn their faces towards the Kaaba when they pray. These things show that men at the first stage of religious development, have to make use of something external, and when the inner self becomes purified they turn to more abstract conceptions. When Brahman is sought to be united with Jiva, it is *Uttama* (best); when Dhyana is practised, it is *Madhyama* (mediocre); Japa is the *Adhama* (lowest form); and external worship is the *Adhama of Adhama*, that is, the lowest of the low. But it should be distinctly understood that even in practising the last there is no sin. Everybody ought to do what he is able to do, and if he be dissuaded from that he will do it in some other way in order to attain his end. So we should not speak ill of

a man who worships idols. He is in that stage of growth, and therefore must have them; wise men should try to help forward such men, and to get them to do better. But there is no use quarrelling about these various sorts of worship.

All over the world you will find images in some form or other. With some, it is in the form of a man, which is the best form. If I wanted to worship an image I would rather have it in the form of a man than of an animal, or building, or any other form. One sect thinks a certain form is the right sort of image, and another thinks it is bad. The Christian thinks that when God came in the form of a dove it was

all right, but if He comes in the form of a fish, as the Hindus say, it is very wrong and superstitious. The Jews think if an idol be made in the form of a chest with two angels sitting on it, and a book on it, it is all right, but if it is in the form of a man, or a woman, it is awful. The Mahommedans think that when they pray, if they try to form a mental image of the Temple with the Kaaba, the black stone, in it, and turn towards the west, it is all right, but if you form the image in the shape of a church it is idolatry. This is the defect of image-worship. Yet all these seem to be necessary stages. (*Compiled from the COMPLETE WORKS OF THE SWAMI VIVEKANANDA.*)

## A NEW PROBLEM

BY THE EDITOR

### I

A lady writing in an American magazine describes how a new problem has arisen in America owing to the increased number of women getting into services and office works. In America, as everywhere, many persons have been thrown out of employment owing to the depression. And many women have stepped into their places. Sometimes men do not get jobs even if they are ready to work at a reduced pay. The result is that in many homes it will be found that women instead of men, wives in place of husbands, have become the earning members of the family. It is said by one authority that in America nowadays between one and two million women are the support of their families—full-time breadwinners and part-time home-makers. And if the present economic condition continues, the number is likely to increase.

Now this has become the cause of a great maladjustment in the family life. So long, the husband was the earning member, and the wife was in charge of looking after the home. But now, as the wife has to spend most of her time and energy in earning money, she finds it difficult to look after the home, however much she wishes to do that. And the husband feels that he is a burden to his wife, because being thrown out of employment he has to depend on the earning of one whom he thinks it his duty to support. Though many wives are very careful to minimize the ugliness of the situation, many husbands are feeling their awkward position very keenly. This is affecting the health of their body and mind. And the number of divorce cases is on the increase.

The problem arising out of the new psychological situation greatly weighs

on the mind of the lady writer we have referred to, and she herself gives a pathetic description of the condition in her own family.

Now, what is the way out of this difficulty? And also the questions arise: Could such a difficulty be averted if the society had been under a better direction? Should the fields of activity for men and women be different? If women can turn out better work in the wider world, why should they be cooped up within the narrow walls of a family life? Sometimes women suffer greatly, because they are not economically free, because they have to depend on their husbands for support and protection. If women can stand on their own legs, they will not have to bear with the tyranny of whimsical and capricious, if not cruel, husbands.

If women once go out to the wide world for their means of livelihood, it will be difficult to demarcate different fields of work for men and women. Women will enter into open competition with men. From one standpoint it may be good, from another standpoint it is not so. In some cases, women may be happier if they are economically free, and sometimes by adding to the income of their families, wives may be a great help to their husbands; but how to keep up the integrity of the home and the family, which is in risk, when both the husband and the wife are out for economic independence? That will surely be the cause of the break-up of many families, as has been the case in America. Should women be sacrificed to the interests of the family? If so, it will indicate a fresh case of the tyranny of man over woman. Besides, when women are out in the open world, they may do many works in the field of social service etc., which will add to the happiness of the world and prosperity of mankind. If women's

activities are confined within the family circle, the world will be deprived of much benefit which otherwise might have accrued to it. Thus there is difficulty in both ways. And according to their respective temperaments and modes of thought people support one or the other of the two positions described above.

## II

Now, all these problems are simply the offshoots of one fundamental problem, namely, the general outlook on life. All are after more and more of sense-enjoyment nowadays, and as they are not ready to undergo even the slightest self-control and self-restraint, even to further the cause of enjoyment, a great chaos is the result in every walk of life. Men are out of employment because of the economic depression. The economic depression in the last analysis will be found to be the outcome of the desire of particular individuals to enrich themselves at the cost of the rest of humanity; it has been brought about by a heartless competition in which the consideration of humanity was sacrificed to the love for accumulation of wealth. This competition in the wider field has been the cause of competition between man and woman even in the family life. Man and woman are no longer complementary to each other in the family life, they are competitors. They are not spiritual entities to help each other in the matter of realizing the goal of life, but economic units looking on each other with suspicion and distrust lest their dependence on each other in any way should curb their free movement in life. Marriage is not an indissoluble union between husband and wife who are pledged to help each other in the great voyage of life towards the discovery of Truth, but a contract which can be easily broken when it



causes<sup>11</sup> the slightest inconvenience to any party. People are in a hysteric frenzy as to how to have more and more of creature comforts, and in their great zeal for that they do not consider it wrong if they descend to the level of the lower animals. All the confusion and chaos of the world will be found to have been caused by the general inclination in modern man to give greater importance to the animal than to the divine in him. The present civilization is based on the recognition of the animal in man and the ignoring of the divine in him. As such competition and love for more and more of sense-enjoyment, instead of self-control and self-sacrifice, rule the life of man. And this general tendency has invaded the home and is disturbing the peace of many families. So long, men would merely talk of ideals, but in practice would live as if they had no higher aim in life; and women shut up within the home would hear of ideals preached to them by men and try to practise them. But nowadays women also have come out of the narrow home-circle, they have seen through the contradiction in men's life and are trying to imitate men in every way. Formerly both in the West and the East women would be found to have greater love for higher ideals of life than men, who generally get hardened by the great struggle for existence; but now the tendency is that women are also becoming just like men or rather trying to outshine them. Women are not to be blamed, if men are not found fault with first in regard to this.

None of the problems of women can be solved independently of the general problems of humanity. If the civilization of the world is based on some higher ends than the fulfilment of mere animal needs of man, women's life also will be guided by an idealism which

will conduce to the peace and solidarity of the family life. If not, women's activities also will simply add fuel to the fire which is going to burn the whole world. It can and should never be dictated that women should do this or that. It is useless to do so. They are bound to fall within the general trend of events in the world. So the great cause of anxiety is, not that women have created a fresh problem by coming out into the wide world and leaving the home to take care of itself, but that the civilization has taken a wrong turn. Set that right and then the activities of women (along with those of men!) will be in tune with a higher vision of life. And in the new world that will be created and the new civilization that will be built up women may not be exactly as they were in the past, but it is sure that whatever might be their activities or the field of work, women will be a help and a source of inspiration to men in the realization of that great ideal. Nowadays men are out to have a complete destruction of the civilization of the world and women are simply trying to accelerate the speed of that. In the new era, men will try to create a better civilization and women also will further the work. The past cannot be returned *in toto*, but the general tendency will be the same. It is difficult to prophesy what will be the details of the activities of women in future, but one can foresee the part women will play in the building up of the future world. Woman is a source of great power,—in India she is regarded as the emblem of Shakti—utilize that for good, astonishing will be the result; and when the power in woman takes a wrong turn dangerous becomes the effect. The Indian sage Manu says, if women are respected, God is also pleased; if women are offended,

God is also displeased and that spells a great disaster for all.

### III

If we study the history of the evolution of ideal womanhood, we find that woman at first would be united in marriage with man, for shelter and protection. In the primitive age woman would be regarded as the personal property of man, and naturally she had to submit to many cruelties and oppressions on the part of man. In many religions woman is still regarded as inferior to man. But as civilization advanced, woman began to be regarded as quite equal to man, and the ideal of marriage became high. Polygamy yielded a place to monogamy, and polyandry began to be looked upon with disfavour. And the general tendency was towards the indissolubility of marriage. Marriage was at first a legal or economic contract, but gradually it got a religious sanction. When marriage was sanctified by the touch of a religious ceremony, it became sacred and indissoluble. Almost all religions in the world advocate the sacredness of marriage. If any religion sanctions divorce at all, it does so in exceptional circumstances, and divorce everywhere involves a loss of prestige. From the secular standpoint it is seen that marriage needs to be considered sacred for the protection and upbringing of children. If the indissolubility of marriage means suffering to any party, he or she undergoes that for the sake of the children. And it is not too much to expect that parents should undergo any amount of suffering for the sake of their children. Otherwise there can be no difference between civilized men and the animals of the lower kingdom. Wherever there is divorce, it indicates that the parents are more particular about their

personal pleasure and happiness than those of their children. In the West the number of divorce cases is steadily on the increase because people there are too anxious for immediate enjoyment to look at the problems of life with sedate calmness. Where people are running headlong for more and more of physical enjoyment, it is idle to expect from them any sacrifice even for the sake of children.

To look from the spiritual standpoint, marriage is not merely a contract for the protection and convenience of either husband or wife or for the stabilization of society or the protection of children, but it has got a still higher ideal behind it. Marriage is the union of husband and wife, so that they may realize the spiritual value of life with mutual help and co-operation. This view naturally makes marriage indissoluble for this life or the lives to come, until it is transcended by realizing God. Now, if anybody does not attach any importance to religion, naturally he will not consider marriage to be sacred. This is why even the failure of psychological readjustment in the family life in consonance with the new demands of the economic condition of the country is resulting in so many cases of divorce in America, if we are to believe the lady writer whom we have quoted at the beginning.

In all the above ideals of marriage woman's position is considered only as the 'wife.' But there is a higher ideal when woman is regarded as the 'mother.' In the West the fruition of woman's life is in wifehood, in India it is in motherhood. In a family in India the mother receives the first importance and the wife comes next. In the West the voice of the wife is paramount and the opinion of the mother comes next. The ideal man in India will recognize all women with whom he has

no family relation as his mothers and the ideal woman will consider all men as her sons, except where there is any other relationship. In some cases woman has been actually worshipped as the image of the Divine Mother on earth. It is because so much exalted position was given to womanhood in India from time immemorial that India produced women who can be the ideal of the world for all times.

#### IV

Now, mother means the embodiment of pure love and unselfish service. Mother's love is the purest of all kinds of love in the world, and a mother will consider no sacrifice too much for the sake of her children. So it is that an Indian woman can never think of the dissolution of marriage. This may mean untold sufferings to many, but the ideal should be preserved and protected. Individual cases should be ignored for the sake of the society. Whatever might be the cost, the greatest hankering of the Indian woman is to be the ideal mother. All other rôles she plays in her life are subordinated to that ideal, and all her preparations in life are for the consummation of that ideal.

If that ideal is kept burning in her life, it matters little whether the activities of woman be inside or outside her home. Wherever she may be she will be the manifestation of pure love and unselfish service. If she enters into the fields of activity so long usurped by men, it will be not because she wants to wrest rights from men, but because she wants to widen the sphere of her work led by the spur of overflowing love and the spirit of service. If this ideal be kept intact, all her activities will redound to the greater and greater good of the society and the world, instead of creating social chaos and

confusion. And nobody need look upon her movements with alarm. Woman need not be dictated to confine her activities to this or that particular field. She will herself decide where she can and where she cannot play the rôle of a 'mother.' Many of the problems in relation to woman in the West have arisen, because there men led by a spirit of gallantry and chivalry welcome woman as the 'wife' and not as the 'mother.' There respect is paid to a woman, because she deserves consideration being of the weaker sex. In India woman receives attention bordering on devotion, because she is the 'mother.' It is only because of this that women's activities in India have not, till now, disturbed the peace of the society; on the other hand they have created order where there was confusion, they have given encouragement where there was despair. In the West the presence of a woman serves as an inspiration just like that which a knight of the middle ages would receive from her lady love, but in India the presence of a woman serves as a benediction just like what a son receives from his mother. The blessings of a mother serve as an armour against all evils to an Indian son, the inspiration of a wife makes a husband in the West dauntless against all obstacles. But the situation of the world imperatively demands that the ideal of motherhood should be exalted over that of wifehood. That should be the only criterion by which to judge whether the activities of women are right or wrong. It is due to the development of a higher civilization that India could give so exalted a position to woman. And it can be legitimately expected that other races of the world through experiences will learn to recognize this ideal as the only solution of the problems of women.

## V

India is now passing through a period of great transition. The impact of the Western civilization has given a rude shaking to many of her time-honoured traditions and customs and is going to revolutionize her social life. Some view these changes with alarm, while some are running after things Western only because they have the attraction of being new. Because of this contact between the East and the West the problems of our women also are taking new phases from day to day. Similar, if not exactly the same, problems with regard to women are appearing in India as in the West. Many Indian women are unwilling to confine their activities to the home life. They are coming out of the narrow limits of the family to the wider world in search of larger fields of activity. There is nothing to be alarmed at this, provided our women do not fail to be true to their main ideal. With the passing of time changes are bound to come in every society, if it is not dead. As such women's outlook on life also will change. Besides, if we look to the history of India from ancient times, we find that women had a larger field of activity than they have now. It was only during the last few hundred years that the activities of Indian women were circumscribed with-

in narrow limits. We must not judge our women by this standard only. People want it or not, with the spread of education women are bound to form a new conception of life and its demands. The wise plan will be not to try to stifle their new desires and hankerings, which is impossible, but to give them a proper guidance so that their balance may not be lost. Besides, some of the changes that are seen in the life of women are in fulfilment of the demands of the changing circumstances. Nobody can help them. There is no need of getting frightened at a thing simply because it is new. One should coolly judge if the new changes are really bad; if they are so, the only thing necessary is to give them a good turn; and if they are good, to give them a welcome.

It may be that in the period of transition our women also will commit mistakes here and there. But let us hope that ultimately they will come out triumphant from the ordeal with which they are faced due to the contact between the East and the West, and in spite of all the changes that may overtake their life, they will not lose their individuality as Indian Women, as the inheritors of the ideal of Sita and Savitri, Gargi and Maitreyi.

## REASON AND REVELATION

BY PROF. AKSHOY KUMAR BANERJEE, M.A.

## I

The history of the religious and philosophical thought of Medieval Europe is mainly one of protracted controversy between Reason and Revelation. In this struggle Revelation and the scripture in which it was believed to

be embodied gradually yielded to the power of Reason. The territories which had previously been governed by the scripture by the right of Revelation were step by step snatched away by Reason. When with the dawn of the modern age a treaty was made, the

entire domain of knowledge was allotted to Reason, and the Revealed Scripture had to be contented with the religious ideals, the religious sentiments and the religious practices, about which the cultured people of this age cared very little. Being freed from the undue interference of the so-called Revelation, Reason advanced by leaps and bounds; it penetrated into the secrets of nature, it acquired precise knowledge of the forces and laws that govern the phenomena of the world in which we live, it gained mastery over many of these forces and exploited them for the benefit of mankind. Ask any cultured man of the present day and you will get the unhesitating and unequivocal reply, that everything of which man is justly proud to-day—all his powers and glories, his comforts and happinesses, his ideals and aspirations—he owes to the progress of the various branches of scientific knowledge, in which the power of Reason has manifested itself.

Reason, encouraged by its successes in the world of phenomenal realities, has made systematic attempts to banish Revelation from the realm of transcendental and noumenal truths as well, and to establish its supremacy in the region of philosophy and religion. All the cries about the Relativity of Human Knowledge and the absolute character of the Divine truths, about the finitude of the human reason and the infinity of God, about the dependence of the human reason upon sensuous experience and the supersensuous reality of the truths of religion, could not stand in the way of the steady expansion of its empire. Religion, if it has any importance in human life, must be rational; it must prove before the court of Reason that it has a solid rational foundation, that the objects with which it is essentially bound up are real in the sense that their existence and value can

satisfy the tests applied by Reason. The authority of the so-called revealed scripture, if any, must be subordinate to the unchallengeable authority of Reason.

I shall not here refer to the contentions of that extremist section of the exponents of the authority of Reason, which holds that religion is of no importance to the fulfilment of human life, that religion, instead of doing any good to man, has always put obstacles in the path of human progress, that it is based on certain primitive superstitions, which have been exploited by the cunning device of the priests and the theologians for serving their own selfish ends. This section has not as yet been able to exert any considerable influence upon the mind of the human race.

The rationalists, who recognize the importance and indispensableness of religion for the harmonious development of human life, hold that Religion does not owe its existence to any supernatural revelation, but it evolves out of the essential nature of man. Religious consciousness is natural with man as a rational being, and religion also is on that account natural, and not supernatural,—rational and not revealed from outside. Religious consciousness consists of certain kinds of thoughts, emotions and wills, which every man possesses in the rudimentary forms from the very beginning. Attempts have however been made by some psychologists to reduce religious consciousness into what they have considered more elementary forms of consciousness, such as the feeling of fear, the will to live, the sentiment of reverence for the ancestors, a sense of kinship with the spirits or the forces governing natural phenomena, etc., etc. But all these attempts have proved futile. None of them can furnish any adequate ground of explanation for the specific character

of religious consciousness. It is inherent in human nature. By his very constitution, man has a consciousness of himself as a conditioned, imperfect finite being, limited in space and time, poor in knowledge and strength, subject to impulses and feelings, and he has a natural hankering for transcending this finitude and rising above these limitations. This consciousness, accompanied by this hankering, necessarily implies the presence, at the back of his mind, of a vague indefinite apprehension of a Reality or a State of Being, which is absolute and perfect, infinite and eternal, complete master of the self and all its expressions. There is thus inherent in the human consciousness a contrast between the actual and the ideal, a feeling of love and veneration for that ideal state of existence, and an inner urge for transcending the actual imperfect state and attaining the ideal perfect State. With the gradual development and refinement of human nature, this consciousness also develops and becomes more and more enlightened, and in course of progress displays itself as a definite conception of the self as a finite spirit and of God as the Absolute Spirit, and as a deep-seated longing of the self for attaining unity with the Absolute Self.

A consciousness of the deeper cravings and needs of the soul, a search after the ultimate cause of the boundless world of experience with bewildering complexities in it, a thoughtful reflection upon the wonderful order and adjustment noticeable in every department of this universe, a naturally growing sense of unity underlying the diversities of experience, an insight into the meaning and implications of the moral life of man and the moral government of the world,—all these awaken and develop the religious consciousness of man according to the law of his rational

nature, and gradually refine and deepen and perfect the thoughts, emotions and wills in which it manifests itself. The fundamental truths of religion,—such as the existence of an infinite and eternal Divine power originating, regulating and pervading the phenomenal world, the immortality of the Soul as distinct from the mortal body, the relation between that ultimate ground of the universe and the universe of finite spirits and material objects, etc., are truths of reason, which the human reason can know and establish without the help of any supernatural revelation. Man is religious by virtue of the very constitution of his nature, and has not to wait for any special revelation through any chosen messenger of God in order to be endowed with religion and to be acquainted with the religious truths.

The exponents of this view further argue that the doctrine of revelation explains the origin of religion in far too intellectual and mechanical a fashion, as if religion began with the pouring, into the empty vessel of the human mind, of a set of ready made and finished ideas by an external Divine authority arbitrarily all at once. This is a crudely unpsychological doctrine. Moreover, if religion were to be derived from any historical communication from God through some arbitrarily chosen prophet or prophets, men must have been non-religious before that communication. In that case religion could not be regarded as an essential factor of human constitution, but only as an artificial importation by a foreign authority. The bloody disputes among the different sectarian revealed religions are also put forward as strong arguments against the validity of Revelation.

From this point of view, if we seek for any expert advice and guidance for

moulding our religious beliefs, sentiments and practices, we are not to approach the sectarian scriptures claiming infallibility on the presumption of divine revelation, but the science and philosophy of religion, based on the thorough investigation of this department of human experience by the developed human reason.

## II

On the other hand, when we direct our attention to the great religions of the world,—the religions which have for centuries been actually moulding the religious life of mankind—we find that all of them without any exception—not even excepting Buddhism, which is reputed to be a godless religion—claim to be founded on Revelation. The Hindus regard the Vedas, the Mahomedans the Koran, the Christians the Bible, the Parsis the Zendavesta, as the embodiments of the eternal religious truths revealed to man by God Himself through His chosen *Rishis*, or prophets or messengers. Many great religious teachers of the world, who have, with their life, established their right to speak with authority on the subject, have proclaimed with no uncertain voice that the human reason is incompetent to attain, by dint of its own independent efforts, the true knowledge of God and the soul and their transcendental relation to each other. They hold that the true character of the Absolute Ground of the universe, the innermost nature and the ultimate destiny of the human soul, the sure means of the fulfilment of this destiny,—these cannot be inferred with certitude from the study of the phenomenal aspects of the physical and human nature, from the materials supplied by the sensuous, and even by the psychical, experiences.

The exponents of Natural Religion,

it is pointed out, make a confusion between the inherent religious *demand* of human nature and the *knowledge* of the ultimate truths of religion. The sense of imperfection is undoubtedly natural with man, and it may logically imply the idea of perfection as its background; man as a rational being may naturally hanker after transcending the imperfection so far as it is felt, and this hankering may be logically interpreted as the inner urge for attaining perfection or unity with the Divinity; the ideas of the finite, the transitory, the contingent and the relative may logically imply the ideas of the Infinite, the Eternal, the Necessary and the Absolute. But there is absolutely no justification for presuming that we have any positive knowledge of the true character of or even any certain conviction of the objective reality of what appear to a highly developed mind accustomed to abstract thinking as the logical or metaphysical backgrounds of our positive experiences, or the logical contraries or contradictions of the ideas we possess. To the human reason the ideas of infinity, eternity, unrelatedness, unconditionalness are only negative counterparts of the corresponding positive ideas. Left to itself, it would move eternally in the domain of relativity and Contingency, the world of time, space and causality. Urged by the inner demand of his nature, man would of course attempt to transcend his limitations and imperfections,—which he actually feels as a result of his interactions with his surroundings and of his unfulfilled desires; but from one limited and imperfect state he would pass on to another. Absolute freedom from all limitations and imperfections would be beyond the possibility of his positive experience, or even positive conception. It would be to him a sheer darkness,

complete void, an empty abstraction. Thus the truth of the highest conceptions which constitute the ground and support of religion in its purest form, it would be beyond the scope of the human reason to ascertain and demonstrate by dint of its independent efforts.

Moreover, the materials upon which our reason operates and from which it draws its inferences are supplied by the sensuous experiences, upon the validity of which it has an implicit faith. These materials are always finite, transitory, related and contingent phenomena. They are the data of our knowledge. They are believed to be presented through sense to our reason, which has no right to disown their objective reality. It has direct knowledge of the reality of this phenomenal world, and if it can acquire any knowledge of the Infinite, Eternal, Absolute Spirit, this must be inferential and indirect, and hence much less certain than that of the former. Such knowledge can never encourage a man to renounce this world of sensuous enjoyments and to concentrate his energy and undergo religious discipline for the purpose of merging himself in the Absolute. In fact, the rules of Logic which regulate rational thought do not furnish us with any sure passage from the finite phenomenal realities to the infinite noumenal Reality, and the conclusions arrived at on the strength of those rules cannot be accepted as more than hypothetical. On the strength of such hypothetical knowledge, man could never confidently feel that the spiritual world is more real than the phenomenal world, that he is more really a spiritual being in intimate relation with the supreme spirit than an animal gifted with rational power in relation with the world of sensuous experience, that the fulfilment of his life consists in the perfect realization of his unity with the supreme spirit and

in complete self-surrender in love and devotion to Him, rather than in the glorification of his phenomenal individuality.

### III

Accordingly, the exponents of Revelation assert with the strength of deep-seated conviction that religion must ultimately be based on Revelation, that the ultimate religious truths come down to man from Above, that God, the Supreme Absolute Spirit, in His infinite mercy and love for the struggling and suffering finite spirits communicates those truths to them through the medium of prophets or seers, to whom He unveils Himself and who therefore speak with commanding authority and inspire people with the infallibility of what they preach. These religious truths are not inferential, but directly presented to the seers, who actually see them, stand face to face with them, receive them as they are given, and represent them to their truth-seeking disciples. This knowledge is even more direct and immediate than that of sense-perception, for it is not vitiated by the conditions and forms of the senses, which in the case of the latter stand between the objects and the recipient mind. These revealed truths appeal direct to the heart.

The scriptures are the linguistic embodiments of these revealed truths and as such are to be accepted as the final authorities with regard to them. The human reason should apply itself to the proper understanding of them in terms of its own categories, to the adequate comprehension of their inner significance by a systematic and comparative study of the different forms in which the truths have been expressed in different contexts, to the removal of doubts and misconceptions by means of rational arguments in conformity to the



fundamental principles, and to the enforcement of the necessary discipline upon the body and the mind for the direct realization of those truths within itself. Undue emphasis should not be laid upon the apparent discrepancies among the different scriptural texts, for a deeper insight into their inner meanings makes it clear that they pertain more to the forms than to the spirit. Further, it is quite possible that the whole truth,—the divine truth in all its aspects—may not have been revealed to any particular prophet or in any particular scriptural text. The different texts may point out different aspects of the same divine truth, which should be sought to be comprehended by their synthesis.

The bloody religious wars referred to by the rationalists occurred, not among the scriptures nor among the prophets nor among the faithful truth-loving pious believers in the tenets of the different scriptures or prophets, but among the ignorant worldly-minded fanatics, or rather among the powerful worldly-wise designing people who exploited the ignorant credulity of those fanatics by uttering the name of religion to serve their worldly interests. As we cannot hold science responsible for its gross abuse by the political and industrial powers of the present day, nor can we expel it from the human society for its being the most effective instrument in the hands of the ten-per-cent of the human population of the world for crushing and torturing and grinding down the remaining ninety-per cent; so we cannot hold the religious scriptures responsible for their gross abuse by the most irreligious people wearing the garb of religion, nor can we refuse to acknowledge the validity of revelation, though many kinds of false doctrines and inhuman practices have been introduced, now and then,

here and there, in the name of revelation and the revealed scriptures. In all ages and all countries truth has been misused in the human society, but still man cannot disown allegiance to truth.

#### IV

Having put the claims of Natural Religion and Revealed Religion side by side, we may ask ourselves a question. Are they really so incompatible with each other as they are made to appear by their over-zealous exponents and critics? Is it not quite possible that they are only two standpoints from which the origin and development of religion in the human race may be reasonably viewed? Does not each party put a wrong, or at least a narrow, interpretation to both Reason and Revelation, when the one is regarded as antagonistic to the other? The rationalists claim that man finds God, while the Revelationists preach that God reveals Himself to man. The active agency is attributed by one party to human endeavour, and by the other party to Divine mercy. The one emphasizes the ascending effort of the finite spirit towards the Infinite, and the other emphasizes the gracious descent of the Supreme Spirit into the field of human experience. Are not these the two apparently different processes, *viz.*, man's ascent to God and God's descent to man, only two aspects of the one spiritual process of the progressive realization of the essential unity of God and man, of the Infinite Spirit and the finite spirit?

The protagonists of the two views seem to suffer from two fundamental misconceptions, which stand in the way of their proper comprehension of the underlying unity of the process of the acquisition of spiritual knowledge. First, they regard the human reason as a particular faculty, operating in

accordance with definite laws, subjection to which it can never shake off. It is generally held that reason apart from sense cannot have any direct or immediate knowledge of realities. Immediate knowledge, it is assumed, must necessarily be sensuous experience. All knowledge other than that of the objects of sense-perception must be inferential or indirect, and must therefore ultimately depend upon the latter. Reason is assumed to have only some *a priori* concepts and axioms (which are not of course objective realities) which it applies to the materials supplied by sense-perception, and then by inductive and deductive methods, by framing and testing hypotheses after hypotheses, by critical analysis and abstraction, etc., it reconstructs a world of objective realities, the validity of which is always open to question and must ultimately be determined by reference to the direct sensuous knowledge. Reason is dependent on sense. The validity of the most highly valued ideals of human life, the eternal supersensuous truths upon which man's moral and spiritual life relies, cannot be legitimately inferred and proved by reason on the basis of sense-experience. Hence either we are to be contented with thinking that they are at most valuable hypotheses having pragmatic importance for the human society, or we are to seek after some other direct source of evidence for establishing those truths. Either we are to suppose that absolute knowledge of the truths underlying morality and religion is impossible and hence reason has every right to disown them, or we are to admit a source of knowledge superior to reason. This abstract idea of reason is really a misconception about the character of reason, and it is to a great extent responsible for the conflict between Reason and Revelation.

The second misconception from which the contending parties suffer is the idea of the relation of externality between man and God, between the human reason and the Divine Spirit. God is conceived as a Supreme Personality, omnipotent and omniscient, governing the destinies of all creatures from outside, generally concealing Himself from them and confining their powers of knowledge within the range of the apparent realities of His creation, and on particular occasions revealing the truths about Himself and communicating the moral and religious laws to some chosen men either by signs or by words or through some angel or messenger. This is a crude idea of God and His self-revelation. This idea itself implies that those who cherish it are not free from the domination of sense. Further it involves an argument in circle. God is the authority for the truth of what the prophets and the scriptures preach, and the latter again are the authority for the existence and reliableness of God. The human reason cannot rest satisfied with this conception of Revelation, and cannot put unquestioning reliance upon the messages it conveys.

The truth is that Reason which constitutes the essence of human nature is not so impotent as necessarily to rely upon sense-experience for direct knowledge. It moves from plane to plane, and in each plane it comes face to face with a distinct order of relative realities, *i.e.* distinct aspects—lower or higher, more veiled or less veiled—of the Absolute Reality. When it is in the lowest physical or sensuous plane (ब्रह्मक्षेत्रज्ञ) the reality appears to it through the senses, and hence appears as a plurality of objects possessing sensible characteristics. In this plane reason necessarily accepts these objects

of sense-experience as ultimately real, and tests the validity of its inferences by reference to these. So long as reason moves habitually in this plane, it cannot get rid of these limitations. When it rises to the higher biological plane (ब्रह्मण्य कीष) the reality reveals itself to it in a new form. The whole world is perceived as a living organism, in which the plurality appear as centrally regulated and as essentially related to each other and to the whole. One life is experienced as pervading the whole and each of its parts. In this plane this is not a matter of mere inference, but of direct experience, which establishes its authority upon the reason far more strongly than that of the physical plane. Men in this plane of experience put the truths realized by them as ideals to others, whose reason is in the lower plane, and who, being conscious of the imperfections and contradictions and unsatisfactory character of their own experiences, accept those truths of the higher plane on authority and try to realize them by proper self-discipline. When the reason rises to a still higher plane,—say, the mental or moral plane (मनोमय कीष)—its outlook is further changed. The whole objective world is actually perceived by it as essentially a mental or moral order. The man then lives, moves and has his being in the universe of Mind. Through the senses he perceives the manifestations of Mind. When he learns to live habitually in this plane, the truths of this plane are unveiled to his reason. These truths are objects of direct experience to him, and when spoken to men of the lower planes, they set up ideals before them, put them under the necessary physical and moral discipline for their realization, and exercise a commanding authority over their ideas, sentiments and actions.

But reason cannot rest satisfied even

with its experiences of this plane. It has not yet fully realized its essential character. Its inner demand has not yet been fulfilled. It has not yet fully emancipated itself from the veils and limitations, which clouded its vision, and attained direct knowledge of the ultimate nature of the Absolute Reality. The urge for self-fulfilment moves it on to the higher spiritual plane (बिज्ञानमय कीष). In this plane it comes face to face with the Supreme Spirit. The Supreme Spirit or God reveals Himself to it as its own true self and the true self of the universe. The whole universe is realized as a Spiritual Entity. All that is is spiritual, and all that is spiritual is real. The ultimate nature of God, the ultimate nature of the self, the ultimate nature of the world, are completely unveiled, and they are found to be one. In the highest stage of this plane, reason fully discovers God and God completely uncovers Himself to reason. There is no screen between them. The truths experienced in this plane, when preached to the rational beings of the lower planes, set up the highest ideals before them, and the modes of the realizations of these ideals are the supreme religious laws discovered by reason,—the highest commandments of God to man. There is a still higher plane—the plane of bliss (आनन्दमय कीष) to which I shall not refer here.\*

## VI

Thus, religion is on the one hand God's progressive self-revelation to the human reason and on the other the human reason's progressive discovery within itself the character of Divinity and Divine truths. Higher and higher truths are revealed to the human reason

\*The characteristics of the "Planes of Knowledge and Orders of Realities," I have discussed at greater length in *The Philosophical Quarterly*, January, 1938.

in the higher and higher planes of its experience, and they are received on faith by the lower orders of people—by the human reason moving in the lower planes—as realizable ideals and divine commandments. The truths, which are and can possibly be mere hypotheses or at most objects of weak, inferential knowledge in the lower planes of reason, become objects of direct experience in the higher planes and thus attain sanctity and certitude, and consequently exert powerful influence upon the modes of thought and life of the people who feel a demand for them and put faith in them. The truths are eternal, and they are revealed to the truth-seeking human reason in proportion to its capacity for reception and comprehension. Men in the higher and higher planes of experience are naturally fewer and fewer. Since the number of people in the physical plane is the largest, and since, on the other hand, the demand for religion is universal in human nature, the few men who reach the higher planes and are blessed with the experience or revelation of the higher orders of truths occupy specially privileged positions in the society and are looked upon and revered by the people in general as Prophets, *Rishis*, God-men, chosen messengers of God, vehicles of truth. Their inspired sayings are accepted on faith as divine commandments and make up the contents of the scriptures. Some of them become founders of religious sects and direct the religious life of millions of men in particular channels. It may be noted that all the great men who have been trusted and adored as vehicles of divine truths in different parts of the human society might not have reached the highest plane of spiritual experience, and the truths propounded by them as the highest might not really be the perfect self-revelations of God attainable in

that highest plane. But on many occasions when delivering their messages to the people, they sincerely feel that it is God, as conceived by them, Who is speaking through their heart and tongue, and they often put those messages in the form of direct speech uttered by God.

The most careful and systematic comparative study of the different books and texts claiming to be the embodiments of revealed truths convinces every man endowed with true spiritual insight that all of them do not belong to the same plane of spiritual experience. They give expression to different orders of truths revealed in different planes of spiritual experience. The character of the revelation is necessarily influenced by the development of the rational and spiritual capacity of the individual on whom it is bestowed, and seems also to be influenced by the social, intellectual, moral and religious conditions of the race to which he belongs and for the regulation of the cultural, moral and religious life of which it appears to be intended. The same revealed truths also are found to be interpreted and applied differently by different classes of men according to the different degrees and planes of their intellectual, moral and spiritual elevation. Not only this; but even when the blessed persons, who directly experience the divine truths in the higher spiritual planes of their reason, come down to the lower planes and attempt to interpret and give expression to those truths for the benefit of others in terms intelligible to them, the nature of their interpretations and expressions is unconsciously influenced, and not unoften vitiated, on the one hand by their own pre-acquired notions and impressions of the lower planes and on the other hand by the character, culture and mode of life of the people,

among whom they are brought up and for whom their teachings are intended. Hence though there is no ground for questioning the validity of Revelation for the sake of Reason, nor for suppressing the aspirations of Reason for the

sake of Revelation, we have to exercise great caution in accepting and interpreting the particular texts which claim to have been revealed as well as in giving a free scope to Reason in the field of morality and religion.

## PRAYERS OF AT-ONE-MENT

BY SWAMI JNANESWARANANDA

### I AM MY OWN GUIDE

I laugh at myself when I pray. To whom can I pray! Who is there, besides my all-pervading Self! But I want to play, I want to act, I want to hear myself talk. Just like a child at play, I stand before a mirror and create my playmate, whom I call my Self, my Guide, my God. But who can guide me if I guide not myself!

### I AM THE SOURCE

I am neither the body nor the senses or the mind—I am Existence Absolute, Knowledge Absolute, and Bliss Absolute! In me there is no fear nor anger or hatred. I am the all; in me is everything. I am the friend, the brother and the lover of all. I am present in every atom. From the highest down to the lowest, I am the essence of all. It is my light that illumines the sun, the moon, the stars and the planets. It is my existence that holds together all the pieces in a harmonious whole. It is my love which acts as a sustaining power to create all beauty, utility, and excellence. I am the essence of all Truth, Goodness, and Beauty.

### I HAVE NO FEAR

I am not a beggar or a sinner! I am that ever-effulgent, ever-blissful and ever-peaceful Self. I have no fear nor

any sense of weakness or depression. I am the ever-perfect One, universally present. I am the base of the universe, I am the creator, I am the preserver, I am the destroyer! I am the source of all strength! I am the power of all powers!

### I AM THE CHILD OF BLISS

Infinite Brahman is in front of me, It is to the rear, It is above, It is below, It is all round, It is within! The entire universe is filled with that Divine Bliss. I am That—I am that ever-blissful Brahman, I am that never-failing Light, the Source of Infinite happiness, the Fountain of all love and the eternal Foundation of friendship and peace!

### IN PEACE OR IN STRUGGLE I AM THE SAME

That Infinite and Absolute Reality, out of Which this universe has been manifested, is full, complete, divine and perfect. This creation which is the effect of that Divinity is also divine, pure and perfect. I, as a spark of that One Cosmic Fire, am one and the same with the Source. Infinity taken out of infinity is infinity; infinity added to infinity is infinity. No matter where I am—in life's field of battle or in the peaceful rest of Samadhi—I am never separated from my infinite Source. I am That! I am That! I am That!

### THOU ART MY SUBSTANCE

Verily Thou art the Infinite and Absolute Principle, but my finite mind cannot comprehend Thee as Thou art. Following the limitations of my senses, I call Thee my loving Mother, or look upon Thee as my protecting Father. At all times I find in Thee the sweetness of a friend and the fellowship of a companion. In Thee I find the great illumination of wisdom, love and understanding. I recognize Thee in man as well as in woman. I realize Thy presence in the high as well as in the low. I am thrilled as I feel Thy sweet caress in every object of nature. Thou art like the string which runs through all the beads in a necklace, holding together various elements of this beautiful universe in perfect shape and harmony. All the forces are complete in Thee. Thee alone I love, Thee alone I see, Thee alone I recognize as the one Source of Light!

### MAY WE LIVE TO LEARN

May that All-loving, Infinite and Absolute Being protect us all together! May He grant us everything we need for the uplift of our spiritual consciousness! May He endow us with vitality and strength! May He invigorate our energy and so direct our senses that we can receive the light of knowledge and understanding! May He uphold the inner potential Divinity within us! May whatever we study from day to day bring us more and more purity, strength, goodness and love! May our entire life be one complete term of education! May we live to learn!

### MY INFINITE SOURCE OF GOOD

I meditate on that self-effulgent Light of Brahman; contemplation on which removes mountains of obstacles, dangers and difficulties, and make the path

smooth. I meditate on that eternal Source of goodness, contact with Which unfolds more and more power, strength and goodness. I meditate on that perennial Source of all enjoyment, the slightest touch of which supplies me with everything good for my physical, mental and spiritual advancement. To let that never-falling Light shine through every expression of my life I keep constant watch on that eternal Source of Truth, Purity, and Bliss.

### MY LIFE IS A TERM OF SERVICE

Brahman or that ever-perfect, absolute, divine Entity, is the essence and basic principle underlying every phenomenon. May we so act as to reflect more and more that Infinite One, in and through our expressions. May we live our entire lives, acting for the uplift of our own self and for the good and benefit of every being in this universe. May we not covet anything which does not belong to us; may we not be greedy of sense enjoyments, but be satisfied with those granted to us by the Divine and enjoy them with purity, piety, sacrifice and service. May we realize more and more the presence of that One without a second in every manifestation of this universe!

### MAY THE DIVINE LIGHT SHINE

May we hear the inner voice of truth and wisdom by means of our ears; may our sight be constantly engaged in seeing visions that are uplifting, elevating and purifying; may our thoughts remain perpetually saturated with ideas and ideals that embrace everything, and with feelings which emanate vibrations of peace, love and goodwill for all beings. May we so live, act and express ourselves as to manifest more and more that Infinite and Universal Truth, which is the fundamental and basic reality of our being!

**BE THOU MY LIGHT**

May that all-perfect, ever-effulgent and eternally existent Self invigorate our senses so that they may bubble with the energy of Truth. May that Divine Self illumine our understanding so that our thoughts may be directed by the heavenly torch of love, friendship, and fellowship. May we so live and act as not to hide or deny the universal, effulgent and all-embracing Light within. May we so proceed along the pathway of our lives as to bring into expression the glory and purity of that inner perfection. May that inner Voice of Truth lead us, guide us and protect us along the journey of our lives!

**THE PILOT OF MY BOAT**

Thou art the pilot of my boat across the ocean of life. It is Thy radiant smile which transforms itself into the form of everything good, beneficial, powerful and beautiful; all my trials and tribulations are only jokes from Thee—storms and mist and the roaring waves are but Thy glee of jest.

Onward, my Pilot! I have every confidence in Thee. So long as Thou leadest the way, my little boat can never be lost!

**TO THY KINGDOM OF LOVE**

May That All-loving Being tie us all in abiding fellowship; may He bestow upon us right understanding; may He teach us the secret of right living; may He give us strength which will keep us firm and steady through all obstacles and difficulties; may He invigorate us with that love which will always be the beacon light to lead us onward until the final goal is reached!

**LEAD ME TO EVERLASTING LIFE**

Lead me from the unreal to the real; from the darkness of ignorance show

me the way to the perennial light of knowledge and understanding! From the miseries of death, disease and suffering guide me to life eternal in the Infinite! Reach me through and through and saturate every atom of my being with Thy substance! Cast on me Thy kind, compassionate and uplifting glance and surcharge me with Thy enthralling love.

**THE DWELLER OF MY HEART**

I meditate on that ever-effulgent, all-loving, all-knowing, kind and compassionate Being, who is the Soul of my soul, who is the inner Voice of my wisdom, who is the never-failing Light of my understanding, who leads me by the hand through the rough paths of life, and through whose kindness I receive all that is uplifting, strengthening, and beautifying. I send my reverential salutation to Him. May I enjoy, every moment, a closer touch with Him in the heart of my heart, through all my actions, thoughts and speech!

**WAKE UP, O MOTHER DEAR**

I meditate on that Infinite and Eternal Source of all power, who is my Divine Mother, out of whom this universe has emanated; in whom it exists and into whom it rests after dissolution. I meditate upon that perennial Fountain-head of all knowledge, eternal bliss and infinite power. Arise! Awake! O Mother dear, fill me with Thy presence; saturate me with Thy radiance, peace and bliss! May it please Thee to lead me by the hand through every step of my life!

**COME TO MY AID—I NEED THEE**

O my Soul—my Divine Reality, I know fully well what is truth; I know what is righteousness; I know what is perfection and goodness. But to my utmost disappointment, I realize

how difficult it is to persuade my obstinate and wayward mind to follow the path of truth.

I am fully conscious of ignorance, unrighteousness, narrowness and meanness, but, alas, that is the course which my disobedient mind follows, in spite of my resistance! I have a hard time of it to control, chastise, coax or persuade this spoiled child of mine! I am so alone, forsaken and helpless!

Realizing this, I invoke Thy help. Oh! my Divine Self, wake up! Help me and join hands with me so that I may be able to live a perfect life, radiating the light of Peace, Love and Truth!

#### MY LOVE TO ALL

Let all nature, both internal and external, be surcharged and saturated with the cosmic vibration of universal peace, love and friendship. Let the winds blow in all directions carrying from us the message of deepest faith, fellowship and understanding, for all beings in the universe! Let the river flow, singing to all the sweetest melody of universal acceptance and tolerance! Let the sun overhead bathe us with the celestial rays of mutual service and mutual appreciation! Let evenings and dawns, earth and sky, mountains and forests, beasts and birds, be filled and inspired with the sacred feeling of universal brotherhood. Let the sweet carols of birds and soft rustling of leaves broadcast the joyous message of harmony and peace! Let every breath which flows from us create a strong current of universal love for all beings!

#### ALL CREEDS LEAD TO THE ONE

May the One, Infinite, All-loving and Universal Being, who is worshipped as Shiva by the Hindus, as Brahman by the Vedantists, as Jehovah by the Jews, as the Buddha or the Enlightened One

by the Buddhists, as Father in Heaven by the Christians, as Ahuramazda by the Zoroastrians, as Allah by the Mohammedans, and in various other forms and names by the various followers of the Truth—may that One and Universal Being—who possesses universal understanding, universal love, and universal acceptance and friendship—shed upon us the light of understanding so that, like so many rivers issuing out of different sources and following different courses, we may at last come into the Infinite Ocean of Truth, and become one and inseparable. May we all, following our different paths, according to our understanding, taste, creed and temperament, finally come to the realization of the One without a second!

#### SALUTATION TO THE MASTERS

Our reverential salutations go to all the past prophets, saints, saviours and masters, belonging to all ages, races, nationalities and religions, from whom we have received the light of understanding. Our humble salutations go to all the present god-like men and women who are upholding the cause of truth, goodness and righteousness, by working for the uplift of humanity. Our salutations go to those future ones who are coming for the benefit of posterity to advance human knowledge and to guide humanity along the pathways of virtue and truth. We salute all of them over and over again. May it please them to give us right comprehension, right contemplation and right expression, so that we may be able to realize that highest truth, which is the unification of all the different paths and processes followed by humanity, in different names and forms.

PEACE! PEACE! PEACE!

BE UNTO US AND ALL BEINGS IN THE  
UNIVERSE.

OM TAT SAT OM



# EFFORTS FOR THE EDUCATION OF AMERICAN NEGRO

BY W. E. BURGHARDT DUBOIS

## I

Of the 12 million persons in the United States of Negro descent about 70 per cent, leaving out the children, can to-day read and write. When we remember that in 1880, 70 per cent could not read and write, one gets an idea of the revolution that has taken place.

This revolution came, first, from the tremendous efforts of Negroes themselves, and secondly, from the response to those efforts made by the abolitionists, the churches, and finally, the philanthropists.

Up until the time of the Civil War, Negroes in the South could not legally learn to read and write, and the great mass of Negroes, then and now, lived in the south where black slavery was legal until 1868.

Georgia, for instance, in 1770 fined any person who taught a slave to read or write. In 1829 the State enacted :

“ If any slave, Negro or free person of colour, or any white person shall teach any other slave, Negro or free person of colour to read or write, either written or printed characters, the same free person of colour or slave shall be punished by fine and whipping, or fine or whipping, at the discretion of the court; and if a white person so offend, he, she or they shall be punished with a fine not exceeding \$500 and imprisonment in the common jail at the discretion of the court.”

In 1833 this law was put into the penal code, with additional penalties for using slaves in printing offices to set type. These laws were violated sometimes by individual masters and clandestine schools were opened for Negroes in

some of the cities before the War. In 1850 and thereafter there was some agitation to repeal these laws but nothing came of it.

South Carolina, in 1740, declared : “ Whereas, the having of slaves taught to write or suffering them to be employed in writing may be attended with inconveniences, be it enacted, that all and every person and persons whatsoever, who shall hereafter teach or cause any slave or slaves to be taught, or shall use or employ any slave as a scribe in any manner of writing whatever, hereafter taught to write, every such person or persons shall for every such offence forfeit the sum of 100 current money.”

In 1860, there were nearly 200,000 Negro children in the North, where slavery had been abolished. The Negro schools of the North fall roughly under five different periods :

- 1st, 1704 to 1774—Period of the Pioneers.
- 2nd, 1774 to 1820—Efforts of the Free Negroes.
- 3rd, 1820 to 1835—Period of Partial Public Aid.
- 4th, 1835 to 1870—Period of Separate Public Schools.
- 5th, 1870 to 1890—Period of Mixed Schools.

In the first period we have the epoch-making efforts and far-seeing sacrifice of Elias Neau in New York and Anthony Benezet in Philadelphia. One of the first Negro schools in the land, if not the first, was that established in New York by Elias Neau in 1704. He gathered slaves and free Negroes to the number of 200, in his own house nightly, and

kept the school open until his death in 1722. So, too, Anthony Benezet and the Quakers of Philadelphia opened a Negro school in 1770, which had a continuous existence until our day. After the Revolution the free Negroes were quickened to exertions in many directions, especially in founding churches, beneficial societies and schools. In Massachusetts a Negro school was formed at the house of Prince Hall, in 1798, and the teacher paid by the Negroes. In 1807, the Negroes of the District of Columbia, led by Bell, Franklin and Liverpool, three free Negroes, founded the first Negro school. This school, supported by the Negroes, lapsed for a while, but was revived in 1818, and many other schools were supported simultaneously. In Ohio the Negroes of Cincinnati opened a school of their own about 1820, and in New York the Negroes rallied to the support of the old Neau school. No record is available, of course, of the money thus spent by Negroes for education, but at a later period, 1839, it is instructive to know that the Negroes of Cincinnati alone were paying nearly a thousand dollars a year (\$889.03) for their schools.

The energy and persistence of the Negroes led to benevolence and partial State aid. At first the States made no efforts to educate Negroes. In 1800 the Negroes of Boston tried to get the city to adopt their school, but it refused. About 1806 the city was induced to grant \$200 a year to the school, and the children paid 12½ cents a week as tuition. It was claimed at the time that technically the public schools were open to Negroes, but no inducements were offered to make them attend, and the abstract right was rarely tested. In 1812 the Negro schools were adopted by the city. A benevolent society conducted the Negro schools in New York up until 1884, when the city took hold.

In Ohio the Negroes were excluded from white schools in 1828, and practically no provision made for them save through benevolence until 1849. The attempt to open private schools for Negroes was frowned upon as in the Prudence Crandall case, and nearly all higher institutions,\* except Oberlin, were closed to Negroes.

From about 1835 on it became general for the Northern States to support wholly a separate system of Negro schools. They were usually poorer than the Whites, worse taught and worse equipped, and wretchedly housed. Beginning with Massachusetts, in 1855, these separate schools have been abolished in nearly all Northern States. There are still schools in Pennsylvania, Ohio, Indiana and Illinois, attended solely by Negroes and taught by Negro teachers.

## II

The history of schools for Negroes in the South falls also into five main epochs :

1. The Ante-Bellum Schools.
2. The Army Schools.
3. The Schools of the Freedmen's Bureau.
4. The Missionary Schools.
5. The Public Schools.

Some few schools for Negroes existed here and there in the south before the War. In the District of Columbia, as already mentioned, no less than fifteen different schools were conducted here mainly at the expense of the coloured people between 1800 and 1861. In Maryland, St. Frances Academy, for coloured girls, was founded by the

\*By a vote of one majority in the trustee board, Negroes were admitted to Oberlin in 1835. In some of the Eastern colleges like Bowdoin and Dartmouth, Negroes were occasionally admitted.

Roman Catholics in 1829. The Convent originated with the French Dominican refugees, who came to Baltimore during the uprising in the West Indies. The sisters were coloured. Another school, established in 1835, gave instruction to free coloured children. In North Carolina there were before 1835 several schools maintained by the free Negroes. They had usually white teachers. After 1835 the few clandestine schools were taught by Negroes. In Charleston, S. C., there was a school for Negroes opened in 1744, which lasted some ten years. It was taught by a Negro, and was for free Negroes only, although some slaves who hired their time managed to send their children there. Free Negroes in Georgia used to send children to Charleston for education. They returned and opened clandestine schools in Georgia. In Savannah a French Negro, Julian Froumontaine, from San Domingo, conducted a free Negro school openly from 1819 to 1829, and secretly for sometime after. Schools were stopped nearly everywhere after 1830 and as slavery became more and more a commercial venture all attempts at Negro education were given up.

The white governments of the Southern States which survived the War made few attempts to establish public school systems, particularly so far as Negroes were concerned. They especially feared idleness and social revolution on the part of the Blacks, and passed laws accordingly. Alabama declared "stubborn or refractory servants" or those who "loiter away their time" to be "vagrant" could be hired out at compulsory service by law, while all Negro minors, far from being sent to school, were to be "apprenticed," preferably to their father's former "masters and mistresses." In Florida it was decreed that no Negro could "own, use or keep any bowie-knife,

dirk, sword, firearms or ammunition of any kind" without a license from the judge of probate. In South Carolina the Legislature declared that "no person of colour shall pursue the practice of art, trade or business of an artisan, mechanic or shopkeeper, or any other trade or employment besides that of husbandry or that of a servant under contract for labour until he shall have obtained a license from the judge of the district court." Mississippi required that "if a labourer shall quit the service of the employer before the expiration of his term of service without just cause, he shall forfeit his wages for that year." Louisiana said that "every adult freed man or woman shall furnish themselves with a comfortable home and visible means of support within twenty days after the passage of this act" and that any failing to do so should "be immediately arrested," delivered to the court and "hired out" by public advertisement to some citizen, being the highest bidder, for the remainder of the year." Some states, like Florida attempted partial legislation on the public schools, but in a few, if any states, was a comprehensive system planned until the carpet-bag governments were installed.

The so-called "carpet-bag" governments, which under the sway of the army and the Freedmen's Bureau succeeded the State governments, were installed and supported by Negro votes. Conducted in many cases by unscrupulous Northerners and Southerners, they were extravagant and inefficient but we must give them credit for what they did well:

"They instituted a public school system in a region where public schools had been unknown. They opened the ballot-box and jury-box to thousands of white men who had been debarred from them by a lack of earthly possessions.

They introduced home rule into the South. They abolished the whipping-post, the branding iron, the stocks and other barbarous forms of punishment which had up to that time prevailed. They reduced capital felonies from about twenty to two or three. In an age of extravagance they were extravagant in the sums appropriated for public works. In all that time no man's rights of person were invaded under the forms of law."

Thomas E. Miller, a Negro member of the late Constitutional Convention of South Carolina, said: "The gentleman from Edgefield (Mr. Tillman) speaks of the piling up of the State debt; of jobbery and speculation during the period between 1869 and 1873 in South Carolina, but he has not found voice eloquent enough nor pen exact enough to mention those imperishable gifts bestowed upon South Carolina between 1873 and 1876 by Negro legislators—the laws relative to finance, the building of penal and charitable institutions, and, greatest of all, the establishment of the public school system. Starting as infants in legislation in 1869, many wise measures were not thought of, many injudicious acts were passed. But in the administration of affairs for the next four years, having learned by experience the result of bad acts, we immediately passed reformatory laws touching every department of State, county, municipal and town governments. These enactments are to-day upon the statute books of South Carolina. They stand as living witnesses of the Negro's fitness to vote and legislate upon the rights of mankind."

### III

Although recent researches have shown in the South some germs of a public school system before the War, there can be no reasonable doubt, but

that common school instruction in the South, in the modern sense of the term, was founded by the Freedmen's Bureau and missionary societies, and that the State public school systems were formed mainly by Negro reconstruction governments. The earlier State constitutions of Mississippi, from 1817 to 1865 contained a declaration that "Religion, morality and knowledge being necessary to good government, the preservation of liberty and the happiness of mankind, schools and the means of education shall forever be encouraged." It was not, however, until 1868 that encouragement was given to any general system of public schools meant to embrace the whole youthful population. In Alabama the Reconstruction Constitution of 1868 provided that "It shall be the duty of the Board of Education to establish throughout the State, in each township or other school district which it may have created, one or more schools at which all the children of the State between the ages of five and twenty-one years." Arkansas in 1868, Florida in 1869, Louisiana in 1868, North Carolina in 1869, South Carolina in 1868 and Virginia in 1870 established school systems. The constitution of 1868 in Louisiana required the General Assembly to establish "at least one free public school in every parish," and that these schools should make no "distinction of race, colour or previous condition." Georgia's system was not fully established until 1873.

The figures showing the increase of Negro education are as follows:—

Date.	No. of		
	Schools.	Teachers.	Pupils.
1866 ...	975	1,405	90,778
1867 ...	1,839	2,087	111,442
1868 ...	1,831	2,295	104,327
1869 ...	2,118	2,455	114,522
1870 ...	2,677	3,800	149,581

## EXPENDITURES FOR SCHOOLS

Year.	Expended by				Total.
	Freedmen's Bureau.	Benevolent Associations.	The Negroes.		
	\$		\$		
1866	128,655.39	82,200.00	18,500.00		224,359.39
1867	531,345.48	65,087.01	17,200.00		613,632.49
1868	965,806.67	700,000.00	360,000.00		2,025,896.67
1869	924,182.16	365,000.00	190,000.00		1,479,182.16
1870	976,853.29	360,000.00	200,000.00		1,536,853.29
Total	...	...	785,700.00		5,879,924.00

In the first five years after the War closed, 4,289 schools for Negroes had been established, 9,307 teachers employed, and 247,333 pupils instructed. The school attendance of Negroes, 5—20 years of age, has increased as follows :

## SCHOOL ATTENDANCE

1850	...	26,461
1860	...	32,629
1870	...	180,372
1880	...	856,014
1890	...	999,324
1900	...	1,096,734
1910	...	1,670,650
1920	...	2,049,741

At first this work of education was done by white people, but very early normal schools were established and then colleges and to-day practically all of the teachers in coloured schools in the South are Negroes. In the North, Negroes attend mixed schools and there are in these schools numbers of coloured teachers, especially in New York, Philadelphia, Boston and Cleveland, many of whom teach white and coloured pupils.

Special philanthropic funds have given about \$80,000,000 to Negro education since the War, but Negroes themselves through taxation, the building of school-houses, the paying of tuition, etc., have

contributed not only much larger total sums but a total which marks a very great burden when compared with their ability to pay.

In the South, although the schools are public schools, and supposed to be equally good for all, they are divided into two systems : one for Negroes and the other for whites ; but the whites control the finances and have general oversight of the Negro system. The result is that while the South spends \$10 or more on every white child a year, it spends less than \$3 on every coloured child. There is also notable discrimination in the wages paid to teachers. For instance, in Louisiana, white teachers average \$1,000 a year for elementary schools and coloured teachers less than \$300 a year. Moreover, the Negroes are double-taxed, paying not only their legal tax but in addition to this, raising money to pay for school-houses and for lengthening of their terms and for piecing out the teachers' wages.

In the North, there are some cities bordering on the South where, despite the law, there is actual separation by race in schools. This is true in Philadelphia, Indianapolis, and other cities and towns. Elsewhere in the North Negro children attend the common schools with the whites.

## IV

The basis of Negro education is of course the college and university system. The development of Negro colleges is best reflected in a United States government report of 1928.

The Report of 1928 was done in conjunction with the Departments of Education of nineteen states, with the cooperation of 79 Negro colleges, and also of the Associations of Colleges for Negro youth, the Phelps-Stokes Fund, and various educational boards and foundations.

The resulting Report is distinctly favourable to real Negro education. The introduction says: "The record of achievement of the Negro during the past fifty years has been unparalleled." And to this achievement "No single factor has contributed more than education."

The Report goes on to say: "The immediate need is more education, better education, and higher education."

There are 79 Negro universities and colleges studied in this survey, including 22 publicly supported institutions under state ownership and control, 9 universities and colleges privately supported by independent boards, 31 universities and colleges supported by white denominational church boards, and 17 colleges privately supported by Negro church organizations.

The state colleges have an annual income of \$3,201,575, or an average of \$145,526. The private colleges have an annual income of \$2,349,739, or an average of \$261,082. The Negro church schools, excluding one which did not report, a total annual income of \$1,761,686, or an average of \$66,977. The colleges controlled by white church boards have an annual income of \$1,898,888, or an average of \$61,075. The 9 independent institutions represent

a capital investment of \$8,329,507, and total productive endowment funds of \$16,394,328. The 22 state institutions are supported by appropriations amounting to \$3,201,575, of which \$1,909,161 are state appropriations and \$259,120 are Federal appropriations. The students pay \$438,035. The physical plans of these institutions are valued at \$10,443,746.

The 17 Negro church institutions have an annual income of \$1,071,636, which comes chiefly from church appropriations \$395,347; state appropriations, \$280,160; student fees, \$272,589. The state appropriations are chiefly for subsidizing teacher-training work. The capital investment of these schools amount to \$6,369,174. They have small endowment of \$183,748.

The 11 schools of Methodist church boards have a total income which amounts to \$527,795, of which \$210,509 comes from church appropriations, and \$187,487 from student fees. The capital investment represents \$4,408,014. The productive endowment is \$541,860.

The 6 Northern Baptist church schools have a total income of \$465,897, of which \$108,426 comes from students, and \$71,440 from churches. Their equipment is worth \$3,265,290. Their endowments amount to \$1,226,959. Under the American Missionary Society, there are 6 colleges; their annual income is \$408,969, of which \$216,653 comes from churches and \$99,770 from student fees. The equipment is worth \$2,867,538, and the endowments amount to \$311,212.

The Presbyterian Church has two colleges; their annual revenues amount to \$174,260, which will be increased when Barber College commences to receive the yield on its endowment. The two institutions have a value of \$1,129,000. The endowment of these colleges amounts to over \$2,000,000. The United Presbyte-

rian Church supports Knoxville College, which will soon have its own Board of Trustees and an endowment of \$500,000. Its annual income is \$68,600, and its property is worth \$518,000.

There are five other colleges supported by Northern white churches.

The summary of the Report says :

"The progress made in the development of Negro higher educational institutions in the United States during the last decade has been astonishing in its scope and almost incredible in its magnitude."

In 1916 the annual income of the universities and colleges included in this survey totalled \$2,283,000. For 1926-27, the annual income amounted to \$8,560,000, an increase of 275 per cent. The financial support being accorded, Negro higher education is nearly four times what it was in 1917.

The capital investment in the real properties of the institutions has also increased at a precipitate rate. The value of the physical plans of these institutions 10 years ago was fixed at \$15,720,000. Their present value is \$38,680,000, representing a gain of 146 per cent, due principally to the construction of modern school buildings and other improvements in the plants.

The most important advance made by the institutions, however, has been the large increase in their productive endowments, indicating the existence of a growing conviction that Negro higher education must be placed on a permanent basis through the provision of a stable annual income. In 1917, the productive endowments of the universities and colleges making up this survey amounted to \$7,225,000, with an annual yield of \$361,250. Since then, additions have brought this total up to \$20,718,000, the annual yield being \$1,071,800. The gain over the period of 10 years in both endowment

and annual yield, therefore, has been approximately 185 per cent.

The income of 79 Negro colleges for 1926-27 was :

	\$
State appropriations ...	2,207,221.82
Federal appropriations ...	485,520.29
Church appropriations ...	1,153,258.74
Income from endowment	1,042,150.71
Gifts for current expenses	1,006,194.27
Fees from students ...	1,677,433.66
Income from sales and services ...	448,865.30
Other sources ...	496,146.61
Total	8,516,291.40

The number of Negro students in 1932 is indicated by the following figures :

There were enrolled in American colleges and professional schools in the year 1931-32, 20,277 students of Negro descent. Of these, 19,256 in colleges and 1,021 in professional schools. There were the following graduates :

2,123	... Bachelor of Arts.
194	... Master of Arts.
7	... Degree of Ph.D.
17	... Bachelor of Laws.
115	... Doctor of Medicine
40	... Dentists.
30	... Pharmacists.

Of the 20,277 students, 16,918 were enrolled in coloured colleges. The rest in the white colleges of the North. The great universities, like Ohio State, Columbia, Hunter, Indianapolis, Boston, Oberlin, Harvard, Yale, etc., had about 2,500 Negro students altogether. These students made many marks of distinction. Six of them in 1932 were elected to national honorary scholarship societies, four Negroes received honorary degrees from leading colleges, many of the Negro students led their class or did exceptional work, and in athletics they made an unusual record, helping the

United States to win in the Olympic games.

## V

These few facts indicate the efforts which are being made by Negroes and by their white friends to give the American Negro a modern education. The effort is by no means complete. The mere ability of two-thirds of Negroes to read and write is after all but the beginning.

A much smaller number really have a modern education capable of guiding them in modern life. Moreover, the education which they are receiving, although large in quantity, is not satisfactory in quality. The public schools are not well adapted to their ends. They follow standardized forms and do not take up the problem of the individual race and the individual child. The higher schools are not training for life and particularly for the peculiar problems of prejudice and discrimination which Negroes need, and above all, there is not in the coloured colleges and universities that freedom and independence of thinking which is going to lead to the real emancipation of this race in America or to their emergence as a modern working class.

Nevertheless, it is fair to say that the American Negro has the tools of his own advance in his hands. He can by

using them forge his way forward. Of course, he occupies a peculiar position. India overwhelmingly belongs to the Indians. They form the great mass of the population. They are the people. They in the long run can make their country what they wish. American Negroes, on the other hand, form but one-tenth of the population of the only country that they know. They are not Africans. If they attempted to return to Africa they would be alien in speech, culture and acclimatization. There is no place in Africa that would dare to receive any number of American Negroes for fear of revolution and upheaval. America, therefore, is the American Negro's land.

Can he maintain himself there as a cultural and economic group or is he bound to be absorbed, either by open intermarriage or by clandestine, irregular intermingling of blood? These matters make the development of the American Negro a problem of peculiar thought and conference. Negroes are quite aware of this situation. They are studying and talking about it. They have their own newspapers and magazines. They have numerous religious organizations and to some extent a growing integration of racial economic life. The future solution of this rather unusual race problem must be watched by the world, and particularly the coloured world, with great interest.

## VEDANTA WORK IN AMERICA AND ITS LEADER SWAMI VIVEKANANDA

BY HENRIETTA HOLMES EARL

Many of you may remember that on the central dome of our Library of Congress in Washington are these words: "As one lamp kindleth an-

other, nor groweth less, so nobleness enkindleth nobleness!" This is the truth behind all spiritual movements that a light, a warmth, a vital glow of



purity, strength and goodness, illuminate a soul, and that radiance is caught by others, transmitted through time and space to an endless chain of waiting hearts and minds.

In our consideration this evening of the Vedanta work and its leader Vivekananda, we must not forget Ramakrishna whose pupil Vivekananda was; from whom indeed he caught the light of noble illumination. But behind Ramakrishna was the Radiance Itself, the Essence, the Soul of All.

In the West we often speak of that Essence as "The Light of the world" or as the "Light that lightens our darkness." That message of Light, from which flows joy and the "peace which passeth understanding" is the basis of spiritual teaching both in the East and the West, and our awareness of this unity of the vital message of religion and philosophy grows steadily as we study Vedanta. The simple clarity and precision of thought which characterizes this philosophy cannot be appreciated until one has studied other systems. Vedanta leaves nothing out; it shirks no logical and self-evident propositions, which are opposed to the higher scientific thinking of modern scholars. It accepts the reality of mankind as a compound, composed of body, mind and soul, and seeks to teach us how to cultivate each part of this trinity, so that we may cognize every part of our being, as a part of every other part of the universe—so that each one may know **"I AM THAT."**

That we may gain this understanding Vedanta sends us teachers who themselves have known this light which Vivekananda passed on to his Order. I think of Vivekananda always as "Vivekananda the Vivid." And perhaps that is so because for a few brief moments I looked into his eyes.

It happened when I, a small child, was a pupil in the school of which Col. Frances W. Parker was the head. Several of our schools are named after him, and his influence on education and thought was so great that he may be classed as a prophet of education. His work was known in far countries, and children came to his school from many lands with their parents who returned to their foreign homes to teach his methods. Among this group of foreign students was a Hindu family, the son being in my class. Each morning the entire school assembled for Chapel and often a brief talk by some distinguished visitor was heard. On one of these occasions we were all fascinated by the spectacle of our tall Col. Parker ushering in another stately man who was dressed in flowing robes and turban. We sang, and Col. Parker read a prayer. Then the Swami spoke to us. I was too little to remember what he said, but I do remember how quiet the big room was, and how brilliant his eyes and vibrant his voice. When his talk was over he too said a prayer, and then he and Col. Parker walked down together from the platform through the assembly hall. The Hindu boy next to me sat in an aisle seat, and, as the Swami passed him, bent and kissed his robe. I was so surprised at such a thing that I whispered to the boy, "Why did you do that? Who is he?" "That man is Swami Vivekananda, a great saint from my country," he said. "But," said I, "there are no saints any more." "Not here in your country," he replied, "but we still have them in India."

As I have studied the writings of Vivekananda in these later years I have become convinced that he combined an understanding of, and sympathy with, the Western mind and its ideals which, united with the profound spiritual

knowledge of the East, gave him a universal aspect and influence. He brought to the West a broad and enthralling message of unity; he took back to India a dynamic and vibrant force which laid the foundation for the awakening which India is experiencing to-day. He was the torch-bearer, and his call to India was, "Arise! Awake! Push On!" He has the same ringing message to us of the West to-day, through the men of his Order who come to us. They come, not as mystery-mongers and wonder-workers, but as men ably and broadly trained, deeply learned in the ancient cultures of their heritage, as well as in modern thought. Men who are of gentle breeding and the taste and refinement which discards cheap methods and loud claims of marvels. Vedanta sends us scholars who are not "wise in their own conceit," who are not puffed up with the importance of their own personalities, powers,

or attainments. But men who have learned adaptability, who "with humble hearts and true affection" have come to serve. They do not ask us to discard a creed or change a faith; instead, they illumine with their light truths we only vaguely knew and turn on so strong a search-light of powerful radiance that all is bright about us! After years of the study of philosophy and psychology, I find nowhere so simple, clear and practical a teaching as that of Vedanta. And I realize more fully day by day that the great Western minds have almost all either consciously or subconsciously caught at least a little of the Vedanta teaching. Moreover, I see this unity of thought as so deep and real a thing between the East and the West, that I know that the day will arrive when this fundamental unity will be the basis for mutual understanding, and true brotherhood of all the races of the world!

## ENEMIES OF KNOWLEDGE

BY PROF. A. V. HILL, O.B.E., SC.D., F.R.S.

### I

There are not many who realize the facts of man's gradual evolution; the majority are still inclined to imagine that Adam arrived full-grown a few thousand years ago, with a complete university education and a degree in zoology, in the garden of Eden, and undertook forthwith the task of naming and classifying the other creatures whom God created for his special needs and satisfaction. Not many properly appreciate, and in some quarters it is almost blasphemy to do so, that in the course of half a million years mankind by a slow and painful process of trial and error has gradually risen from his

original low estate. Nature's experiments in living things had been proceeding for hundreds of millions of years: by these experiments creatures of the most varied type had been evolved, to meet the absolute necessities of life, namely growth, maintenance and reproduction. Finally a type of animal appeared, man's distant ancestor, so designed and constructed that he could become civilized. In an essay in the *New Encyclopædia Britannica*, "Civilization," by J. H. Robinson, which some of you may have read, the matter is expressed in a vivid and arresting form. Picture the five hundred thousand years of Man's developing culture

as compressed into a single lifetime. On this scale mankind needed 49 years to learn enough to desert his primitive hunting habits and to settle down in villages. Half through the fiftieth year a few of the villagers discovered and began to practise the art of writing. The achievements of the Greeks on this scale were in March of this year: Christianity has prevailed since the middle of April: the printing process was invented a fortnight ago: we have been using steam for less than a week, motor cars for a day, wireless for a few hours. Whither is mankind going, on this strange process? What are his methods of advance? Are they inevitable? Or can they now be influenced by conscious adjustment on his part? Have we in fact any responsibility in the matter?

There are superior people who affect to despise the degree of civilization, the modicum of knowledge, the extent of social organization which have been as yet attained. They would have us abandon scientific research and engineering development, as things unworthy of man's high spiritual estate. Such highbrows and unbelievers are useful, not for what they themselves bring to the common fund, but because it is good, even for the best of causes, to have to bear the brunt of criticism. I would not make "Progress" into a false god. Most reasonable people, however, neither believing in magic on the one hand, nor in the inevitability of advance on the other, see in the achievements of mankind, won by patient toil and eager searching, by failure as well as success, by disaster as well as triumph, in sorrow as well as in joy, by courage as well as by skill, something to be treated with respect and reverence, something sacred, as we have come to regard human life itself to be. The advance of

knowledge is a real and living thing, something worth working for, worth fighting for. That is why we are here to-day. It is true that we are all very stupid and unseeing still—some of us perhaps more stupid than others. We are very far yet from any Utopia, moral, mental or material; but that the general progress of knowledge has improved man's lot and character and outlook in the last half million years, and that it can continue to improve them in the fifty million that lie before him, is a general proposition that not many will dare to deny. After all, it is knowledge which makes civilization, *knowledge tempered by reasonable sentiment, controlled by decent emotion*. It is knowledge which makes the difference between man and animal: my spaniel Ben is a tangle of emotions, sentimental beyond belief, credulous to the last degree, ready to chase any imaginary cat or squirrel, believing in spooks and probably in "ectoplasm," a very pleasant and interesting companion, but utterly incapable of reaching any great height by his own unaided effort. The capacity for knowledge, for understanding himself and his environment, is man's essential characteristic and his alone; and to deny him the exercise of this fundamental gift would be an unpardonable, an almost unthinkable offence.

There is indeed no danger, to-day, of anyone attempting to do so: all governments pay at least lip-service to education and research. The danger arises in the special applications, not in the general proposition, namely when any specific individual piece of knowledge comes in conflict with vested interests, or tribal prejudices, or inherent conservatism, or even natural stupidity. It is against such prejudices that the fight has continually to be waged. We cannot hold our position by standing still—civilization must

either go forward or go back, and to go forward on some paths, back on others, will probably lead to confusion and disaster. Stephen Paget founded this society "to promote national health and efficiency, to bring about a better understanding of the value of medical and surgical studies, and to expose the false statements which are made against them": and in fulfilling this purpose it is necessary to combat one particular aspect of the spirit of reaction, namely the emotional opposition to the use of animals for experiment. Since, however, Anti-vivisection is only a passing phase (one hopes) in the varying follies of mankind, while the fanatical desire to obstruct the advance of knowledge, for one or other cause, is apparently—judging from History—a permanent factor in man's mental constitution, I feel that a Society like ours must view the matter occasionally from the broader aspect and stand, as its name implies, for the defence of Research in whatever form that research is undertaken.

There are many "Anti"-bodies, apart from those which save us from disease. Some of them are good, most of them are bad. I cannot bring myself to object to anti-aircraft guns, and there is probably much to say for the anti-Saloon league. Anti-dazzle, anti-fire, anti-germ, anti-vibration, anti-waste, and anti-slavery (to quote the telephone directory), all sound beneficent enough. In anti-prohibition, however, anti-socialist, anti-communist and anti-vaccination we begin to tread on the dangerous ground of propaganda: while in London the anti-mind is revealed, in its highest form, in four separate and independent anti-vivisection societies, all fighting against one another in the same great cause. This anti-mind is no new phenomenon. In my recent researches I came upon an *Anti-Rail-Road Journal* dated 1835. The Editor claims, as Dr.

Hadwen would, that he is "fighting only on the side of truth," "on behalf of some of the most valuable, but least defended interest." This *Journal* contains "an exposure of the Railway System," and it is interesting to record that the list of those who subscribed to a pamphlet "*Rail-Road Impositions Detected*" is headed by the Provost and Fellows of Eton College, followed by fifteen canal companies, three steam waggon companies, several public houses, and a representative of Messrs. Pickford, carriers. The high ideals professed, and the flowery language employed, by the anti-rail-road enthusiasts of 1835 are so similar to those of anti-vivisection to-day that there are grounds for the hope that the future of both may be the same.

## II

It is strange and sad that man, for all his desire for knowledge, his sacrifice and his effort in its pursuit, should be tormented by this mistrust of what he has been able to attain. Folly and hatred exist, often in the same mind, side by side with wisdom and goodwill. There is no thesis so ridiculous, no cause so unworthy, but that some body of zealots will be found ready, in season and out of season, to support it. Cults and movements, rooted in superstition and credulity, rear their heads in our midst. There are not many who do not believe in some kind of magic. There is no self-styled prophet, no sooth-sayer or fortune-teller, no food faddist, no purveyor of patent medicines or electrical "rejuvenators," who cannot, given a little plausibility, secure a following. How are we to distinguish such cults and movements from the genuine advance of knowledge? Most reasonable educated people will in fact be able to distinguish them, but alas, not all people are reasonable or educated: and it is

difficult or impossible to give any short definition which will include wisdom and omit folly. After all, nobody has yet supplied—or is likely to supply—a satisfactory definition of life itself, though most people can recognize a living thing when they see it. True knowledge is consistent with itself and ultimately with human nature : false prophets can be safely trusted to cut each other's throats : strange cults and movements to neutralize each other's efforts. One must not take these things too seriously. The presence in our midst of weird and wonderful societies designed to save us from premature burial, to convince us that the world is flat, that "spirits" can be photographed, or even that black is white, adds greatly to the gaiety and interest of life : I for one would treat them kindly and let them have their say. The case, however, is different when a lunatic ceases to be harmless and begins to interfere with other people's liberties : we are no longer amused, we shut him up. Individual freedom from molestation is the hard-won basis of modern civilization. If an individual offends too grievously in such matters, society retorts by restricting his liberties. So it is with the advance of knowledge : freedom of thought and research is the basis of human progress : only when these interfere with other people's liberties and rights must a check be applied.

I have no quarrel with those who choose to believe, as a lady once wrote me, that "the Almighty never intended that one animal should profit at the expense of another." I may hold that whales, devouring millions of shrimps daily and digesting them alive (horrible thought !), or tigers strenuously refusing to live on vegetables, or even fleas or tubercle bacilli, provide a certain difficulty in her hypothesis ; but still, if she likes

to believe in it, I have no wish to convince her of another point of view. After all such beliefs add colour to the world. The situation changes, however, if she tries to interfere with the liberties of my friends and me. If by telling lies and spreading calumnies, if by petty persecution in private or malicious prosecution in the police courts, if by attempting to forward legislation forbidding the use of snails, lobsters and frogs or research, she provides a wanton hindrance to the advance of knowledge, then the matter ceases to be a joke and must be taken seriously ; and if, to forward her thesis, she does not hesitate to stop subscriptions to hospitals and to hinder their work on behalf of suffering fellow-men, then my blood begins to boil, as Stephen Paget's used to do, and tolerance becomes impossible.

Persecution, the desire to injure or to kill those whose opinions are different from one's own, is a very old factor in human history. You can see it brutally displayed, often under the cloak of religion, in the Old Testament, as well as in later times. You can see it in schools and colleges. Frequently enough it is for non-conformity to some established custom, for upsetting some ancient prejudice. The tribe is bound together by certain rites and rituals, by certain traditional beliefs, and anything which diminishes the authority of these artificial restraints and bonds is held to weaken the tribe and so to justify the persecution of the offender. This faith in established custom is an essential factor if mankind is to maintain advance already secured, and not to slip back, in times of stress, into barbarism. We must not underrate—however radical our own outlook—the value of conservatism as an attitude of mind, the love of things which they know and have experienced as the basis of the outlook of common men.

Equally, however, we must realize that necessary as a brake may be to prevent us from slipping down hill, or to stop us when we are going too fast, we can never go forward at all with nothing but a set of brakes, however efficient. And yet in the past (as indeed in the present) mankind has been singularly intolerant of, and cruel to, those who sought a new point of view, and usually has invoked the name of God to justify the persecution. I admit—to its credit—that the *Anti-Rail-Road Journal* avoided calling upon the Almighty to bear witness to the purity of its motives; the *Anti-Vivisectionists* have not the same compunction. The authorities of Rome and devout Catholics throughout Europe, many of them people of genuine religious instinct and purity of life, exulted in the butchery of 7,000 Huguenots on St. Bartholomew's Day in 1572. Even in those days the barefaced massacre of 7,000 people would have been regarded as discreditable, unless the name of God had been invoked. Persecution, torture and death were common penalties till quite recently for those with whose religious beliefs one did not agree: and many things, including astronomy, could be interpreted as religion.

### III

The psychology of persecution is not hard to understand. As Dr. Barnes, now Bishop of Birmingham, wrote in 1918:

"When a man of real piety sees the ideas which he venerates ignored, objects which he believes to be holy scorned, he burns with a righteous indignation which no mean motive of personal ambition or revenge can kindle. The strength of his conviction carries with it not only a presage of victory, based on the belief that God will defend the right, but also the martyr's con-

tempt of death in a righteous cause. It is thus that there is no adversary so formidable as a man sure that he is fighting the battle of the Lord of Hosts, no antagonist so relentless in pursuing opponents as he who is convinced that it is his duty to make them an acceptable sacrifice to his God.

"At first sight this intolerance seems to be a noble and fair flower springing from the cultivation of all that is best in the human heart. Of course even men filled with such fire admit that the zeal for persecution is dangerous: all recognize that a love of battle and a joy in destruction are among the lower passions of mankind, and inferior men animated by such passions are usually the instruments by which the righteous secure the conquest of evil. Apart from all ethical considerations the verdict of history condemns intolerance as both stupid and criminal. Persecution in however mild a form is usually both a mistake and a crime. It is a mistake because it so rarely succeeds: it is a crime because in the name of virtue you unchain the baser passions of mankind. The success of intolerance is always momentary; its ultimate failure remains to hamper and distress those who inherit the legacy which it bequeaths."

It is not, however, only in theological matters that intolerance is so rife. In matters of natural knowledge also history gives us many examples, though usually here too religion is invoked as an excuse for intolerance. Vesalius, an anatomist, was inspecting *with* the consent of his kinsmen, the body of a Spanish nobleman recently dead: the heart gave a feeble palpitation when divided by the knife. Vesalius was denounced to the Inquisition and driven from Italy and died before his return. Servetus, also a physician and anatomist, was burnt at

Geneva for his controversial writings, though it must be admitted that these were usually of a theological rather than a scientific character : science and theology, however, were harder to separate in those days. Bruno, the great Italian philosopher of the Renaissance, was confined for seven years by the Inquisition and finally burnt at the stake. In 1616 Galileo's propositions that the sun is the centre of the world and that the earth rotates daily were characterized by a commission of enquiry as "absurd in philosophy and formally heretical because expressly contrary to holy scripture." By command of the Pope he was admonished not to "hold, teach, or defend" the condemned doctrine. His great book, published 16 years later in 1632, reaffirmed the Copernican principles of the universe and caused him, in spite of his seventy years, to be summoned to Rome. Examined under the menace of torture he was condemned to a period of incarceration and, as a penance, to recite once a week for three years the seven penitential psalms.

They had a sense of humour in those days; I am sure that Mr. Coleridge would condemn Lord Knutsford to some worse penalty than that. After all, do not his friends (or are they Dr. Hadwen's?) pray for

our deaths, in general and in particular, as we have their own written testimony to show; which is a mean advantage to take if they think that their prayers have any effect. Stephen Paget's death indeed was claimed by the Anti-Vivisectionists as a direct consequence of their prayers : a postcard to that effect was received by this Society. No doubt mine will be in due course. The Inquisition at any rate was more honest : they burnt you if they could and took the responsibility; they did not try to commit murder, by proxy, *via* the Almighty, without risk, moral or material, to themselves. In more recent times than Galileo's, the bitterness and folly evoked by the controversy over evolution still linger : there must have been many, Gladstone perhaps among them, and certainly several Anglican Bishops, who would gladly have burned Mr. Darwin and Professor Huxley at the stake, had not that procedure been out of date. There are probably respectable church-goers still who would, without regret, offer Dr. Barnes as a sacrifice in the same great cause of anti-evolution. And yet, to-day, to the mass of thinking people, it is perfectly inconceivable, that Gladstone was right and Huxley was wrong, and that evolution is not a fact, whatever its mechanism may have been.

(To be concluded)

## APAROKSHIANUBHUTI

BY SWAMI VIMUKTANANDA

अयमात्मा हि ब्रह्मैव सर्वात्मकतया स्थितः ।

इति निर्द्धारितं श्रुत्या बृहदारण्यकसंस्थया ॥ ५५ ॥

चयं This सर्वात्मकतया स्थितः existing as the Self of all आत्मा Atman हि (expletive) ब्रह्मैव verily Brahman इति this बृहदारण्यकसंस्थया श्रुत्या by the *Sruti* in *Brihadaranyaka* निर्द्धारितं declared.

55. The *Sruti* in *Brihadaranyaka*<sup>1</sup> has declared that this Atman, which is the Self of all, is verily Brahman.

<sup>1</sup> The *Sruti* in *Brihadaranyaka*, etc.—The *Sruti* text is: “This Atman is Brahman, etc.” (*Brih. Up.* II. 5. xix).

अनुभूतोऽप्ययं लोको व्यवहारक्षमोऽपि सन् ।

असद्रूपो यथा स्वप्न उत्तरक्षणबाधतः ॥ ५६ ॥

अयं This लोकः world अनुभूतोऽपि though experienced व्यवहारक्षमोऽपि though fit for all practical purposes सन् being यथा as स्वप्नः dream (world) (तथा so) उत्तरक्षणबाधतः in consequence of being contradicted in the next moment असद्रूपः of the nature of non-existence.

56. This world,<sup>1</sup> though an object of our daily experience and serving all practical purposes, is, like the dream world, of the nature of non-existence, inasmuch as it is contradicted the next moment.

<sup>1</sup> This world, etc.—We cannot call a thing *Sat* (ever-existent) merely because it is experienced and it has some pragmatic value. In dream we experience things which are valid so long as the dream lasts. But as soon as we awake, they disappear as though they never existed. So also the experiences of our waking state, which are so full of meaning to us, are negated as soon as we enter into dream or deep sleep. This world of waking experience, therefore, is also in the same category of existence as the dream world.

स्वप्नो जागरणेऽलीकः स्वप्नेऽपि जागरो न हि ।

द्वयमेव लये नास्ति लयोऽपि ह्युभयोर्न च ॥ ५७ ॥

जागरणं In waking स्वप्नः dream अलीकः unreal स्वप्ने in dream अपि also जागरः waking न not हि surely (अस्ति is) द्वयं both (i.e. waking and dream) एव verily लये in deep sleep नास्ति do not exist लयः deep sleep अपि also हि verily उभयोः in both न not च also (अस्ति is).

57. The dream<sup>1</sup> (experience) is unreal in waking, whereas the waking (experience) is absent in dream. Both, however, do not exist in deep sleep which, again, is not experienced in either.

<sup>1</sup> The dream, etc. . . . . Here the author illustrates the preceding *sloka* by showing the unreality of the three states (*avasthatraya*) on account of their mutual contradiction.

त्रयमेवं भवेन्मिथ्या गुणत्रयविनिर्मितम् ।

अस्य द्रष्टा गुणातीतो नित्यो ह्येकश्चिदात्मकः ॥ ५८ ॥

गुणत्रयविनिर्मितं Created by the three *gunas* त्रयं the three states एवं thus मिथ्या unreal भवेत् are अस्य their (i.e. of the three states) द्रष्टा witness गुणातीतः beyond all *gunas* नित्यः eternal हि (expletive) एकः unique चिदात्मकः of the nature of consciousness (अस्ति is).

58. Thus all the three states are unreal<sup>1</sup> inasmuch as they are the creation of the three *gunas*; but their witness<sup>2</sup> (the reality behind them) is, however, beyond all *gunas*, eternal, unique, and is Consciousness itself.



<sup>1</sup> *The three states are unreal, etc. . . .* This world of our daily experience, comprising these three states, is produced by the permutations and combinations of the three *gunas* (*sattva, rajās* and *tamas*). But whatever is a compound must be decomposed and destroyed. This world being a compound is thus foredoomed to destruction ; and so it is unreal, as reality implies indestructibility. Here it is conclusively proved what has been put forward as a mere proposition in the *sloka* 56, that this world though experienced is unreal.

<sup>2</sup> *Their witness. . . .* When everything in this world is in a state of flux and is changing every moment, what is that which sees these changes? The Vedānta declares that it is the Atman, the conscious principle, that witnesses all these changes, itself ever remaining unchanged and unaffected by the *gunas* that work these changes.

यद्वन्मृदि घटभ्रान्तिं शुक्लौ वा रजतस्थितिम् ।

तद्वद्ब्रह्मणि जीवत्वं वीक्षमाने न पश्यति ॥ ५६ ॥

यदत् Just as मृदि in earth घटभ्रान्तिं the illusion of a jar वा or शुक्लौ (one) in the nacre रजतस्थिति the appearance of silver (एकः one) न not पश्यति sees तदत् in the same way वीक्षमाने when realized ब्रह्मणि in Brahman जीवत्वं appearance of *Jiva* (न पश्यति does not see).

59. Just as (after the illusion has gone) one is no more deluded to see a jar in earth or silver in the nacre, so does one no more see<sup>1</sup> *Jiva* in Brahman when the latter is realized (as one's own Self).

<sup>1</sup> *So does one no more see, etc. . . .* So long a person it is ignorance, he thinks himself as a *Jiva* which has an individuality of its own apart from Brahman. But with the dawn of real knowledge when he realizes himself as one with Brahman, this *Jivahood* appears to him as nothing but an illusion like the illusion of silver in the nacre.

यथा मृदि घटो नाम कनके कुण्डलाभिधा ।

शुक्लौ हि रजतव्याति जीवशब्दस्तथा परे ॥ ६० ॥

यदा Just as मृदि in earth घटः a jar नाम merely in name कनके in gold कुण्डलाभिधा ear-ring in name only शुक्लौ in the nacre हि (expletive) रजतव्यातिः silver in name (व्यति exist) तथा so परे in the supreme (Brahman) जीवशब्दः the word *Jiva* (व्यति exists).

60. Just as a jar exists in earth, the ear-ring in gold and silver in the nacre, merely as names, so does *Jiva* exist in Brahman.

यथैव व्योम्नि नीलत्वं यथा नीरं मरुस्थले ।

पुरुषत्वं यथा स्थाणौ तद्वद्विश्वं चिदात्मनि ॥ ६१ ॥

यथैव Just as व्योम्नि in the sky नीलत्वं blueness यथा as मरुस्थले in the mirage नीरं water यथा as स्थाणौ in a post पुरुषत्वं human figure ( निष्ठा भवति is illusory) तदत् so चिदात्मनि in the Atman which is Consciousness विश्वं the universe (व्यति is).

61. Just as blueness in the sky, water in the mirage and a human figure in a post (are but illusory), so is the universe in the Atman.<sup>1</sup>

<sup>1</sup> *So is the universe in the Atman. . . .* It is not only *Jiva* but also the whole universe is an illusion in the Atman. This is illustrated in various ways in these *slokas* (61-64).

यथैव शून्ये वैतालो गन्धर्वाणां पुरं यथा ।

यथाकाशे द्विचन्द्रत्वं तद्वत् सत्ये जगत्स्थितिः ॥ ६२ ॥

यथैव Just as शून्ये in an empty place वैतालः a ghost यथा as गन्धर्वाणां पुरं a castle in the air यथा as आकाशे in the sky द्विचन्द्रत्वं the vision of two moons (सन्ति are) तद्वत् in the same way सत्ये in the supreme Truth (i.e. in Brahman) जगत्स्थितिः the existence of the universe.

62. Just as the appearance of a ghost in an empty place, a castle in the air, and of a second moon in the sky, so is the appearance of the universe in Brahman.

यथा तरंगकलोलैर्जलमेव स्फुरत्यलम् ।

पात्ररूपेण तावन्न हि ब्रह्माण्डौघैस्तथात्मता ॥ ६३ ॥

यथा Just as तरंगकलोलैः as ripples and waves जलं water एव surely पात्ररूपेण in the form of a plate तावन्न हि verily चल्नं surely स्फुरति appears यथा so ब्रह्माण्डौघैः as the whole universe आत्मता the Atman (स्फुरति appears).

63. Just as it is water alone that appears as ripples and waves, or again it is copper alone that appears in the form of a plate, so is it the Atman alone that appears as the whole universe.

घटनाम्ना यथा पृथ्वी पटनाम्ना हि ततैव ।

जगन्नाम्ना चिदाभाति ज्ञेयं तत्तदभावतः ॥ ६४ ॥

यथा Just as पृथ्वी earth घटनाम्ना under the name of a jar ततैव threads हि verily पटनाम्ना under the name of a cloth (आभाति appear, यथा so) चित् *chit* (Atman) जगन्नाम्ना under the name of the universe आभाति appears तदभावतः by negating them (i.e. names) तत् that (i.e. the Atman) ज्ञेयं is to be known.

64. Just as it is but earth that appears under the name of a jar, or it is but threads that appear under the name of a cloth, so is it but the Atman that appears under the name of the universe. This Atman is to be known<sup>1</sup> by negating the names.

<sup>1</sup> This Atman is to be known, etc.—The knowledge of the Atman means only the removal of the names and forms that are superimposed upon it through ignorance.

## NOTES AND COMMENTS

### IN THIS NUMBER

Whether Image-worship is right or wrong is a question which perplexes many religious persons. It is better to have the solution from one who can talk authoritatively on the subject. This article also is a compilation from the writings and speeches of Swami Vivekananda. . . Prof. Akshoy Kumar Banerjee holds the chair of Philosophy in a College in Bengal. He writes on philosophical and religious subjects in many magazines—both English and Vernacular. Last year he wrote in the *Prabuddha Bharata* on 'Hinduism—what it is and what it is not,' which received wide attention. . . Swami Jnaneswarananda is the head of the Vedanta Society in Chicago. We publish the *Prayers* on the hope that they will have a stimulating influence on the religious life of at least some. . . India may learn much from the history of educational expansion among the Negroes in America. In the United States 70 per cent of Negroes can read and write. This revolution was brought about by the tremendous efforts of Negroes themselves, backed by the help from others. Dr. DuBois is secretary to the Association for the Advancement of Coloured People and also editor of the *Crisis*. The present article was written specially for the *Prabuddha Bharata* at our express request. . . . *Vedanta Work in America and Its leader Swami Vivekananda* was read at a sitting of the Vedanta Centre in Chicago. The writer had the privilege of seeing Swami Vivekananda. . . . Apart from the question whether vivisection is justifiable or not, *Enemies of knowledge* indicates how attempts have

been made in the West to thwart the progress of knowledge. "To a foreigner these sound like fairy tales." Prof. Hill is a great scientist and won the Nobel Prize for the year 1922. It must be remembered that though he decries enemies of knowledge, he is no enemy of religion. He is an old contributor to the *Prabuddha Bharata*. Our old readers may remember his interesting article—'Biology in Education and Human Life.' The present article forms the substance of a speech delivered some time back in the "Research Defence Society," London, founded by Stephen Paget.

### WANTED A REVISION OF OPINION

In almost all communal riots it is found that there are cases of forcible conversion of the Hindus, or at least attempts towards that. The people who are thus converted, have to give up, for no fault of their own, the religion in which they have been born and brought up. For, they find that the doors of Hinduism are closed against them. There are many other similar methods by which attempts are made to get converts from the Hindu fold. And such is the condition of the present-day Hindu society that, though the number of Hindus is alarmingly dwindling, it will not think of the injustice done to those who are in body and mind Hindus but are kept out because some people with some foul play 'destroyed their caste.' Is it, then, to be wondered that the persons who are thus ostracized and inhumanly treated will bear a grudge against the Hindu society or bequeath their spirit of vengeance to their descendants? It is an historical

fact that many Mahomedans who now fight against the Hindus are the descendants of Hindu ancestors. And cases are also actually found that persons who have been forcibly taken away from the Hindu society by miscreants, can never forgive it, if it bars its doors against them.

Is it not high time that the Hindu society should see that its members do not fall so easy a prey to the wiles of mischievous people? But unfortunately people are not altogether rare even now, who are so much rooted in orthodoxy that they are determined to ostracize even those who are forced, against their will, to break the rigid rules of the Hindu society in however slight a measure. Can foolishness go any further?

Orthodoxy is of two kinds—one kind clings to the past and the other kind does not take into consideration the historical facts, but clings to the immediate present only. Of these two, the latter kind shows greater degree of lifelessness. If one looks into the past history of India one will find that cases of reconversion into Hinduism were not altogether absent. But the orthodox leaders of the Hindu society do not care to consider or study these facts; they try to protect only the present tradition and customs.

Dr. A. S. Altekar, M.A., LL.B., D.Litt., Professor of Ancient Indian History and Culture, Benares Hindu University, in an article in the *Indian Review*, traces the history of reconversion to Hinduism in Ancient India. According to him, the problem of reconversion first arose before Hinduism when it came into contact with Islam. For, in the earlier period of Indian history, though the Hindus came into very close touch with the Persians, Greeks, Scythians, Huns, etc., evidence does not show that any of the followers

of Hinduism were converted to the creeds and cultures of the conquerors. The problem of reconversion keenly arose when thousands of Hindus began to be converted mainly by force after the advent of Islam in India. But the Hindus of the 8th century were wiser than their present-day descendants. They could not look with serene complacency on mass conversions that were being effected by the conquerors, and were, therefore, "prepared to readmit the converts, if the conversion was due to force or fraud and the convert had sought readmission within a period of 20 years." In the latter half of the 8th century, "reconversions on a mass scale had been effected in several parts of north-western India." This state of affairs continued till the 11th century, when reconversions began to become less and less due to the 'puritanical notions of purity' of the orthodox Hindus. But what has been the result? Every census report indicates that the number of Hindus is becoming less and less. It is high time that all well-wishers of Hinduism should awaken to the gravity of the situation and take a leaf out of the past history of India.

#### A TERMINUS IN THE PROCESS OF EDUCATION

University degrees very often serve as a handicap to sound education in life. They give the impression to many minds that they have reached "a terminus in the process of education," and consequently they do not stir themselves to acquire more learning. The result is that within a short time of their getting university degrees, many youths forget what they learnt when preparing for examinations. So it was sarcastically said by an educationist that a university degree indicates that a certain young man holding that degree had so much knowledge in the year so

and so, but afterwards it has become less and less. On the other hand, those who have no university degrees, if they get a thirst for knowledge, never lose the incentive to acquire it more and more. Many of the great men of the world did not receive any university degree, but still their scholarship was amazing. University degrees have got values, only if they serve as a stimulus to the acquisition of further knowledge. But do they do that always?

A writer to the *New York World-Telegram* deplores how university degrees have got a retrograde effect upon man's education. He says: "The Colleges hand a sheepskin to an impressionable young man, and tell him that he is a Bachelor of Arts. That gives him the impression that in some way he is through, and that he need never admit one other new idea into his head.

"We even speak of certain institutions for the inculcation of culture into young women as 'finishing schools,' as if graduation carried with it the sanctity of finality. But I wouldn't call it a sanctity. It should more properly be a stigma. I cannot think of any branch of learning in which men should be encouraged to share a mourner's row with Alexander, and weep because there are no more worlds to conquer."

But those who have left an impress upon the history of the world, did never think that they ever reached a 'finality' in the matter of education. They were rather filled with humility at the thought of how little they knew and how much was to be acquired. It is well known how Newton regretted that he was simply a child gathering pebbles on the sea-shore, while the ocean of learning lay before him unexplored. Many of the modern scientists are known to have pursued their work of scientific investigation till they have

stepped into the grave. About Einstein it is said that he "still looks through telescopes in search of some star which may lie a little beyond the farthest."

### A SOLUTION OF THE PROBLEM OF UNEMPLOYMENT

We understand that in America many persons finding it unable to maintain themselves in cities are going back to villages. In 1931-32, two million Americans migrated from the city to the farm where they are sure of their food in place of unemployment in the town.

In India also many people have taken to city life, and suffer, whereas when they were in their villages, they had happier days. In villages one cannot get many luxuries of the city, but one can be surer of getting the simple necessities of life. The greatest tragedy is that many persons, owning lands in villages, have left them in search of some "services." The middle-class Hindus are the worst culprits, and also the worst sufferers, in this respect. One of the great difficulties which they find to take to agricultural work is that they cannot undergo manual labour and as such they find themselves always dependent on the labouring classes. But the time has come when they should recognize the dignity of manual labour and train themselves to work with their own hands. If this can be done, fifty per cent of the middle-class people will at a stroke solve their problem of livelihood. But as it is, many of them suffer miserably, though they have lands for cultivation.

The country requires pioneers who will lead the way in this respect. Nowadays there is no dearth of young men who have shown wonderful moral courage in many fields of work. Here is a great sphere of work for them. There is no doubt that in the beginning,

farm work will mean a great hardship to the people accustomed to a comparatively easy life. But soon they will get habituated and find a great joy in raising their own crops and becoming independent in many other respects. This will give them a better health, a better condition of mind, and also a better tone to the village life.

We do not think that it is altogether impracticable, if a false sense of prestige does not stand in the way. We have seen an institution, conducted by some Christian missionaries, where the members themselves do everything—build their houses, till their fields, cook their food, all without the help of any 'servant.' And they all are very healthy, happy and contented.

#### FIGHTING TEACHERS OF CHICAGO

Due to the depression, people are suffering all the world over in many ways. Some are undergoing the suffering silently, waiting for better days to come, while some are fighting against those whom they consider to be responsible for their miserable condition. The unpaid teachers of Chicago have been so much goaded to desperation that they—five thousand of them—recently marched through the city streets and stormed the doors of the big Loop banks, demanding help in getting their pay which had been in arrears for many months. Three banks closed their doors temporarily as these representatives of the city teachers calling for their back pay crowded out all customers.

According to the *Literary Digest*, "Again the embattled teachers descend a couple of days later on banks which they think responsible for delay in tax payments. At the doors of one bank holding millions in escrow for tax payments by bankrupt concerns, fists and clubs are vigorously swung as teachers,

policemen, bank guards and bystanders scuffle hand to hand. Five women teachers faint, male teachers are slugged, policemen punched and scratched, plate-glass windows broken, before the crowd is finally dispersed."

What a great contrast with the temperament of the teachers in India! Here it is impossible to think that teachers would be capable of going to such extremes, however much might be their sufferings. In India teachers have been known for their gentleness, humility and love for peace. They embrace poverty willingly and suffer that ungrudgingly. Even under the great economic stress through which the country has been passing, our teachers have to a great extent maintained their old ideal of plain living and high thinking. It greatly redounds to their credit. But it cannot be said that the behaviour of the public towards them has been such as it should be. Nowadays the social status of a man is judged by the amount of money he earns, whatever may be the method by which he does that. But as the teachers, in consistence with the tradition of their profession, have to live very poorly, they find it difficult to fulfil the demands of society as regards position and respectability. As such, they suffer doubly. But this condition should not be allowed to continue, if one wants the educational welfare of the country. The public should see how they can keep the teachers contented and above wants, so that they may devote their whole mind to their work.

#### MUSLIMS IN INDIA AND ABROAD

Many communal riots between the Hindus and the Muslims arise from the question of music before mosques. Some Muslims feel so much disturbed in their prayer when any music is heard, that they do not hesitate to give up, for

a time, all human feelings and commit acts of brutality, the description of which one shudders to hear. It is interesting to know how the Muslims in other countries fare when the same problem arises.

On this point Dr. R. Ahmed writes in the *Dawn of India*, "I remember to have visited the beautiful Mosque in Paris, near the Jardin des Plants. Hundreds of worshippers go there every day. Just attached to the Mosque and run by the same management is a Restaurant. . . . Music goes on till the

early hours of the morning. Nobody objects because the absurd idea of 'no music before a mosque' is unknown in any country—Morroccoan, Egyptian, or Turkish Muslims are ignorant of any such thing. Still we are asked to believe that it is an Islamic custom not to permit music before Mosques. I would ask some of our dogmatic worthies to visit the bazars of Algeria, Cairo or Istambul. They would soon revise their opinions."

But, then, why this difference in India?

## REVIEWS AND NOTICES

**A MANUAL OF BUDDHISM FOR ADVANCED STUDENTS.** By Mrs. Rhys Davids, D.Litt. *Sheldon Press, London.* 333 pp. Price 7s. 6d. net.

The names of the late Mr. Rhys Davids, founder of the Pali Text Society, and of his worthy consort, Mrs. Rhys Davids, the present President of the Society, are too well known to students of Buddhism, to need any introduction at this hour. They have, by their lifelong and indefatigable services in the field of Buddhist researches, laid all students of Buddhist history under a deep debt of obligation. Besides, their earnest devotion and sympathetic rallying to the cause of diffusion of Buddhist knowledge have endeared them to all lovers of India.

The history of modern researches in Buddhism forms the subject of a very interesting chapter of the present volume. The first "Manual of Buddhism" was written by Spence Hardy, one of the pioneers in the field, nearly three quarters of a century ago. But that was too early for the attempt and embodied only a translation of some Sinhalese sources. Nearly two decades after that Mr. Rhys Davids brought out the second "Manual of Buddhism" which for a long time served to diffuse much intelligent knowledge about Buddhism and has gone through many reprints. But the rapid accumulation of new materials made a thorough revision

of that work also an imperative necessity, and none was more conscious of it than the author himself which he admitted in a preface to a later reprint of his book. It is out of a desire to fulfil that want and yet with "no idea of revising or amending any word in the book he wrote" that Mrs. Rhys Davids set herself to writing this third Manual.

The present work, therefore, is not to substitute the former Manual but rather to supplement it and to serve more as a guidance to further studies in Buddhism. It is in fact not a Manual of the kind in which a casual reader can find in set terms and formulas all the information known about Buddhism. It is rather an independent and critical attempt to collate and interpret all the mass of authentic Pali Texts that have till now come to light, and in doing that, to quote from the author's own preface to the present volume, "It is primarily out to enquire into the history of how to fit a certain nucleus of ideas into the history of Indian religious ideas; to show in that nucleus an attempt at an expansion in that history, followed by a number of contracting changes, which—merely by a glance—a re-expansion of a distinctive character in the far East. . . . And it is the man himself, his message and these ideas that form the subject of my Manual, far more than his domestic or topical history or the

external super-structures that his fundamental work underwent after he had gone."

In this Manual Mrs. Rhys Davids has, therefore, attempted to draw a true picture of Buddhism as it might have been presented by the great Founder, and to this purpose she has mainly brought in evidence the Pali Texts for the very best reason that they have come down to us as the most ancient and authentic sources of Buddhism. The difficulties in the way of such an achievement, however, are great when it is remembered that these Texts were found not in India, the original home of Buddhism, but in Ceylon, Burma and Siam, and that a long time had elapsed before the Texts were compiled in their present form. Further, it is not exactly known what was the language in which the Founder of the religion preached and taught. Whatever the difficulties are, the present writer has herein made a very scholarly use of the available Pali Texts and with deep insight, profound scholarship and uncompromising critical spirit has developed out of them an outline which she believes is true to facts. Though orthodox Buddhism may feel offended at the method of her treatment, and critical readers also may at times disagree with her, every one will undoubtedly have to admit that the main thesis is on the whole quite reasonable and true. No institution can evolve without a history, and none can avoid the accretions of time and environment. Later Buddhism has changed substantially from time to time through monastic interpretations and regional influences. The simple fact that the religion has assumed varying forms and has given rise to diverse doctrines and philosophies, at once makes a man critical. Even the books differ among themselves. Then there are the Pali Texts and the Sanskrit Texts, which latter, unfortunately, have not yet been properly tapped. Under the circumstances, the fine historical sense and critical acumen which the author has brought to bear on this difficult task is quite worthy of her, and it can be safely affirmed that the main conclusions which she has drawn must go without contest. Readers who readily agree that Buddha was a son of India and Buddhism evolved out of Upanishadic thoughts. In fact, Buddhism was only a developed and more organized form of the religious ideas already in existence. What was more was only the great personality of the Master that gave its stamp on the

teachings with a wonderful directness of appeal, a naive simplicity and a non-sectarian outlook which at once secured for Buddhism the role of a world-religion,—though it had none the less to traverse long ways to become so. Buddhism was never in its true form a nihilistic religion as some would have us believe. Buddha had definite ideas about the "Self." Buddha's message was essentially a communication between "Man" and "Man" for a "more" that is within the reach of "every one." It had a pristine simplicity that has been too often forgotten. World religions cannot afford to move in narrow grooves, and the sooner they get rid of all unnecessary extraneous growths, the better for themselves as well as for the world. As contributing to this deeply-felt want by shedding new lights on Buddhism, the present Manual by Mrs. Rhys Davids is greatly welcomed, and we recommend it to the serious study of those for whom it is meant.

The book is a nice, handy volume and the printing, paper and get-up are excellent.

**THOUGHTS FROM THE GITA.** By Krishnaswami Aiyar, M.A., B.L., Advocate, Tinnevely. *The Madras Law Journal Press, Mylapore, Madras.* 191 pp. Price Re. 1.

This little book is, as the author himself says in his preface, "a popular presentation"—not of all the problems discussed in the Gita, but of the most engrossing ones. His "thoughts," again, are not *on* the Gita but *from* the Gita, i.e., "thoughts suggested by the study of the Gita"; and as such, he has raised questions and brought out arguments from the whole range of the Vedantic literature, which has stood him in good stead in successfully answering all religious and metaphysical problems that trouble modern minds. So it is something more than a mere "popular presentation," though out of modesty he calls it so. There is hardly one important Vedantic topic which he has not touched. This he could not have done, had he limited himself to the Gita alone? We congratulate him on the happy selection of his subject.

As regards the treatment of his subject, he is equally successful. His analysis of Arjuna's mind is as correct as his classification and gradation of activities enumerated in the Gita are true and illuminating. The exposition of the Omnipresence of God from the Vedantic standpoint, which has taken



up about half of the book, is charming and complete. His treatment of Maya, too, is not unworthy of the book. The Vedantic conception of Iswara has been abundantly made clear. It is a pitfall to many a scholar who identifies Him with Hiranyagarbha or Virat.

A few minor inaccuracies, however, have crept in. For example, in page 77 while proving the simultaneity of the material cause and the effect by the famous example of gold and gold-chain, he says: "In fact, if the gold-chain disappears, the gold also will disappear; and if the gold disappears, the chain also will disappear." It is a statement which no adwaitist will accept; and in fact, the author himself has contradicted it when he says in p. 78, ". . . the existence of the gold extends into all the three periods of time, . . . while the existence of the chain as such is limited to the period of its appearing as such . . ." The addition of "as such" does not improve the situation. The author's gibe (p. 12) against Anandagiri and others regarding Arjuna's competency to enquire into the knowledge of the Self at that time might be true; but to question Arjuna's self-surrender to the Lord is, shooting too wide of the mark. His self-surrender was, no doubt, not complete then; it grew by degrees reaching its culmination in the last chapter of the Gita. But nevertheless it was a genuine self-surrender, though not for the solution of "the abstract problems of the Self."

But these are but minor defects. The author's stout support of the Sankara philosophy, his relegation of work to its proper, subordinate place without impairing its dignity, his respectful treatment of the "Bhaktivada"—all outweigh these trifling defects. And we safely recommend the book to the public as a faithful introduction not only to the Gita but to the Advaita philosophy in general. We hope, the few typographical mistakes that have crept in, in this edition, will be corrected in the next.

**ROMANCE OF THE FORT OF GWALIOR.** By Hemchandra Rai, M.A. *The Orient Publishing House, Delhi-Shahdara.* iii+74 pp. Price Re. 1-4.

It is a combination of romance and history; but its romance has not misrepresented history, as is usually the case with many writers of historical romance. The author has done well in presenting to the public a

connected history of the famous Fort of Gwalior, which played so prominent a part in the different periods of Indian history. As a bone of contention between the Rajputs and the Pathans, it has many a heroic tale to tell; and as a Moghul Bastille it rouses our pathos. But it was under the Maratha flag that the fort reached the zenith of its fame, so much so, that even in the sad days of the Scindia House "the Governor General was constrained to admit that the basis of a lasting peace in Hindustan could not be secured until Gwalior and Gohud were delivered to their rightful master." The famous Rani of Jhansi lent the last halo around it. It is a fit subject to write on; and the author, we think, has done justice to it.

**FLOWERS OF HINDU CHIVALRY.** By Hemchandra Rai, M.A. *The Orient Publishing House, Delhi-Shahdara.* xvi+262+v pp. Price Rs. 3.

In this little book, the author, who has already earned some reputation by his *Administrative Reform in Indian States*, has given us the beautiful life-sketches of some of the choicest flowers of Hindu heroes. The selection of heroes is happy, and covers not only the heroes who have shown wonderful valour in battle-fields for the national cause, but also those who have overreached even the British diplomats in statesmanship and outwitted veteran British commanders in military tactics. While Madhoji Scindia was "a soldier and statesman of almost unsurpassed ability" and realized to a great extent the dream of Peishwa Baji Rao of establishing a Hindu empire over the ruins of the Moghul; Yashwant Rao Holkar came "to be reckoned as one of the most intrepid military captains of his age." In fact, the latter's war with the British Government in the days of the subsidiary system was "a regular tussle of wits and military strategy between the combatant generals." The inclusion of Chhatrasal is another merit of the book. This Bundela hero, who might be considered a second Sivaji, has gained but little attention from the historians and biographers. What strikes us most is the catholic spirit of the author. He says, "It is therefore worth our while to retain our distinct individuality, not in any bellicose spirit towards any other section of our fellow-countrymen, but in a spirit of mutual esteem and broad good-will towards all,

which is indeed one of the noblest principles of Hinduism."

**THE LIFE OF BUDDHA.** By Narada Thero. *Theosophical Publishing House, Adyar, Madras.* 101 pp. Price wr. 12 as., cl. Re. 1.

The author has tried to give a connected life of Buddha from Buddha's own words as found in various Buddhist scriptures in the original Pali. Buddha's life is a never-failing source of inspiration to all, but here there is an additional charm because the life is given in Buddha's own words. The author must be very ingenious to have devised such an original plan. The translation has been very lucid and clear. The book has got a portrait of the Buddha's image of the Gracco-Buddhist period, of about 2nd century B.C., now in the Fitzwilliam Museum, Cambridge.

#### HINDI

The following books have been received from the Gita Press, Gorakhpur. As usual with the publications of the Gita Press, they are nicely printed.

(1) **ISWAR.** By Madanmohan Malaviya. 33 pp. Price 1a 3p. The booklet gives the Vedic theory of creation, proof of the existence of God, the Hindu conception of God, and deals with the methods of realizing Him.

(2) **SHRUTI-RATNAVALI.** By Bhola. 255+27 pp. Price As. 8. It contains a classified collection of passages from the Vedas and Upanishads along with their translation in Hindi. There is an index of the first line of the Slokas. The book will be found to be very valuable by many.

(3) **EKANATH-CHARITRA** (Translated from the original Marhati). By Lakshma Narayan Garde. 224 pp. Price As. 8. This is, as the title shows, a biography of Ekanath, the great saint of Maharastra. It contains also the teachings of the saint.

**CHAITANYA-CHARITAVALI.** By Prabhudatta Brahmachari. 305 pp. Price As. 14. The publishers intend to bring out a biography of Chaitanya Dev in five volumes. This is the first volume of the series. The book is nicely illustrated.

**BRAHMACHARYA.** By Hanuman Poddar. 32 pp. Price 1 a.

## NEWS AND REPORTS

### THE LATE MR. J. M. SEN-GUPTA

We deeply mourn the death of Mr. J. M. Sen-Gupta, which is a great calamity to India, especially at her present critical period. Mr. Sen-Gupta was one of those leaders whose patriotism has many times been put to the last, but never found wanting. He underwent much hardship—physical, mental and pecuniary, for the cause which was dear to him, and he remained undaunted under all circumstances. People might differ from the opinions held by him, but none could question his sincerity of purpose, courage of conviction and fearlessness of action. His winning manners and courteous behaviour were added factors which drew people around him, and turned even his political enemies into friends.

Mr. Sen-Gupta comes of a respectable family of Chittagong. He was educated in Calcutta and afterwards in Cambridge. He

was called to the Bar in 1909 and joined the Calcutta High Court. When he had just succeeded in setting up a good practice, the call of the Non-co-operation Movement came, and he gave up his practice. Though he was compelled to join the Bar again, he was no more particular about his success at it: his time was henceforth divided between his profession and active politics. To help the strikers of the Assam-Bengal Railway he went to the extent of incurring heavy debt. In politics he worked first as a lieutenant of Mr. C. R. Das, and when Deshabandhu died, his mantle fell upon him. For a time Mr. Sen-Gupta was the undisputed leader of Bengal, and afterwards his activities overflowed to all India. Five times he was elected Mayor of Calcutta—a unique honour which unmistakably indicates his great popularity as well as capability.

He was arrested under State Regulation in 1932 and lately removed to Ranchi, where he died on 23rd July last.

We offer our heart-felt condolence to the bereaved family.

### RAMAKRISHNA MISSION VIDYAPITH, DEOGHAR

(REPORT FOR 1932)

Nowadays everybody feels that the present system of education is anything but satisfactory. To counteract some of the evils of the education that is imparted to our boys, the above Institution was started some twelve years back, and it has been growing steadily. Special features of the Institution are that it is situated in a healthy place, its site being one of the finest plots in the Santal Parganas; everything within the Institution is so adjusted that it may help the boys in building up their character on a firm spiritual basis; the teachers are mostly Sannyasis and Brahmacharis who have consecrated their life to the service of humanity; the classes being small, individual attention can be taken; it provides supplementary education in the form of music, physical exercise, household duties, gardening and elementary science. The work of the Institution has been highly admired by many persons who are interested in the educational problems of the country.

The number of boys on the rolls in the year under review was 88. The boys are sent up for the Matriculation Examination of the Calcutta University. In 1932, four boys passed, three in the 1st division and one in the 2nd division.

The monthly charge per boy for boarding, lodging, tuition, washing, light and ordinary medical help, is Rs. 18/-. But the Vidyapith was able, this year, to maintain 5 free students and grant concession to 26 more. There is arrangement also for 2 scholarships of the value of Rs. 5/- per month.

The upkeep of the Institution entailed, this year, an expenditure of Rs. 15,556-11-2 out of the receipts of Rs. 17,611-9-10, by subscriptions, donations, paying boarders' fees, interest, etc.

The more urgent needs, at present, of the Vidyapith are a Medical Ward, a Gymnasium, a Library, and funds for vocational classes.

### THE RAMAKRISHNA MISSION SEVA-SHRAMA, CONTAI, MIDNAPUR

REPORT FOR 1931 AND 1932

Since its establishment in 1920, this little organization has been doing some good to the local public. Its chief activities are:—The running of (a) a charitable homoeopathic dispensary; (b) of two Students' Homes, one at the town and the other at the village of Manasadwip; (c) of three Upper Primary Schools for boys (no. of boys 225); (d) of one Lower Primary School for girls (no. of girls 21); (e) of a school of somewhat higher standard, teaching some vocations; (f) it gives medical relief in times of epidemics in and out of the town; (g) helps poor families in the town; (h) tries to spread culture and education by means of lectures with and without magic lanterns and also through a library and a reading room. The District Board has appreciated its works by a monthly grant of Rs. 20 to the dispensary and by an aid to one of its schools. Its income together with the previous year's balance is Rs. 5,250-12-1½ and expenditure Rs. 4,708-4-1½, leaving a balance of Rs. 542-8-0. So its financial difficulties are great. Both the dispensary and the educational institutions cannot be run properly without a permanent fund. Moreover the 'Home' boys require a dormitory and the dispensary a room of its own. These are the pressing needs of the organization and we draw the attention of the public to these. Contributions to the Ashrama will be thankfully received and acknowledged by:—The Secretary, Ramakrishna Mission Sevashrama, Contai P. O., Midnapur District.

### THE RAMAKRISHNA MISSION SEVA-SHRAMA, KANKHAL, HARDWAR

REPORT FOR 1932

This institution has been serving the suffering humanity in this holy city for the last 32 years. Its diverse activities are as follows:—(1) Indoor Hospital Relief—the total number of patients admitted into it during the year was 822, of whom 789 were cured. (2) Outdoor Hospital Relief—83,314 patients were treated, of whom 18,170 were old cases and 15,144 new ones. The daily average number was 91.27. Besides medical aid, 364 patients were also supplied with diet, clothings, etc. (3) Night School for the children of the depressed classes. There were 34 boys on the rolls. (4) The Library—its

books (English, Sanskrit, Hindi and Bengali) were utilized by the local students, Sadhus and the workers of the Sevashrama.

Its present needs are:—(1) workers' quarters consisting of four rooms and two verandahs costing about Rs. 8,000; (2) a house for the Night School that is being held in the verandah of the Outdoor Dispensary. The boys undergo great disadvantages during the rains and winter; (3) a guest-house or Dharmasala; (4) a rest-house for friends and relatives of pilgrim patients; (5) a permanent endowment fund for the Sevashrama to maintain properly 66 indoor-patients; (6) an operation room with an adjoining dressing room and a dispensary; (7) new books for the library; (8) Rs. 3,000 for the temple, a long-felt want that has been removed by drawing a temporary loan from the general fund; (9) a Sevashrama at Rishikesh: an insistent demand is being made on the Secretary to start a Sevashrama there, which he is unable to meet for want of sufficient funds.

Its total receipts together with previous year's balance came to Rs. 37,732-14-5 and its disbursements amounted to Rs. 29,795-11-0, leaving a balance of Rs. 7,937-3-5.

Any contribution will be thankfully received and acknowledged by Swami Kalyananda, Hon. Secretary, Ramakrishna Mission Sevashrama, Kankhal P. O., Shaharanpur District., U. P.

#### THE RAMAKRISHNA MISSION INDUSTRIAL SCHOOL AND HOME, BELUR

##### REPORT FOR 1932

This institution is trying to materialize Swami Vivekananda's idea of a technical institution at Belur. Its present courses of study are:—(1) Cabinet-making, (2) Weaving together with Dyeing and Calico-printing, and (3) Tailoring. The courses are of different duration, viz. Cabinet-making, 3 yrs.;

Weaving, Dyeing and Calico-printing, 2 yrs.; and Tailoring, 2 yrs. After the completion of their respective courses, efficient boys are allowed further workshop training.

An Agricultural Section has been started this year. Twenty *bighas* of land belonging to the Mission Head Quarters has been placed at the disposal of the Industrial School with all existing appurtenances. The boys are getting both practical and theoretical instructions in Agriculture.

Although vocational training has occupied the greater attention of the management, they have not overlooked the intellectual and cultural aspects of the students' life. Morning and evening tutorial classes, music classes, sports, excursions debating society, staging good dramas, a flower garden, a good number of social and religious celebrations throughout the year, morning and evening prayers accompanied with holy chants, the religious atmosphere of the Belur Math—all these make for a well-balanced joyful life. The boys have a 'Home' which they manage themselves under the guidance of a monk warden.

At the close of the year under review the total strength was 41, of which 37 were resident students in the Home. The result of the annual examination was satisfactory. Three boys held scholarships from the District Board.

The institution suffers greatly for want of sufficient accommodation. Its present needs are: a hostel for 50 boys, a fund for the maintenance of indigent students, a segregation ward, a gymnasium, a fund for the agricultural section, a workshop for the tailoring department, a library, a cow-shed, and some up-to-date workshop outfits and educational equipments.

Any help towards them should be sent to the Secretary of the Institution, P. O. Belur Math, Howrah.

# RAMAKRISHNA MISSION FLOOD RELIEF WORK'

## AN APPEAL

The public are aware from the newspaper reports that there has been a severe flood in the Sub-division of Contai in Midnapur District on account of incessant rainfall for several days. On receiving the news, we sent two of our workers to the affected area to enquire into the condition of the people. They visited a number of places covering 150 square miles in the Thanas of Egra, Potaspur, Bhagavanpur, and Contai and sent the following report:—

Flood water rose ten to twelve feet high in some places, in other places it was a little less. Three weeks have passed, still it has not subsided much. Rain is still continuing, so the water may rise again. All the places we have so far visited have lost their crops. There is no possibility of raising further crops this year. Egra Thana and Potaspur Thana have suffered terribly. A good many dwellings there have already fallen down, and many more are falling as the water is subsiding. About fifty villages in these two Thanas are in the most deplorable condition. Some of the families have left their homestead and gone elsewhere. Those who have nowhere to go are staying on the fallen mud walls of their houses with the greatest difficulty. Many have to go without food. Others have to live on flattened rice as they cannot manage to cook for want of space. As their crops have been destroyed the cultivators cannot secure any loan from the money-lenders. There is no job for day-labourers.

In a word the people are suffering untold miseries.

Under the circumstances, we have commenced the relief operations with Balighai in Egra Thana as centre. We intend opening another centre in Potaspur Thana. To carry on the relief work in both the centres 70 or 80 maunds of rice will be required weekly.

The news of heavy floods in the Districts of Puri and Cuttuck in Orissa has compelled us to start relief work there also. The details of our activities will be published later on. But the funds we have had at our disposal is quite inadequate for the purpose. We are glad to announce that a generous friend has donated a sum of Rs. 1,000/- to our Relief Fund. We, therefore, appeal to the generous public for necessary funds to relieve the distress of our fellow-beings who have suffered so terribly from the devastating flood.

Any contributions, however small, will be thankfully received and acknowledged at the following addresses:—

(1) *President, R. K. Mission, Belur Math, Howrah.*

(2) *Manager, Advaita Ashram, 4, Wellington Lane, Calcutta.*

(3) *Manager, Udbodhan Office, 1, Mukerjee Lane, Baghbazar, Calcutta.*

(Sd.) SUDDHANANDA,

*Secretary, R. K. Mission.*

*10th August, 1933.*

# Prabuddha Bharata

VOL. XXXVIII

OCTOBER, 1933

No. 10



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise ! Awake ! And stop not till the Goal is reached.”

## THE FIRST RAMAKRISHNA MATH

[FROM THE DIARY OF M.]

### AFTER THE PASSING AWAY OF SRI RAMAKRISHNA

It is the full-moon day of Vaisakha,  
May 7, 1887 A.D., Saturday afternoon.

Narendra is talking with M. Both  
are seated on a small cot in a ground-  
floor room of a house at Guruprasad  
Chowdhury Lane, Calcutta.

It is M.'s Study. He was reading *The  
Merchant of Venice*, *Comus*, Blackie's  
*Self-culture*, etc. He was preparing the  
lesson, he was to teach at school.

It is only a few months that Sri Rama-  
krishna has passed away, leaving his  
disciples behind forlorn in the world.  
The silken tie of love that has bound  
together the disciples, both married and  
celibate, during the time of their nurs-  
ing Sri Ramakrishna, can never be  
cut. At the sudden disappearance of  
the captain (of the ship), the passengers  
are terrified, no doubt; but then, they  
all have a common ideal and are inter-  
dependent. They can no longer live  
without visiting one another. They  
find it irksome to talk with others or

on any other topic excepting Sri Rama-  
krishna. They think, “Shall we see him  
no more? Has he not told us that the  
Lord does appear to one who calls on  
Him sincerely and with all the earnest-  
ness of his heart?” In solitude they are  
reminded of his blissful figure; on roads  
they walk aimlessly, with tears in their  
eyes, and all alone. Is it for this that  
the Master told M., “You will go about  
in streets weeping; it is this that pains  
me to give up my body”? Some are  
thinking, “Well, he has gone away,  
and I am still alive! Still persists the  
desire in me to live in this fleeting  
world! Why? I can give up this body  
if I so desire; and I am not doing it!”

The boy-disciples, putting up in  
the garden of Cossipore, served the  
Master day and night. After his pass-  
ing away, they, in spite of themselves,  
had to return home. Two or three had  
no homes to return. Surendra told them,  
“Brothers, where will you go? Let us  
rent a house. You will stay there; we,  
too, need a place of rest; or else how

shall we live in the world like this, day and night? Just go and live there (*i.e.*, at the Cossipore garden) as before. I used to pay something for the Master's service at the Cossipore garden; it will meet your expenses for the present." For the first two months, Surendra used to pay Rs. 80 per month. Gradually as other brothers joined the Math (monastery), he increased it to Rs. 50, 60 and at last to Rs. 100 per month. The house that was thus rented at Baranagore cost Rs. 11 in rent and taxes. A cook was engaged for Rs. 6. And the rest was spent for boarding. Senior Gopal, Latu and Tarak had no homes to return to. Junior Gopal brought the Master's bedding and other belongings from the Cossipore house and went to the newly rented house. With him was the Brahmin cook Sasi. Sarat passed that night there. Tarak had gone to Vrindavana; in a few days he too came and joined. Narendra, Sarat, Sasi, Baburam, Niranjana, Kali—they, at first, used to come from home every now and then. Rakhal, Latu, Jogin and Kali were then at Vrindavana. Kali returned in a month, Rakhal after a few months, and Jogin a year after.

Within a short time Narendra, Rakhal, Niranjana, Sarat, Sasi, Baburam, Jogin, Kali and Latu joined the Order and did not return home. Then came Prasanna and Subodh, next Gangadhar and Hari.

Blessed indeed are you, Surendra, for the first Math was your making! It is your pious will that brought the monastery into being. Through your instrumentality has Sri Ramakrishna given shape and form to his central teaching, namely the renunciation of lust and gold. The Master has revealed again that eternal religion of the Aryans to all humanity through Narendra and others, who are ever-pure and sworn to

renunciation (and love of God) from their very childhood. Who will forget, brother, the debt we owe to you? The Math brothers would await your coming like orphans! To-day all money has been spent up in paying the rent; the next day there is nothing left for food. And they would wait in anxious expectation when you would come and make arrangements for them. Who can refrain from shedding tears (of gratitude) at the remembrance of your selfless love?

#### THE INTENSE RELIGIOUS THIRST OF NARENDRA AND OTHERS AND THE TALK OF FASTING UNTO DEATH

In that same ground-floor room in Calcutta, Narendra was talking with M. Narendra is now the leader of the disciples. An intense spirit of renunciation is burning in the heart of the Math brothers. An intense restlessness for the realization of God has possessed them all.

Narendra : (to M.) "Everything is boring to me. Now I am talking to you, but within is an urge for leaving you at once."

Narendra is silent for a while. A few moments later, he speaks again, "Shall I fast unto death?"

M. : "Oh yes, everything can be done for the Lord's sake."

Narendra : "If I can't check my hunger?"

M. : "Then, just take some food and begin anew."

Narendra is again silent for some time.

Narendra : "It seems, there's no God. I prayed and prayed, but got no answer—not even once. I have seen lots of visions : holy Mantras glittering in letters of gold—various forms of Mother Kali and also various other forms. But I find no peace.

"Can you give me six pice?"

Narendra is going to the Baranagore monastery from Sobhabazar by taking a seat, in a hired carriage. Hence he wants six pice.

Presently Satu (Satkari) came in his own carriage. Satu and Narendra, both are of the same age. He loves the Math boys dearly and often goes to them. His house is not far off from the Math. He serves in a Calcutta office from where he has come just now in his own carriage.

Narendra returned the pice to M. saying, "Very well, I will go with Satu. Just let me have something to eat." M. treated him to light refreshment.

M. too got up in the same carriage, to go to the Math with them. All reached the Math at dusk. M. wishes to see how the Math brothers are passing their days, how they are striving for God-realization. M. comes to the Math ever and anon to see how Sri Ramakrishna is reflected in the hearts of his chosen few.

Niranjan is not at the Math. He has only his mother at home where he has gone to see her. Baburam, Sarat and Kali have gone to Puri (an important centre of pilgrimage in Orissa). There they will stay for some time more and witness the "car-festival."

#### THE FAMILY OF SRI RAMAKRISHNA'S DEVOTEES AND NARENDRA'S SUPERVISION

Math brothers are living under the supervision of Narendra. Prasanna was undergoing hard religious practices for the last few days. Narendra had talked to him too, about the idea of fasting unto death (for God). He seized the opportunity of Narendra's absence in Calcutta and made off without saying anything to any one. On his return, Narendra heard everything. He said, "Why has 'Raja' allowed him to go?" But Rakhal was not there—he had gone

for a walk at the garden of Dakshineswar. Everybody called Rakhal, 'Raja.' 'Rakhal-raj' is another name of Sri Krishna.

Narendra : "Let Raja come, I will take him to task. Why has he allowed him to go?" (To Harish) "Well, you were very much lecturing; couldn't you dissuade him from going?"

H. : (in a low voice) "Brother Tarak dissuaded him; he went away in spite of that."

Narendra : (to M.) "Just see what a fix I am in. Here too the same world of Maya. Ah! where is the boy gone?"

Rakhal returned from the Kali temple of Dakshineswar; Bhavanath had taken him there with him.

Narendra told Rakhal all about Prasanna. Prasanna has left a letter to Narendra. It is being read. The purport is this : I am going to Vrindavana on foot. It is dangerous for me to live here. My thoughts are undergoing a transformation. Previously I dreamt of father, mother, and other relatives. Then I saw the figure of Maya. I had suffered twice; I had had to go back home. So I am going far away from it this time. The Master told me, "Your relatives are up to anything; don't believe them."

Rakhal says, "He has gone away for all these reasons. He has said moreover, 'Narendra goes home every now and then to inquire after his mother, brothers and sisters; and for the pending law-suit. I fear lest I too should be tempted to imitate him and visit my home.'"

Hearing this, Narendra kept quiet.

Rakhal is talking of going on a pilgrimage. He is saying, "What have I gained, staying here? Where is that God-realization on which the Master stressed so much?" Rakhal is lying down. Others are either sitting or lying down.



Rakhal : "Let us start for the Narbada at once."

Narendra : "Of what avail will it be? Knowledge? Can we *know* God, that you are crying, 'Knowledge, knowledge?'"

A devotee : "Why, then, have you renounced the world?"

Narendra : "If I don't get Rama, is it any reason that I must live with Shyama and take to the worldly life? What kind of argument is that?"

Saying this he went out.

Rakhal was lying down. Narendra returned after some time.

One brother is lying down; he says in a lighter vein—as if it is too much for him to bear the pang of separation from God,—“Well, can you bring me a dagger?—Oh, no more with this life, the pang is too much?”

Narendra : (seriously) "There it is, just stretch your hand and take it." (All laugh.)

Again the conversation was about Prasanna.

Narendra : "Here too is Maya. Why is this Sannyasa, then?"

Rakhal : "It is written in *Mukti O Tahar Sadhana* (Salvation and its Means) that it is not good for Sannyasins to live together. It speaks (disparagingly) of a 'city' of Sannyasins."

Sasi : "I do not care for your Sannyasa. There is no place on earth where I cannot go or where I cannot live."

The conversation, now, turned round Bhavanath. His wife was dangerously ill.

Narendra : (to Rakhal) "Bhavanath's wife, suppose, has recovered from her illness; so he went on a pleasure trip to Dakshineswar."

The garden at Kankoorgachhi is, now, the topic. Rama will build a temple there.

Narendra : (to Rakhal) "Ram Babu has made M. a trustee."

M. : (to Rakhal) "Well, I don't know anything!"

It was evening. Sasi burnt incense in Sri Ramakrishna's room as well as before all the pictures of gods and goddesses in other rooms; and as he went on chanting sweetly the name of the Lord, he bowed down to every picture.

Now the evening service has begun. The Math brothers and other devotees are witnessing it—all standing and with folded hands. Bells and gongs are sounding, and to the accompaniment of these the devotees are singing in chorus the hymn :—

"Glory to Siva the Om, worship Siva the Om. (He is Himself the Trinity) Brahman, Vishnu and Sadasiva; (take His name) Hara, Hara, Hara, Mahadeva."

Narendra is leading it. It is the song that is sung before Viswanatha in Benares.

Seeing the devotees of the Math, M. has derived immense joy. When they finished their night meal, it was 11 o'clock. All the devotees went to bed. With care and attention they made necessary arrangements for M.'s sleep.

It is now dead of night. M. knows no sleep. He is thinking : "Everyone is here; the same Ayodhya; Rama alone is wanting." Silently M. steps out.

It is the full-moon night of the month of Vaisakha. All alone, he is sauntering about on the bank of the Ganges and thinking of Sri Ramakrishna.

THE SPIRIT OF RENUNCIATION OF  
NARENDRA AND OTHER MATH BROTHERS :  
THE READING OF THE *Yoga-vasishtha*.

M. has come on Saturday. He will stay here till Wednesday, i.e., for five days. To-day, it is Sunday. The householder devotees generally come to the

Math on Sundays. Nowadays the reading of the *Yogavasishtha* is going on. M. heard a little of its contents from Sri Ramakrishna. He dissuaded many from having recourse to the 'Soham' method as preached in the *Yogavasishtha* (i.e., to the practice of constantly thinking oneself as Atman and as identified with Brahman) so long as one thinks himself as the body. He said on the contrary, "It is better to think oneself as the Lord's servant." M. wishes to see if it tallies with the opinion of the Math brothers. He started the conversation on the *Yogavasishtha* itself.

M. : "Well, how has the *Yogavasishtha* treated of Brahma-jnana (or the knowledge of Brahman)?"

Rakhal : "Hunger and thirst, pleasure and pain—all these are Maya. To kill the mind (i.e., to transcend it) is the means."

M. : "What remains after the annihilation of the mind is Brahman. Isn't it?"

Rakhal : "Yes."

M. : "The Master too used to say that. The nude ascetic (Tota Puri) told him that. Well, have you seen it stated anywhere therein that Vasishtha advises Rama to lead a householder's life?"

Rakhal : "No, I haven't found it as yet. It does not even recognize Rama as a divine incarnation!"

The conversation was thus going on, when Narendra, Tarak and another devotee returned from the bank of the Ganges. They wanted to go to Konnagore, but couldn't get a boat. They took their seats. The conversation on the *Yogavasishtha* went on.

Narendra : "There are many fine stories there. Do you know the story of Lila?"

M. : "Yes, it is there in the *Yoga-*

*vasishtha*, I have read a little of it. Lila realized Brahman; isn't it?"

Narendra : "Yes; and the story of Indra and Ahalya? and that of King Viduratha's transformation into a Chandala (i.e., one of a very low caste)?"

M. : "Yes, I remember."

Narendra : "How nice is the description of the forest?"\*

\*The stories referred to are the following :

(a) In a certain country, there lived a king named Padma with his consort Lila. Lila wanted that even after the death of her husband his soul should remain confined in her room (so that she might not be separated from him). With this end in view she worshipped Goddess Sarasvati devoutly and succeeded in propitiating her and getting the desired boon. When her husband died, she invoked Sarasvati, who appeared before her and instructed her in the Truth Absolute—that Brahman alone is real and the universe is false. Lila was thoroughly convinced of it. The Goddess said, "Your husband, whose name was Padma, had been a Brahmin in his previous birth and had been called Vasishtha. It is but eight days that he has given up the ghost. And his soul is now confined within the walls of this room. Again in another place, he is known as King Viduratha and is ruling over a kingdom. All these can only be possible under Maya. In reality there is neither space nor time." Then through the power of the super-conscious state the Goddess took her in her subtle body to Vasishtha, the Brahmin, and to the kingdom of King Viduratha. Through the grace of the Goddess, Viduratha's past memories revived. Then he was killed in a battle; and his soul entered the body of King Padma.

(b) It was not King Viduratha, but King Lavana, who was transformed into a Chandala. He through the charm of a magician experienced in one moment the whole life of a Chandala.

(c) Ahalya, a queen, fell in love with a youth named Indra.

(The last story was brought in to illustrate the wonderful power of the mind. It is our minds which have created our bodies and the universe. We are what we think. Indra and Ahalya were subjected to severe tortures, and were born again and again as lower creatures. But they did not feel them at all, as they identified themselves with their minds dwelling constantly on each other's love. This love, however, after many births, made them pious and free.)

# THINGS THAT DEMAND OUR ATTENTION

BY THE EDITOR

## I

Religion is the target of attack almost all over the world in the modern age. In the West many scientists as well as people with advanced thought and rational outlook of life find Christianity unsatisfactory. And a larger and larger number of persons are daily falling off from the Churches. Not only are they leaving the established Churches, but they are leaving religion altogether. Some of them subscribe to the view that religion is the opiate for the people.

Orthodox Mahomedans also say that they find their young men apathetic towards religion and, as such, view the situation with great alarm. People with modern education and angle of vision find no utility in five-times prayer in mosques. They scrutinize every custom and tradition of their religious institutions for a rational explanation and as, according to their view, many things which their religion demands do not satisfy their reason, they are daily becoming more and more lukewarm, or indifferent, towards religion.

Hinduism is also faring no better. Whereas devotional type of religions are accused of being irrational, Hinduism is charged with having saddled the people with a philosophy which makes them unfit for action and strenuous efforts in life. Degeneration in Indian national life has been brought about by religion—is the view of many people who do not care for religion in their personal life.

In Russia and some other countries in the West, where people are up against religion and determined to

crush it, religion or rather the Church, allied itself with the tyranny of monarchical rule, and, in consequence, has brought about the present reaction. Religion, which is supposed to bring peace for all, show sympathy for the poor, provide help to the distressed, became an instrument in the hands of the powers that be for furthering despotism. This was the charge against religion in Russia, and similar was the attitude of people towards the Church in the last revolution in Spain. As soon as the monarchy fell in Spain, people attacked the Churches and the Ecclesiastics. In India, the betrayal of popular interest is not the accusation against religion; here the charge is that it has paralysed the muscles of people by giving them too much of philosophical outlook. Anti-religionists in India say that here religion preaches that the world is Maya and so the people do not care to put forth their best energy to their work. The pity is, before they come to this conclusion they do not even care to know what Hinduism really means.

Anti-religious spirit in the country is the outcome of many other factors also. Of them economic sufferings and political handicaps are some. Though there are exceptions, the culture of higher ideals in life begins only when people are above wants. Of course, people grovelling in luxury and surfeited in plenty do not usually turn their attention to better pursuits of life, but this is also true that those who cannot meet the bare necessities of life will find their whole energy absorbed in the struggle for existence

and no surplus will be left for any other thing. So, because of the great economic distress many of our people are losing faith in the necessity of religion in life. If God cannot give us bread in this life, who cares for His giving us salvation when we shall die?—this is what is their attitude. In this, they are not much to blame. When they are in the grip of a life-and-death struggle, they naturally cannot think much of any higher power behind the world. Their immediate concern is to save themselves from the jaws of impending death.

People with interest in politics find that many, or almost all, nations in the West which are free, care little or nothing for religion; and also those countries which are on the road to get political emancipation are ousting religion from their national life. The spirit of imitation—especially of those who have scored dazzling success in life—is ingrained in human hearts. So those of Indians who fret and fume at India's political disabilities, say, "If they have shaken off the trammels of religion, why should we keep ourselves enchained to it?" And their thoughts are so much engrossed in political problems, their visions are so much blurred by the political events of other countries, that they are unable to take a dispassionate view of India's past, present and future.

## II

These are but some of the reasons why some people in our country are apathetic towards religion. Yet religion cannot be ousted from life with perfect impunity. We do not live by bread alone. When the 'bread' is got, we hanker after something higher and better. And that hankering often becomes no less keen than what a man experiences in his struggle for existence.

We can no more ignore the demands of the soul than we can deny ourselves the necessities of bodily life. So religion must be protected and kept in such a condition that it can really meet the demands of nobler aspirations in life. And also, if our national activities are not attuned to the highest end of life, culture will suffer, and ultimately there will come a great national disaster. Body to a man is simply a prop for higher pursuits of life; material prosperity to a nation is only a basis on which to build an edifice that will have its head pointing Heavenward. After all has been fought and won in life, the question arises in all human hearts, What then? What to do next? What is in future? In the same way, after the more pressing political problems have been solved, those who are responsible for guiding the destiny of a nation will have to consider which way to direct the nation. And, in this, they will have to take into consideration the nobler throbbings in every human heart. Now, where will these leaders turn to for light? It is certainly to religion,—real religion in contradistinction to what has got its soul enchained to customs and ceremonials, and its voice choked by rigid creeds and dogmas—religion which is the meeting-point of man and God on earth.

In India, the religious problem is no less serious than the political problem, though the former has been driven underground owing to the pressing demands for the solution of the latter. In matters religious, there is generally one great mistake. We cannot *save* religion or *reform* religion, unless we reform ourselves. And as a matter of fact, we do not save religion, we save ourselves. People, in their zeal for religious reforms, often forget that. There has been too much of attempt to save religion, and man, to his great

cost, has found that no way has been reached for his own safety. If the end of religion is to realize Truth, those only will be able to guide people in the path of religion, who have actually attained that in life. These seers may not be talking, all outward expressions of activity may be absent in their life, but still their silence will speak volumes, their very inactivity will have much more lasting influence than the feverish activities of those who, without finding any light themselves, want to give light to others. So those who complain and view with alarm that religion is in danger simply betray their lack of faith in religion. If they themselves live a strenuous life to realize the essence of religion,—not to mention what the effect will be if they succeed in their endeavour—religion is safe. So the greatest problem before Hinduism is, not to find out beautiful formulas of religion which will satisfy the intellect of those who have, at best, only theoretical interest in religion, but to facilitate the growth and development of such people whose very life will demonstrate the utility, importance and strength of religion. And this is, as a matter of fact, true of every religion.

### III

Though in the highest and absolute sense religion is only one, and transcends all limitations—denominational, geographical or racial, yet in its ordinary conception religion has got a close relation to society. Ultimately religion becomes merely an individual affair between man and his Maker; but in order that a man can attain to that spiritual height, it is necessary that the society he belongs to, should be in a sound and healthy condition.

So, for the preservation and development of Hinduism, it is highly necessary that the Hindu society should be

strong, healthy and prosperous. But what do we find, at present, to be its condition? A hopeless and deplorable spectacle meets our eyes, if we look carefully into the workings of the society. With chaos reigning everywhere, divided against itself, a prey to the onslaughts of other faiths, the Hindu society is in a dying condition. Why do the Hindus suffer so much from the bigotry and fanaticism of rival religions? Because the society is weak and disorganized, with none at the helm to guide and direct it and bring about a co-ordination among its various members and sections. Those who were formerly the leaders of the society, we mean the high-class people, are themselves now in a sad condition. They have lost and no longer care to cultivate those qualities which once made them the leaders of men, but all the same they are particular about the prestige and privileges which were theirs before. As such the Hindu society is faring exactly like a ship without a rudder, tossing up and down, to and fro, at the mercy of waves before it meets with inevitable destruction.

The numerical strength of the Hindu society is dwindling from day to day. The door is kept open for those to step out, whom the society wants to reject, but there is no way open for those who seek admission to it. And advantage is taken of this weakness by those faiths which are noted for their aggressiveness. Why do the Mahomedans in all communal riots make it a first point to "break the caste" of the Hindus, by compelling them to do something which is forbidden in the Hindu society? It is because they find this is a nice way to add to their numerical strength; for the Hindu society will never receive them back. Christianity also, though not applying physical force, finds it no less easy to get con-

verts from the Hindu society. It is a very important fact that Christianity, with all the advantages it offers, has got very small number of converts from amongst the Mahomedans or non-Hindus. The Hindu society has become notorious for turning away people from its fold. Very easily people 'lose caste' and they lose it for ever. And due to this process of elimination, the Hindu society is facing the problem of complete annihilation. The very first cause of decrease in the numerical strength of the Hindus is the tyranny, negligence and apathy of the high-caste people towards those who stand at disadvantages due to social customs and traditions. If the Hindus are to live, this state of affairs must be remedied. And the whole responsibility in this matter lies with the high-caste Hindus. They must look to their folly, they must atone for their past misdeeds and acts of oppression.

#### IV

To preserve the Hindu society from the impending ruin, it is highly essential that steps should be taken, which will allow a greater amount of freedom in the matter of caste. The Hindu society should see that people do not lose caste so easily. A man eats, or is forced to eat something, and he loses his caste. If any one crosses the sea, he is subjected to tyranny and oppression (though nowadays not completely ostracised as was the practice before), and naturally he defies the society and does not identify himself with its interests. Why these follies? They must go. Many people have now become conscious of the foolishness of these things. But they have not the patience to face the trouble to remove them. It is necessary that remedial measures should be taken from within the society itself.

If we look to the history of the Hindu society, we find that there was provision in the past for receiving people who wanted to join the fold of Hinduism. It was due to the catholicity of the past Hindu society that the Scythians, the Huns, and many aboriginal tribes could enter into it. Historical researches indicate that the present Hindu population is composed of many, who were formerly Buddhists. Not only Buddhists, but many 'Yavanas' also found admission to the Hindu society. And what a contrast is this with things that exist nowadays! Those who are crying for preserving the purity of the society, must ponder over these facts. They should study history, and break their narrow-mindedness. From the example of the past they should know how to adapt themselves to changing times and circumstances.

If one looks to the internal affairs of the present-day Hindu society, the sad condition of the time-honoured institution of caste comes out prominent before one's eyes. Nowadays it is known as much for its tyranny as it was once famous for its great utility. The present system of caste is but the shadow of its former self, and requires to be thoroughly recast. The present evil began when the caste Hindus, though losing their respective qualifications, were particular to retain their privileges and advantages. Though caste in some form or other will remain in every society, none can expect to enjoy privileges without qualification for long. The wheel of time grinds slowly, but it grinds surely. Already signs of revolution are in the air. Symptoms of revolt are visible amongst those who have been put down so long by the rigidity of caste system. The pendulum has rather swung to the opposite extreme. Wherever the backward community has become conscious of its disabilities, its

actions are marked by a great destructive spirit. The history of the French Revolution is going to be re-enacted in the Hindu society. There is time as yet for remedy. It lies with the caste Hindus. If they *willingly* forgo the privileges which they have been enjoying so long, if they remove those customs in the society, which are marked even in the least by a spirit of pride, apathy or indifference to the backward communities, in short, if they extend a hand of love and sympathy to their oppressed brethren and thereby remove from their minds all causes of fear and suspicion, the society will have peace. Otherwise constant conflict and turmoil will reign in the society, which will spell ruin to its very life. What ripples of disturbance we see now in the society are but the indications of more disconcerting things which are coming in future. Why are people forced to offer Satyagraha before temples? It is because they have been foolishly and cruelly kept out so long, and now they are goaded to desperation. When a temple becomes the victim of iconoclastic fury, it is often the people of the lower community who come to its protection and offer resistance without caring for their very lives. But it is exactly they who are denied entrance into the temple. Can silliness go further? The radical remedy lies not in the backward people getting entrance into temples through Satyagraha or the like, but in the privileged classes throwing open the doors of temples to all, and that out of genuine love and brotherly feelings. Through such actions only, the impending social revolution and its consequent disasters can be averted.

And castes in future will be determined not by birth but according to merits. Not the Brahmins, but those who have got the Brahminical qualifications and those who are known for their

intelligence and character, will rule the society. Already many such examples have occurred. What Brahmin is more honoured than Mahatma Gandhi, who is a Vaisya by caste? His influence is felt not only in the political field, but also in the social and religious life of the country. Swami Vivekananda, though belonging to a caste which made him the subject of criticism from orthodox people as not being fit for taking Sannyasa, has left an indelible impress upon the Hindu society and religion. Instances are not rare that Brahmins become supplicants for money and other favours at the door of those whom they formerly would not even touch. Many high-caste Hindus are now taking to professions which would, even some years back, mean social ostracism for them. If caste Hindus can show examples of those qualifications which made them once the object of honour and reverence, they will be able to retain their position of glory. Otherwise they will go down in the scale of social respect as surely as water finds its level. The Hindu society is now in a melting pot. It is in the process of reconstruction. If it can be given a wise direction, its future is assured. Otherwise it is sad even to conceive what lies ahead.

## V

There is no problem which education cannot solve. The right type of education can cure many ills of life. For the removal of many of the troubles of our society, the spread of education is greatly necessary. If the temple-owners had a *liberal* education, they would not have so much narrow-mindedness, as they show nowadays. From one standpoint they deserve to be pitied rather than condemned : they have not got a culture or broad view of life which would prevent them from meting out inhuman

treatment to their fellow-beings. And as regards the backward community also, this may be said, if they had sufficient education, they would have compelled respect from those, who now keep them at a distance. We firmly believe that with the spread of education many of the iniquities that exist in our present society will automatically disappear.

But education should be of the right type, and consistent with the spirit of our national culture. Otherwise fresh and greater dangers may arise: the national individuality may be lost; from the Hindu society many of the customs which seem to be monstrous nowadays, may be removed, but the society that will survive them may not be at all a Hindu society, due to many undesirable accretions. And that will be a death in another form.

The usual arguments against such a view are that the past cannot be revived—the dead cannot be brought back to life, and with the passing of time, new orientation is necessary. It is true. But no change should be made at the sacrifice of everything that was in the past. On the basis of the past, the present should be built. National culture re-

presents the result of the accumulated experiences in the past. The fruit of experiences of the whole past of a nation cannot be given up without a terrible loss. Growth means continuity. To cut oneself from the past does not mean growth, it is a death, with the involved risk of having no chance of the revival of life again. On the contrary, where there is continuity, growth is easy. When a child is brought up in the atmosphere of his family culture, automatically he imbibes the family culture. That is easy for him, whereas for an outsider strenuous effort is necessary to do that.

Despite all the conflicts and confusions that we find in the present Hindu society, let none lose faith in its capacity to outgrow them in future. Hope is the greatest sustenance of life. We live because we can hope. The man who has no hope is already dead. And it is the vision of the bright future that will spur the Hindu society to keep up its spirits, maintain its strength and remain indomitable in will and invincible in courage under all circumstances. And those who can become an instrument for the realization of that vision, will find their life blessed.

## LIFE THROUGH FOUR STAGES

BY PROF. MAHENDRANATH SIRCAR, M.A., PH.D.

### I

The Upanishads find the highest Truth in the free and emancipated life. They find the greatest art Truth. Mysticism gives its realization, the art of life gives the regulation which can mould life in a way that can make the realization easy and possible. In the full code of life the three go together—understanding, setting and realization.

Life is plastic. The finest understanding and realization can be properly

helped when the plasticity of life is regulated in a definite way. The fullest flowering goes with the delicate handling and living. And this is especially true where the end is not merely an intellectual satisfaction. Truth is the highest promise of living. Life is inspired by understanding.

This art of living cannot be the same with every individual. But where the art of life has an influence towards better understanding and realization,



the art generally must have a uniform nature and character. The final realization is consequent on the finest opening of our being and the opening must follow a method and a course. Life has infinite intuitions, definite forms will require definite settings of life. The realization of the Upanishadic Truth requires, therefore, a distinct art which may not be serviceable in other spheres of life. This is true in the case of the few adepts who make the realization the direct objective in life. Their interest lies there. Their life takes, therefore, a peculiar setting. Other callings have no demands upon them. They are free in life. The art of life they follow cannot fit others walking in different paths of life. Hence a distinction is natural between those who are naturally fit and those who are to acquire the fitness. And this fitness is not generally the intellectual fitness, but the fitness of life. The intellectual fitness gives the proper understanding, the fitness of life puts us on the right path of developing intuition and getting realization. Those that have the fine understanding cannot often live and practise the Truth; they are surely misfits in the height of life. The chords of life should be rightly strung in order that the Truth discovered by Philosophy may be the Truth of life. Philosophy and life should continue to know Truth and to make Truth living in us.

The Truth that the Upanishads teach—the Truth of the commonalty and transcendence of spirit—demands a complete forsaking of the other calls of life.

They arise from the partial perspectives of life. Truth cannot be realized where life is after its dubious calls and when it cannot rise to the height of welcoming the fulness hidden in the inmost being. We get what we seek.

Truth is hidden from us, because we are after shadows and appearances.

The call does not reach both the spiritually fit and unfit alike. Even amongst the fit souls there are degrees of fitness. Some are Galahads amongst them, some are Percevals. The fittest souls reach the goal straight. The misfits cannot reach it. Some take time to prepare themselves. They occasionally hear the call. A realistic sense binds them to their duties at hand. But they do not lose sight of the goal, and reach it in due time.

## II

Considering this, life has been divided into four stages corresponding to the fitness of life and eagerness of the soul. There are souls who are fit from their birth. They are of the finest type. They do not suffer from the earthly touch; they have their illumination with their nativity and birth. A case in point is Vamadeva, who did not require instruction and preparation, for he was the Light Incarnate. Such souls cannot be included in any of the four stages of life. They are a category by themselves. They are eternally perfect. They have the vivid presentation of the living Truth in their soul.

Leaving aside this type, transparent in being, installed in Truth, we can divide the rest into two broad divisions :—(1) The seekers after Truth, who have no touch with the affairs of the world. (2) The seekers after Truth who are in touch with life and life's affairs. Both these types require a preparation and pass through the first period of discipline. This stage is common to all. This is the period of instruction. This is the period of intellectual fellowship. The first type hear the call and pass immediately into the life of contemplation and silence. The second type hear the call from distance. It takes time

before they can be in every way fit for realization. Naturally the art of life in two cases will be different. This difference makes out the different stages of life. The active callings on the path of duty must be distinct from the wise passiveness in the life of insight and meditation. The *vita activa* is the path of the householder awakened to the values of life and responsive to the callings of life.

The householder may combine in him the higher structures of imagination and vision, but he cannot forsake the duties at hand. He is true to the kindred points of heaven and home. He passes through darkness and light, and has the life's formation through actualities of life. The glimpse of transcendence may occasionally attract him, but cannot constantly possess him. He may bid for it, but he may not live the life of renunciation. The text prescribes renunciation after gratification in most cases, complete renunciation in a few cases. Renunciation is natural when life stands unmasked.

But the door of wisdom is shut to none, though the close concentration and devotion to the ideal is not possible unless freedom is attained from the urges of life. When the silence is to be fully faced, the text prescribes immediate renunciation.

### III

The setting of the householder's life is different from the setting of the wanderer's life. But in every stage of life the call has been to feel and realize the sacredness of life and the holiness of relations. The *Taittiriya Upanishad* gives us the noble picture of moralizing and idealizing the forces and the social and family relations of life. Life is to grow fine to give us the finest blessings. Even the vital urges are to be refined, to allow finer satis-

faction to life. This appears true when life is seen in its complete setting. This notion of the entire life as a sacrifice takes away the sting from gratification and lends a holy touch to it.

The dignity of the race attracts us. Its possibilities inspire us, its hoariness overpowers us. We feel it sacred, we want to preserve it. Race-preservation is not looked upon as the crude impelling of nature. It is thought of as the original move of self-expression. It becomes a divine act.

The *Chhandogya Upanishad* in the 'Parjanya Vidya' has drawn our attention to it. Life moves in spirit. The movement may be centric or eccentric, the centric movements of life are to be spiritualized; they are actually spiritualized, if we can see and appraise them from the philosophic height whence every move of life appears nice and beautiful. Creation is not disparaged, it is not simply idealized, for creation is the impress of spirit upon matter.

The cosmo-centric insight changes the meaning and value of impulses in life. This cosmic impulsion reads sacrifice in gratification. It adds a redeeming touch to the instinctive impellings and becomes the sure index of movement in higher mentality and spirituality.

To wake up fine possibility it is necessary to evaluate properly the instinctive demands not with a view to kill or stifle them but with a higher intuition to regularize and transform them. The nature of man is divided into itself, and this division cannot be set aside so long as there is no harmony between the benevolent and the malevolent forces, between the forces of light and darkness in man. Matter instead of abstracting spirit becomes a helpmate to her.

When the opposition between spirit and matter, between reason and instinct

is removed, the higher formations of life begin to reveal themselves, and the life instead of being plaintive becomes a delightful strain. Struggles arise when the forces are seen in their isolation, but in the full setting there is harmony and not conflict.

Matter was the bar, matter becomes the helper. This art of life fits the householder. The householder is to enjoy life in expression, and if the original sense of opposition is not removed, life's expression and spirit's revelation through nature cannot be rightly appraised.

But a new chapter of life begins in the third stage and culminates in the fourth stage. These are the stages of centralization in Self; and instead of transforming nature, the attempt is now made to completely transcend it. The least touch of nature is discarded, for the silence of life is sought to be installed in place of music. The art of life then must be different, for here the effort is to lose oneself into the centre of being.

The householder cannot completely give himself up to the inward urge of the divine life. He sees the play, he enjoys the game—and it is not possible to see and enjoy the whole drama of life when we play an acting part in it. The full setting can be seen when we stand apart from the active life.

And this is provided in the third and fourth stages of life. The contemplative life in the third stage prepares us for the final realization in the last. The adaptation is different. Though at times the householder can rear up the serene detachment and can deliver himself completely to the spiritual urge, still he cannot be free from clinging to nature.

The beauty of the contemplative life is that it concentrates on the attainment of wisdom. But it is wrong to

suppose that it is dead to human feelings and joys.

It is, on the other hand, so finely attuned to being that it radiates love to all; it realizes that the Self is all. Divine imagination helps it to realize the identity of Self, and divine inspiration fills it with love that resides in the heart of reality. Unless the illusion of the Self breaks completely, the divine love cannot stream into the heart and move us to embrace the whole humanity in the light of the exalted Self.

#### IV

The wanderer's life is a great art. It is a life of adventure with spirit; for the real test of the awakened spirit lies in the dissolution of the chords that bind us more or less to flesh and in the revelation of the wider and better unity in spirit. The wanderer is free from the instinctive urges. He is anxious to enjoy the freedom and the commonalty of spirit. He sacrifices the æsthetic impressionism in order that he can enjoy the intellectual beauty. For the finest form of expression of life is his delight; and the finest is reached in life of dignity and freedom of spirit.

And in this height of intellectual life, the order of relative values cannot have any play. Life has its finest and greatest play where it does not show the least division, and its grandeur is realized in calm detachment. Life has its finest secrets for those whom the illusion does not deceive. It is not true that the wanderer does not enjoy life. He enjoys the finest phase of it. The greatest art of life is to be artless. The wanderer is the unconscious artist, for he opens his whole being and reserves nothing to him. He practises no concealment. He needs practise none, for he is fixed in the height of being which is self-revealed.

The wanderer enjoys the delight of

freedom from the creative responsibilities. For, where life is deep, creativeness has no play. But, then, it does not mean that he is lost to life. He is living vigorously, although there is no ripple in the surface.

Carrying the most kindly feeling for all, regarding every self as his own self, unconcerned with his sweetness or bitterness of life, the wanderer moves as the figure of wisdom and love harmoniously set to each other—wisdom saves the self, love saves others.

There is not the slightest stiffness of being, because there is not the least contradiction. The forces are evenly set in the harmony of life.

Civilization finds its highest expression in him. The wanderer moves in soul's peace, making the whole humanity, nay the whole living creation the radius of his activity in love and knowledge. He enjoys the perfect harmony and transcendence. His life is a living poetry. Conflicts melt away before the touch of love and wisdom. Such souls give an intimation of the supra-mundane existence and establishes *civitas die* on earth. He lives Divine Peace. He

carries the aroma of divine love with him.

But the wanderer in the fourth stage of life is centred in the mystery of silence. He is awakened to the fullness of life and joy and has not the sense of the least difference between life and truth. He enjoys the dignity of life more in its silence than in its play.

This is natural. When spiritual development reaches its culmination, man sees the presence of spirit everywhere and feels that the self is spirit. When the time-sense drops, realization becomes different. The soul enjoys peace.

This aspect of spiritual life appears to be unique. For man's outlook by habit and adaptation is confined to dynamic spirituality. It is difficult to rise above the finer urges of life to realize the silence in the heart of being.

Many cannot see the Truth of Silence, and few can realize it. And naturally they shudder at the thought of its impenetrable depth. Hence the mistake of life's fullness for barrenness. But the Upanishadic seers set the premium upon silence, and naturally its realization demands the fullest and closest attention.

## THE BIRTH OF MAYA

BY NOLINI KANTA GUPTA

The Divine is All-Light, All-Bliss, All-Power—in himself, in his essence and true being, always and for ever.

But, somewhere, in a part of universal being the Divine chose to forget the Divine, a veil was allowed to interpose in front of the All-Light, the All-Bliss, the All-Power :

A mixture became possible, the dualities were born—

Ignorance entered into Knowledge, Pain invaded Delight, Weakness stole into Strength.

For a new and extraordinary manifestation this movement was permitted, for the fullness of experience, for an immense contradiction turning to a luminous reconciliation and harmony.

The Eternal negated his eternity, the Divine became the undivine ;

Out of the inconscient Consciousness had to arise, Light out of darkness, Bliss out of suffering, Power out of inertia,—for the Divine is still the only reality, even in the appearances that are its opposite.

That which is undivine had to become an instrument of divinity, inconscient Matter to embody the Supreme.

For when the One Divine descended into the multiplicity of manifestation, when he cast out of himself an infinitely varied and graded existence, the undivine too became a possibility—an aspect, an appearance the farthest away from his original and highest status.

All possibilities are manifested in the Infinite and this line of descent too had to be followed to its uttermost, the entire range of its possibility to be exhausted, negated in its own realization

And brought back to the nature and substance of its Source.

The beginning of creation is self-objectivization.

The Divine put himself away from himself—"went abroad"—that he might contemplate himself, that he might establish a system of infinite relations with himself;

Manifestation—Lila—is the working out of this complex of self-objectivization.

In the processes of this self-objectivization the possibility of a movement of denial of self became in appearance inevitable—denial of self showed itself as the extreme limit, the final term of self-objectivization.

The Divine permitted to himself self-annihilation that he might pass through it to the completest self-realization.

In the Spirit there is only Light.

But the Shadow was allowed here below—for it was the crucible through which the spiritual Light had to be embodied, to be made real in Matter and by Matter and as Matter.

Where there is the utmost Denial, there was to arise the very perfection of the Affirmation of the Divine.

## WHAT HAS MADE JAPAN GREAT

BY CHARU CHANDRA GHOSH

Modern Japan is the unique example of a country which progressed within a short period of about 35 years practically from obscurity to a position among the most advanced and powerful nations of the present times.

Japan is a group of small islands situated near the eastern edge of the Asiatic continent and her national flag bearing the rising sun is symbolic of her location on this globe. Japan proper is made up of the largest four of these

islands with an area approximately equal to that of Bengal or Madras. Out of this area however only about a seventh part is cultivable, the rest being hills. The total cultivated area is about 9,500,000 acres or about one-third of the cultivated area in Bengal. The present population is about six and a half crores. About four in every five of the people live in villages.

Japan boasts of an unbroken succession of Mikados from the first Mikado, Jimmu Tenno, who is believed to be

the direct descendant of the Sun Goddess, Amaterasu Omi Kami, and who, according to Japanese history or rather mythology, came down to the earth and in 660 B.C. founded over Japan the Mikado-dom which is firmly believed to be coeval with heaven and earth.

Before 660 B.C. is the mythical period, the age of gods and goddesses. From the 7th century B.C. to the 5th century A.D. the period is described as legendary. Recorded history began with the introduction of Buddhism through China and Korea about the end of the 5th century A.D. The Japanese people pride themselves on being a nation which has never been conquered by any foreign power. The two attempts at invading Japan by Kublai Khan were frustrated by storms and typhoons. The present Mikado is the 124th descendant from Jimmu Tenno, and ascended the throne on the 26th December, 1926. The traditionally divine origin of the royal family shrouds it with a religious halo and veneration of the people. This in fact has kept the line of the Mikados intact. Because feudalism developed in Japan as in many other countries and the different parts of the country went into the virtual possession of different feudal chiefs or *daimyos*. For about 800 years the Mikados, the *de jure* rulers of the country lived in the palace like sacred personages unconcerned and uncontaminated with worldly affairs and the affairs of the state were in the hands of the minister or Shogun, the *de facto* ruler of the country who was necessarily a powerful feudal chief. We find a parallel in Nepal where still the Commander-in-Chief is the *de facto* ruler. There were frequent wars between the *daimyos* who built their own castles or forts and trained up a class of fighting followers, the famous *Samurais*, who carried on fighting as a profession and

lived on grants, usually land grants, given by their chiefs. The *Samurai* class developed a code of behaviour, known as *bushido*, which placed obedience to the chief in the forefront and also included honesty, courage, purity of life, magnanimity alike to friends and foes, etc. Although they commanded respect on account of these good qualities, the *Samurais* were haughty, and despised the common people with whom they would not intermarry. They would not allow traders, artisans and cultivators even to come near them.

About the beginning of the 17th century a powerful *Shogun* brought under control all the *daimyos* in the country and the *Shoguns* of this Tokugawa family exercised sway over the whole country up to the sixth decade of the 19th century with a separate capital of their own at Tokyo while the Mikado lived at Kyoto.

## II

Till about the middle of the 19th century Japan had very little communication with the outside world. The Portuguese merchants were the first to arrive. They came about the middle of the 16th century and were soon followed after by the Spaniards and the Dutch. St. Francis Xavier introduced Christianity in 1549 and the Jesuit Fathers pushed on this religion vigorously. The rivalry between the foreign merchants and between the Jesuit Fathers and Franciscan priests aroused the suspicion of the *Shogun* who in about 1637 taking Christianity to be the thin end of the wedge of impending foreign aggression, expelled Christian missionaries, suppressed Christianity, compelled all native Christians to renounce this religion and get their names registered in the Shinto Shrines and further stopped all foreign trade. For more than two hundred years Japan was

thus isolated from the rest of the world and the entrance of all "foreign devils" was barred. The development of European and American trade with China and the East generally made the Western Powers anxious to secure a coaling station on the Japanese coast. Commodore Perry sent by the United States of America in 1853 compelled the Shogun to open some ports at the point of American guns. The Shogun had lost his old power at this time. There was acute controversy and internal trouble in the country over the opening of the country to foreigners, ending in the abolition of the Shogunate as well as of feudalism in Japan and the restoration of the ruling power to the Mikado himself in 1868 which is known as the year of Restoration. All the feudal lords surrendered their claims to the Mikado, and on the model of the English system of aristocracy, they were created princes, counts, viscounts and barons according to their position. The Samurais were disbanded and re-compensated partly with cash and partly with Government bonds. They fell into great distress at this time as their old occupation was gone, and they had no idea of trade, industry or agriculture. However the excellent system of education and training for which the Government made ample provision, soon enabled them to occupy leading positions as statesmen, educationists, traders and industrialists.

If we try to understand the condition of the country before or about of the the Restoration, we are forced to the following conclusion. Agriculture was the principal industry, and next to it weaving. In the absence of communication with the outside world all industries had a limited scope of development and were carried on on a scale sufficient to meet the needs of the people, and these needs were not and in the case

of the common people are still not many. There was hardly any wealth, so to say, in the country, and even the palaces of the time bear witness to the absence of abundance. The Shogun found it necessary to enforce sumptuary laws. The common people could not use silk nor had they a tiled portico in the front of their houses. Probably this state of limited means is the cause why the nation can turn out beautiful and useful things with scanty and cheap materials, some of which are likely to be considered flimsy when judged by the standard of other nations.

### III

All Japanese now realize that modern Japan was brought into being with the booming of Commodore Perry's guns in the Tokyo bay. This is a common theme of discussion even now in papers and magazines. Funny stories of the attitude of the people, at this time, towards "foreign devils" are published. One I read was, how the Governor of the place would apprise people with the beating of tomtoms of the landing of Commodore Perry's bluejackets and advise all to keep indoors at the time, and how a bench on which the Americans were observed to sit one night was shunned by the people for months in fear of some devilry. Many anecdotes are still repeated of the *geisha* who was sent to attend on the American Consul. The attitude is now completely changed. In the year I was there, a grant of 200,000 yen was sanctioned to advertise Japan in foreign countries in order to attract foreign tourists.

What is the present condition of Japan? When she found that she had to yield to American guns, the first thing she paid attention to seriously was to have similar guns of her own. As a result she was able to pull the teeth of the Chinese Dragon in 1894-5

and to clip the claws of the Russian Bear in 1904-5.

As results of her two successful wars against China and Russia she acquired Formosa which she calls Taiwan, Korea which she calls Chosen and the southern half of Saghalin which she calls Karafuto. After the World War she has received many Pacific Islands under the guise of mandate. She has taken the Kwantung Province on the mainland of Asia on lease for 99 years and she enjoys virtual authority over Manchuria. This is how the Japanese Empire has grown and is growing.

Japan is now a first class military and naval power taking rank with England and the United States of America. While she developed her strength, she did not neglect other things necessary for the healthy life and development of the nation. In methods of trade and industry she is probably ahead of many nations at the present time. We are constantly hearing of fresh markets being captured by Japanese goods at the expense of European ones. In the present world-wide depression we hardly hear of unemployment in Japan, while this problem is acute even in the United States of America. About 70 per cent of Japan's foreign trade is carried by Japanese ships, and Japanese merchant ships visit all corners of the earth. Wealth is flowing into Japan.

About 99.5 per cent of the people, both men and women, are literate. In higher education too she takes her rank among the most advanced countries, there being now as many as 37 universities in the country.

#### IV

My aim is to try to show how much success has been possible. First of all I shall try to explain what I consider to be the foundation on which this suc-

cess has been built, and then the means that were adopted for that.

Under the heading "foundation" I include the following :—

1. Belief in the divine origin of the Mikado and implicit faith in and obedience to his will.
2. Patriotism.
3. Character of the people.

All these are interdependent to a very great extent, and they are also to a very great extent, the result of the religious faith of the people. Shintoism (Shinto meaning the way of the Gods) or as it is called by some, Mikadoism is the ancient religion of Japan. It is essentially a system of nature-worship and ancestor-worship with special homage to the Sun-Goddess, the Ancestress of the Mikados and to the spirits of great warriors and public benefactors. The ancestor-worship enjoins prayer for the welfare of the Emperor, the patriarch whose welfare is identical with that of the whole nation, which to the Japanese mind is a single family. The life of the people is regulated by Confucianism which, as sometimes wrongly supposed, is not a religion but a system of secular moral teaching regarding behaviour of children towards parents, of wives towards husbands, of servants towards masters, of friends towards friends, and so on. Buddhism which, according to official figure, is at present professed by a little less than three-fourths of the population, exercised a tremendous influence over Japanese culture and civilization from the very time of its introduction. It appears that Buddhism found its way here at a stage when it had been overwhelmed by Tantrikism in India, and it was a matter of surprise to me to find the number of Hindu Gods and Goddesses worshipped in Japan under the name of Buddhistic deities. Christianity was tolerated again after



the Restoration and has at present a following of about two and a half lakhs. The Japanese as a people are deeply religious. Among them Buddhism, Hinduism and Christianity all have the basis on the substratum of Shintoism. As a result there is a great religious tolerance. In the same family the father is probably a professed Shinto, the mother a professed Buddhist and the son or daughter a professed Christian. This also explains the obedience which the Mikado commands universally. When Emperor Meiji took over the reins of the Empire at the Restoration in 1868, he was a boy of only 16 years of age. We have seen how all the feudal chiefs surrendered to him the claims to their own dominions. The people bowed to his will and he was able to introduce reform after reform simply through his orders. Luckily for Japan he found a band of patriotic counsellors with the widest outlook. Compulsory primary education was introduced in the whole country. The caste system was abolished, and all people were declared equal. Conscription opened to all the spheres hitherto reserved for the Samurais. All Japanese consider themselves successors to the warrior caste and cultivate *bushido* as a national virtue. The old week of 12 days was abolished and one of 7 days adopted, and the year began to be counted from the 1st January. English figures for numerals were introduced in primary schools in place of the old method of indicating numbers by bars and combination of bars. European tune was adopted in music in place of the guttural and difficult indigenous one. Beef eating was introduced, it is said, with official pressure in order to increase the bodily strength of the people. But even now there are vegetarian families and also hotels specially in the countryside which refuse to cook and supply

beef. These are only a few of the reforms introduced as if over-night by Emperor Meiji, whose success in economic improvement of the people will be described later on.

The patriotism of the Japanese is now well known, and even a casual observer cannot but be impressed with their sensitiveness to praise or blame of Japan and the Japanese people as well as all things Japanese.

I shall briefly describe the characteristics of the people, which, I think, have helped their success.

1. Politeness. All from the highest to the lowest are very polite. One is impressed with this in families, in hotels, in trains and trams, and on the road. Go to a Japanese family, and in a few minutes you are made to feel like one of the family. Ask a student or a cooly anything on the road, and he will accommodate you even at the expense of his own work. Personally I have to remember with gratitude the ungrudging help and many acts of politeness I enjoyed, wherever I went, from officials as well as non-officials.

2. Peacefulness. I never came across rowdism or even exchange of high words anywhere. The only instance of a quarrel noticed by me was at Ueno station when a young man deliberately left his small bundle on the platform and gave a few blows with his fist to a railway employee. Two or three men in uniform came and marched the two men off. The platform was crowded but none of the passengers took any notice of the occurrence. There may be an audience of several thousands in a theatre, but pin-drop silence prevails. I was for about two days in a village which had a sulphur spring, and saw there at the time about 500 people, including about 150 school children, who had come on an excursion. There was hardly any noise, and one sitting

in a room could hardly know that there was such a large gathering at the place. All went about their business quietly. There are many Japanese in foreign countries, and everywhere they have a reputation for sobriety and peacefulness among themselves as well as in their dealings with all other people.

3. Gravity of temperament. Some travellers have remarked that the Japanese people do not know how to laugh. I do not think that the accusation is quite correct. What would you think when you are entertained in a family with action songs by the wife of a Doctor of Science trained in Germany, the Doctor himself, his daughters and sons joining in the chorus? But I never came across boisterous jubilation anywhere. Gravity of temperament apparently enables them to take a serious view of everything.

4. Concentration of mind. Whatever they do, they do with the whole mind. When weeds flower in paddy fields, parties of men, women and children come and stand for hours intently gazing on the flowers. The same is the case when cherry trees blossom. A former Consul at Rangoon invited me to his house to see the autumn moon, to sit on the verandah and gaze at the moon. I can hardly describe to you the attention and care, I observed, bestowed on teaching high school girls how to present paper, ink and brush to a visitor at the house and how to arrange three or five twigs in the flower vase. The same concentration characterizes all their works, great and small. Of the barbers in all the countries I have travelled, the Japanese barbers are decidedly the best.

5. Industriousness. I can explain this by giving a single instance that the Japanese are farmers practically without cattle. In most cases the cultivators carry on farming operations with hands

by means of spade and other implements.

6. Honesty. In Japan no receipt is given for payment for telegrams. The usual practice for landlords, who receive rent from tenants in kind, is to trust the tenants wholly, who bring and put in store, say paddy, the landlord caring to see what is put. There is no haggling with riksha-pullers or taxi-drivers who, when you open your purse to them, as I had to do often on account of ignorance of the language, take what is customary. The same is the case with railway porters. In shops you find articles like socks, handkerchiefs, etc., heaped on long open tables. The owner is probably sitting at the far end. People select what they want and go up to the owner and pay the price. The common Japanese houses are so weak that a thief can have access to them without much trouble. But one hardly hears of thefts, though it is true there is hardly much to take from the house except Kimonos and some china-ware utensils. The Japanese women do not use ornaments. When I was travelling by the train from California to New York, a fellow-passenger, a Californian electrical engineer who was leaving the country for about two years with his family, described that he had been delayed because he could not secure in time a Japanese gardener to look after his house and garden. On my asking if he could not entrust them to a countryman of his own, he replied in the negative, adding that in the hands of a Japanese his house and garden would be as well looked after as by his own self. The Japanese however in their own country have not a good reputation as regards honesty in business and suffer badly in comparison with the Chinese in this respect. Everybody, including the Government, is now trying to remove this blot, and practically

all goods which now leave the country are subject to examination before export.

7. **Patience and Self-centredness.** If a calamity or misfortune befalls a Japanese, he thinks that it is proper for him to bear the consequences himself and he has no right to trouble others about them. A friend of mine lived in a Japanese family. The husband of the family fell ill and died one night. The wife and everything carefully and noiselessly in order not to disturb my friend's sleep. Next morning he was provided with his breakfast as usual, and he went out on his own business. It was only when he returned in the afternoon that he was astonished at the arrangements in the house for the funeral which on enquiry he came to know was that of his own host. On asking the daughter as to why he was not informed of illness and death in the family in which he was living, thus depriving him of the opportunity of rendering any help, he was told politely that they did not think it proper to cause him any inconvenience. Dr. J. H. Cousins has recorded a similar occurrence about a cook who had lost his child and had been observed to grieve over the loss the whole night, but broke the news to him the next morning with a smiling face. In Japan there is the practice of *hara-kiri*, a method of courting death deliberately by taking one's seat and ripping open the abdomen from side to side with sword with one's own hand. The same quality makes widowed mothers sorry, if their sons hesitate to go to war on account of anxiety for their helpless mothers.

8. **Gratfulness.** This is evident in the memorials put up for a man who introduced sweet potato in a locality, for one who planted some useful trees or established a co-operative society, and for men in every village who died in

Chinese and Russian wars. The practice of setting up memorials may be considered to be carried too far in some cases. For instance, a stone is put up for a monkey. There is an eight-feet stone in memory of a horse which died in Manchuria. A memorial is put up for a village young man who won a wrestling match. These memorials are mostly simple, rough pieces of stones, but have certainly great value in giving expression to the gratitude of the people and in serving as reminders of past good acts however small, and as examples for future generations.

9. **Simplicity of life.** The houses are simple and built with wood, straw, mat, tin, paper and tile. The furniture used are a fire-pot (*hibachi*), a few cushions, a low table which is used for dinner, writing and reading, a rolled picture hung on the wall, probably also a framed motto in painted Chinese characters on the wall above the door, a flower pot and a writing case containing a piece of Indian ink, a porcelain slab on which to prepare a paint with the ink, a brush with which to paint the Chinese and Japanese characters and a few sheets of paper. The same room may serve as parlour, study and bedroom. The mattress, quilt, mosquito-curtain and small round pillows stuffed with paddy husks are kept hidden during the day in niches in the wall. There are no hinges, no hasps and staples, no hooks in the doors and windows which are closed and opened by being simply rolled backward or forward. But the houses are models of cleanliness and order. Food is simple, consisting mainly of rice, soy-bean cake, seaweed, vegetables, fish or meat. Dresses are simple, *kimono* being used by all, men, women and children, and, as mentioned above, women do not use any ornaments but indicate their wealth by costly sashes for the *kimono*.

The wooden foot-wear, *geta* is used by the rich and the poor alike.

The official dress adopted by the Japanese is the European hat, coat, pantaloons and boots. Women have stuck to their graceful *kimono*, and men too at home resort to the *kimono*. European trousers bring about a curious situation when one has to fold one's trousered legs back under the hips

at the time of sitting on the floor in the Japanese fashion. I demonstrated that European pants were better replaced in Japan by *Sham bombies* of Burma.

10. Orderliness. This is evident in their houses, offices, shops and factories. At noon all the people in the country are at lunch. The whole nation is being disciplined into orderliness in every sphere of life.

(To be concluded)

## ENEMIES OF KNOWLEDGE

BY PROF. A. V. HILL, O.B.E., Sc.D., F.R.S.

(Concluded from the last issue)

### IV

It is strange how often religion, or what is alleged to be religion, is made the basis of intolerance. To pass from the sublime to the ridiculous, from the Inquisition to the present day, even a parish magazine may be used as the vehicle for anti-vivisection propaganda. In the "Parish Paper" of the Church of St. Jude-on-the-Hill (Hampstead Garden Suburb) of May 24th, 1929, the Rev. B. G. Bourcluer permitted himself to ask "intelligent people" to take the opportunity of the General Election, now past, to put an end to "the waste of public money" involved in medical research. He protested there against the expenditure of £148,000 during the last financial year by the Medical Research Council. Those of us who know the admirable use to which that money is put, in promoting medical knowledge and therewith the health and happiness of the community, would wish a formal protest to be made against such propaganda in such a place. The reverend gentleman is entitled to hold whatever private opinions he chooses about the personal characters and

abilities of those engaged in medical research; the use, however, of his authority and position in the national church as a means of hindering the work of an organization which is serving mankind at least as well as he is, is a disgrace which the authorities of that church would do well to note. It is as though the Medical Research Council were to permit an attack upon the Church of England and its priests to be launched by one of its junior workers in the pages of a Report!

It may be said that this is an isolated case. Unfortunately not. In the "*British Weekly*," a non-conformist newspaper with an enormous circulation, in the issue of May 16, 1929, there is a large advertisement by the British Union for the Abolition of Vivisection in which it is asked, "Will God allow the interests of Humanity to be served by the violation of His law of compassion? Is His blessing likely to rest upon such barbarities as (1) baking animals in ovens and watching through glass doors to see how long they take to die, (2) tying dogs' limbs over their backs and placing them in plaster of

Paris and keeping them thus up to 6 weeks, etc." A woman doctor whom I know, provoked by this advertisement, wrote to the British Union and asked what evidence they had for these alleged atrocities. In reply to her letter a visitor came to see her, who gave the name of Grace Hawkins. Members of the Research Defence Society may remember that in our Journal of the spring quarter of this year there was some amusing correspondence reproduced from the *Hampstead Gazette*. A letter headed "Alleged Animal's Hell," signed by this same Grace Hawkins, had pointed out that "being an artist" she did not wish to defend the ugly headquarters of the Medical Research Association (*sic*) at Hampstead, but that she desired to call attention to the immeasurably greater ugliness of the work carried on within it. "Within this animals' hell vivisection of both sexes (what is the implication of this?) perform their experiments upon the quivering bodies of live animals and agonised cries of these helpless victims sometimes penetrate into houses near by, causing great distress of mind"; in fact, so great apparently is the distress that "some of the residents and visitors have left the district." These statements were challenged by our secretary, but Grace Hawkins gave as her reason for refusing to publish the facts her reluctance to draw others into the controversy. Anyhow she visited my friend in reference to the advertisement in the *British Weekly*. When asked what was her evidence for the alleged atrocities she said that the first of them was committed by Claude Bernard. It took some time to make her admit, without prejudice to the question of whether he had really performed the experiment, that Bernard was dead these many years, that he had worked in France

and not in this country, and at a time when standards of kindness to animals were universally lower than they are to-day. Her only defence was finally "how do we *know* that such things are not going on in England now?" The evidence for No. 2, the tying of dogs' limbs over their backs, etc., was apparently obtained from an anti-vivisection journal! The evidence for No. 3 came from "*John Bull*." She told my friend that the British Union pays £9 a time for this advertisement and that she herself draws it up. Is it right that a responsible religious newspaper should permit such cruel lies to be told (even in an advertisement) on its pages? Grace Hawkins, getting little change out of my friend, remarked that she had always found that women doctors were "harder than men because they are afraid of appearing sentimental." When she left, the lady on whom she had called, wishing to end the interview as pleasantly as possible, thanked Grace Hawkins for troubling to come to explain her point of view, shook her hand and said goodbye with a smile. Grace Hawkins drew herself up dramatically and cried: "Don't smile, don't smile, your smile will haunt me. Oh, sister, may God soften your heart." What can be done with these people except laugh at their eccentricities?

## V

Please do not imagine that I am attacking religion. Among scientists and medical men, among philosophers and thinkers, there are many who view the world from a genuine religious standpoint. Indeed, if religion be regarded as an affair of the spirit, and not as a formal acknowledgment of ecclesiastical authority, scientists and philosophers are probably among the most religious people in the community. They, at any rate, recognize some

authority in Nature outside themselves, by whatever name they may call it. They do not parade their religion so openly, and they do not call on God so often to justify, or to hide, their follies and misdeeds. They are perhaps less confident that their particular faith is right. They know how difficult the problems are. Between true science, however, and true religion there is no conflict. The battle is between science and reason on the one hand, and religion used as a cloak for intolerance and stupidity on the other. It is necessary to say this clearly, for in answer to my protests against this misuse of religion I have no doubt that, under a smoke-screen of abuse, our opponents will trail a red-herring across our path (they will mix their metaphors too) and assert, with pious hands raised to heaven, that I am attacking religion. Well, I am not. I have been attacked before now for not attacking religion.

Perhaps, however, it is a good thing that science and scientific men should be continually suspected by the community whom they serve; it prevents, to use the lingo of advertisement, "that pontifical feeling"; it is good for them to be on their defence and not to have their results too readily accepted. Whether it is equally good for the community to discredit its scientists I doubt, but that is another matter. Criticism and hostility, above all, bind them together into a brotherhood. It may not be commonly known, but it is nevertheless a fact, that the Physiological Society was founded 53 years ago as the direct result of anti-vivisectionist agitation, for the mutual benefit and protection of physiologists. This is one of the great services which that agitation has rendered to mankind. The Physiological Society was the elder sister of the American Physiological Society: its influence on the promotion

of physiological knowledge by experiment and thereby indirectly on medicine, has been world-wide. University College is the proud possessor of a Bayliss Fund, which is used to assist physiological research: it represents the proceeds of an action for libel brought by Sir W. M. Bayliss against Mr. Stephen Coleridge; another contribution by anti-vivisection to medical research. There are, alas! not many such good deeds to relate.

## VI

I wish I had time to tell you of some of the follies of anti-vivisection which I have been privileged to witness. One I must mention, for it involves Stephen Paget, the founder of our Society. Lord Cromer came to speak to the Cambridge Branch. Sir George Darwin was in the chair. Stephen Paget of course was there. Two old ladies, breathless and with their bonnets all awry, arrived in the hall. I watched them nudging and encouraging each other. At last, when questions were invited, one of them arose and demanded: "Mr. Chairman, is it true that at the Pasteur Institute they make dogs mad by poking them with red hot poker?" A difficult question to answer seriously. We shall probably have just such questions to-day. After the meeting Paget and I were talking on the steps outside: he, if I remember right, was smoking a cigarette and blowing the smoke to the sky. The two old ladies rushed up to us and began upbraiding him: he turned his face upwards to the heavens (his friends may remember that his face was no common one, and I shall never forget the picture): he inhaled more deeply from the cigarette: he waited patiently for a pause in the abuse: deep from his inside, his face still upwards to the heavens, came a voice—"Madam, I advise you to be very careful in the state-

ments that you make." No more. The old ladies took up the cudgels again and belaboured him—again a pause—a voice still deeper from his inside, his face still upwards to the sky : "Madam, I advise you to be *extremely* careful in the statements that you make." The old ladies could bear it no longer : gathering up their skirts they fled across the square and we saw them no more : I fear they are still anti-vivisectionists.

Perhaps, however, the greatest experience of all was when my colleague, Prof. Lovatt Evans was accused of stealing dogs for use in his laboratory and I, attempting to draw off some of the enemy's fire, dared to write to the *Times*, pointing out that 40,000 dogs per annum are uselessly destroyed in London alone, with the connivance of the anti-vivisectionists, and that if we could have some, say 1 per cent, of these, there would be no chance of our buying stolen ones. The argument was so obviously pertinent and the result, from the anti-vivisection standpoint, so undesirable that—as I hoped—a flood of abuse descended upon me, much of which was unfit for publication, though it pleased, if not edified, our medical students when it was exposed on the screen. Shortly afterwards my colleague, Professor Verney, was prosecuted for stealing a dog, and a similar flood of blasphemous or obscene abuse descended upon him and upon Sir Gregory Foster, Provost of University College. A month or two later I was reproached by the "English Branch of the World League against Vivisection and for the protection of animals," for having tortured my son during my Christmas Lectures at the Royal Institution ! To a foreigner these sound like fairy stories but they are literally true.

#### VII

But I must be serious again, for my plea is serious enough. There are

enemies of knowledge in all classes and categories and parties of society. They are not confined to the Countesses, or the Labour Members of Parliament, whose names appear as vice-presidents of anti-vivisection societies. That modern fungus Nationalism, no less than reaction or sentimental stupidity, is an enemy of scientific progress. In all lands there are scientific workers : their problems are necessarily the same : their methods are the same : their ultimate appeal to nature as an arbiter between their theories cannot be different. We are, or we should be—in physiology indeed I have good reason to know we are—a great brotherhood unbroken by frontiers and national hatreds. It was not so for a time after the War, and it is still not so in some other branches of science. Only three years ago a scientific man of high standing told me, apparently with deep feeling, that he would rather hinder the progress of knowledge than associate with German professors ! If there is one thing in the world which should be international it is the pursuit of knowledge. Such a point of view infuriates one not less but more than the calumnies of anti-vivisectionists. It is more common and more dangerous and it is not mitigated by any obvious and inherent absurdity. It is a negation of the common human factor in civilization.

There is one last type of intolerance to which I should refer : this is the intolerance of scientific theory. Very often, upon admitted facts, a theory is based which represents not the whole truth but only one aspect of the truth. Because a process follows the laws of conduction of heat it does not follow that it is conduction of heat—other processes follow the same laws. Many theories which will explain a limited number of facts may not prove right

when the number of facts is increased. Let us admit that evolution is a fact: it is inconceivable otherwise in face of the evidence. The theory of natural selection was put forward to explain the admitted facts of evolution. To some that theory, true as it may finally prove, has become a dogma, just as hard and unbending as those of religious orthodoxy. Science too is apt to have its "Thirty-nine Articles." Such an attitude of dogmatism is dangerous. To suppose that theories are facts, to be intolerance of those who do not believe one's theories while admitting one's facts, is to hinder progress from within just as effectively as others can hinder it from without. The attitude of the dictator had better be altogether avoided. Continual scepticism, both of other people's theories, but more particularly of one's own, is needed if we are, however slowly, to progress. Such scepticism may make us unpleasant people to live with, but it ensures that whatever little progress we may achieve is upwards and not down.

One last word. It is possible to hold strong opinions and still to be tolerant. We must have theories, and we may believe them very implicitly, if we are to progress. A sheer accumulation of facts will gradually overwhelm the human brain, if no means of ordering them be available. We must, however, continually reflect upon the possibility that after all we may be wrong. So long as we do nothing unfair to other people and *their* theories, so long as we do not interfere with *their* liberties in

the pursuit of their lawful business, our own strong beliefs, our own stupidity and ignorance, may be forgiven. Inside the front page of a recent book on physical astronomy a friend of mine has pasted a cartoon of a young lady talking to an old fisherman: "What did you think," she says, "of last night's wireless lecture on the atom?" "Never heard such a pack of lies in my life." That, however, is not the same thing as intolerance; no old fisherman would wish to burn, to imprison, or even to pray for the deaths of Professor Eddington and Sir James Jeans. I do not much care if the Countess of X, or her friends in the Government, take the same cheerful view that the results of medical research are a "pack of lies." That is her business, and after all, I probably have the same contempt for many of her sacred beliefs. I am content to leave the decision between us in such matters to the public intelligence. What I do protest against, and would fight against with all my strength, are calumnies and persecution, and attempts at legal interference with our liberties, wantonly intended to hinder the advance of knowledge; or national and political hatreds which prevent co-operation in the greatest of human quests; or theories, however well grounded, which their owners cannot conceive as being otherwise than true. In such matters, after all, modesty, friendliness, humanity, judgment, balanced by a reasonable sense of humour are, as in other things, the basis of human welfare.



# PAUL DEUSSEN AND PRESENT INDOLOGY

By BETTY HEIMANN

## I

The picture of Paul Deussen is seen in different lights in the different strata in which his influence penetrated. The large circle of educated laity has gratefully accepted the many new incentives and enrichments which he offered to the cultural consciousness of the West in developing Schopenhauer's ideas. The specialists of the two branches of investigation, *viz.*, Indology and philosophy which he wished to combine with one another behaved with great distrust or even refused to accept his ideas rather from the suspicion which one has towards every person who has not sufficient knowledge of the two subjects, but boldly tries to select from them whatever he thinks is essential and of general applicability.

Thus in philosophy hesitancy has been aroused against the bold adventure of Deussen, who was the first to try to extend the history of philosophy beyond that of European philosophy. He has therefore not only assigned to India a place in the civilized world, but also given a prominent position to the independently developed Indian philosophy as being one of the most important branches of philosophy and considering the inner and outer aspect of it even allotted to it by far the largest part in the whole work.

Indology considers it doubtful whether the time is yet ripe for giving a synthetic representation of Indian philosophy and whether we have reached beyond the stage of putting together individual texts.

From this standpoint, Indology tries to apply the criterion whether Deussen

has accurately translated the texts from the philosophical point of view, taking into consideration all the work done before in this direction. It therefore objects to the method followed by Deussen in his translations since he has relied upon his philosophical instinct and command of language, while comparing in his own characteristic manner the original sources and testing them with regard to their total colour. In doing so, he has taken into consideration only the important words and worked out the meaning of the noun and the verb to bring it out in its cultural colour. He has thus failed to render clear the hidden meaning of the texts by means of terms expressed in a foreign language belonging to a different culture and separated by centuries from the language of the texts. This self-imposed task, the principle of considering the sentence as a whole differs from the method of Western philology which gives equal importance to all parts of the sentence. Thus, according to the trend of the passage to be translated, the substantive and the verb have several meanings in the translations of Deussen.

## II

The translations of Deussen are worthy of great praise, since he explains the passages by the guiding thought of the time, without being influenced by anachronistic analogies in the use of words. His philological instinct and sincerity of purpose can be clearly seen in his translations since his philological premises could easily lead him to contradictory translations. For, his whole philosophical work is based on the in-

contestable hypothesis that truth is the same in all times and in all cultures, that a synthesis of the philosophical ideas of the world is possible, that one guiding thought runs through the teachings of the Bible, the Upanishads, the philosophy of the Greeks and modern philosophy, viz., that the Christ in us is equal to the Brahman in us etc. Indeed, believing in the possibility of bringing the ideas of the Upanishads in unison with the different fundamental theses of Western philosophy, he boldly says (*History of Philosophy*, I, 1, p. 7) that if we could manage to gain the knowledge of the philosophies of other planets, we would see in them also the same main ideas, a hypothesis deduced from the supposed fact, that the development in India and in the West independently led to the same, one pure truth. The correctness, i.e., the possibility of these results is proved by the fact that two independent calculators of India and Europe would arrive at the same result.

For proving the above, Deussen lays down the proposition that everywhere nature is essentially the same and that all our empirical knowledge has developed from the observation of nature. (*Vedanta-Plato-Kant*, p. 41). He believes that the same path has been followed by all nations to free themselves from Eudemonism, feeling of desire, materialism which is the only consistent attitude towards all empiricism. Thus by subliming the will, feeling or knowledge, the flight from the world of phenomena to the reality itself has been accomplished. If we consider the major premise of this proposition, we see that it is the attitude at the particular time towards nature that conditions philosophy. But nature has been contemplated under different aspects by people in different climates due to the varying economic conditions. India is the land

where nature is seen at her best in the abrupt transition of antithetical landscapes and temperatures so that it does not leave man out of its power either for good or evil, and although his needs were satisfied his intellectual forces of defence were not awakened, nor was technical culture rendered necessary. Wholesale settlements did not lead to the estrangement of modern cities from nature. India has therefore been able to develop and maintain a quiet intimacy with nature in a quite different manner from what has happened in less favourable latitudes or in regions more exposed to invasion and changes of culture such as those of the Mediterranean belt. Thus in India there were further possibilities of development of Eudemonism and moralism, i.e., by being true to nature. Let us think of the ethics of the responsibility of the super-natural of the Indians, whereby humility towards the laws of nature and fellow-creatures sublimed the moralistic feeling until the 'ego' was transcended.

Indeed, very early Deussen assumes therefore in Indian philosophy the idea of liberation from empiricism. The famous 6th Prapathaka of Chhandogya Upanishad, the Tat-Tvam-Asi formula is not to be interpreted as liberation from empiricism as has been done by Schopenhauer and Deussen; it is by sinking deep in the empirical, by the feeling of unity with things, plants and animals that one understands the divine action of nature as a whole in everything and even in Self. A metaphysical materialism, if one may say so (*vide* Deussen, *Elements of Metaphysics*, p. 42), lies in this doctrine of the transformation of the primordial matter at particular times into the forms which come and go. From this realism, more idealistic and realistic thoughts of various colours develop. The later realistic systems

(Samkhya) and the polytheistic developments of Hinduism have been developed from the main idea borrowed from empiricism and even looking beyond it.

The basis of all the idealistic systems lies in this metaphysical realism. We do not find here merely "a comfortless materialism." (Deussen, *Elements of Metaphysics*, p. 16.)

Just as his feeling of the specific shade of colour of the text makes him choose suitable words, his infallible instinct leads him to recognize the dependence of the different groups of texts on one another. He was the first to realize to the fullest extent the importance of the Upanishads for the subsequent systems, although interpreted in a different manner from that indicated above. The Samkhya system is not, as Deussen correctly emphasized early enough, a philosophy to be considered separately from the Upanishadic period and the earlier promoters of spiritual culture (*Vide History of Philosophy*, I, 3, p. 18), but a direct path leads from the 6th Prapathaka of Chandogya-Upanishad to this materialistic doctrine systematically developed later on.

It is not however as Deussen says (*History of Philosophy*, I, 3, p. 23), the psychological Atman conception, but the conception, traditional already since the Brâhman period, of Brahman as a subtle material fluid, that is at the bottom of the Samkhya idea of Prakriti.

### III

Deussen's instinct enables him to correctly interpret the much-contested Bhagavad-gita problem; he does not see in the Bhagavad-gita the abrupt meeting of two spiritual directions (Pantheism and Theism) which cannot be united with one another, but according to him it is an "eclectic philosophy," a "transition philosophy" ("Song of the

Lord," Adhyaya XVIII, Stanza XI). We can accept the theses of Deussen although we may not accept his interpretation. For there is no "fall from idealistic heights due to tradition and empirical custom" (*History of Philosophy*, I, 2, p. 6 and I, 3, p. 1), which is observed even in the earlier Upanishads. For we cannot understand how there can be any height. Hence how can there be any fall? But in the Bhagavadgita it is rather the empirical side so far as it actually exists that is considered, and we have a practical knowledge of the individual things and their functions without ever leaving out of consideration the determination of their values.

The theistic side is also only a possibility of explanation of the fundamental pantheism; instead of the impersonal primal cause, a representative of the eternal divinity of nature is sought here under the accidental form of a God, who repeatedly manifests himself in distinct forms. Personal or a-personal forms are both variants of the same thought; thus in the Bhagavad-gita there does not exist a mixture of two heterogeneous religious sects, but a transition from an a-personal to the personal form.

Deussen sees in this a fall from, a deterioration of the original idealistic ideas. From the above it is evident that from the Indian standpoint it is immaterial whether the one or the other form of expression is chosen for the metaphysical government of nature, which we need not critically discuss here.

The Indian God essentially differs from the conception of God in countries outside India, because He stands within this world. As Deussen (*Vedânta-Plato-Kant*, p. 6) correctly emphasizes, the empirical world is to be considered also without a God. On the other hand, he compares the conception of God

("Song of the Lord," Adhyaya XIV) of the middle ages of India, the Bhakti—"love of God" with Ev. Joh. 14.20. Thus according to his general synthesis, he considers God not as a mere imaginary symbol but as a metaphysical necessity for India.

#### IV

We have a further example of Deussen's instinctive understanding of the peculiarity of Indian thought, when he later on uses arguments of Western philosophy for the sake of his synthesis; thus in *Vedānta-Plato-Kant*, p. 68, from Sankara's interpretation of Karma theory he brings into prominence the scientifically objective vegetative aspect.

"Karma substance" is like any substance taught in the Natural sciences, an objective fact, a cosmic gain or loss, which transcends the measure of retaliation and which necessitates a counteraction again as an objective reaction not connected with the person. On the other hand, Deussen tries to understand the Karma theory sometimes later on, in accordance with the ethics of countries outside India, only in the sense of individual requital, viz., reward and punishment.

One more last proof of his correct understanding of Indian culture: while in countries outside India, the importance of Buddhism for India was overestimated as being an exponent of Indian religious feeling which had penetrated very far into South-eastern Asia, Deussen warns in various places of his history of philosophy again and again (e.g. *History of Philosophy*, I, 3, p. 10) that this form of religion should not be considered as playing an important part in the material life of India. In this case also, there is the dark side of the picture: for Deussen places the Maya doctrine of Vedānta and the later

commentators of the Upanisads influenced by Buddhism in the centre of all Indian thought (*Vide System of Vedānta*, p. 9), since it seems to offer to him possibilities of comparison with the "world as illusion" and the correlative conception of "Reality."

Deussen, by transferring to Indian thought the trend of thought of Western philosophy tries, in his later synthesis to force foreign characteristics on it which obliterates its individuality. He also thinks that the special characteristics of Indian thought are generally applicable to the thought of other cultures. That science, philosophy and religion are not separate (*History of Philosophy*, I, 1, p. 6), is an idea justified by the Indian mode of thought which does not differentiate between the different ways of contemplation of nature; but it cannot very well be applied to Western mode of thoughts which aims at such a separation.

Although we cannot follow Deussen in his synthesis of one culture with another and although we may not consider the analogies used by him in the initial stage of his investigation of a foreign culture as justifiable, yet the abiding character of his accurate conceptions and his translations cannot be overlooked. Deussen's work should not therefore be criticized from the philosophical standpoint, since he places before the layman his very clear knowledge of Indian philosophy in a very simple form, but only like a religious saviour subordinates the knowledge obtained by conscientiously studying the original sources to his conception of universal truth and virtue and makes an extract consisting of discrepant constituents, out of heterogeneous elements.

#### V

Due to this 'holy pathos' he had tremendous capacity for work, which

enabled him to accomplish in the domain of Indology, what could not be thought of by others, viz., not only to translate 60 Upanisads, Vedanta-Sutras and Vedanta-Sara, the philosophical text of the Mahabharata, all the 16 philosophical systems of Madhava and others, but also to write short introductions or introductions in book form, to give summaries for understanding the subject better and to add valuable indexes.

Thus, amongst all the subjects Deussen worked in, Indology owes the deepest debt of gratitude to him. We have to honour him not only as the first and most successful popularizer of our Science, but we must even now use his results, of course with care, in our future work and make them the starting point of our investigation.

We should not forget how Deussen's programme of work has extended our field of vision in the case of spiritual

knowledge; as Deussen himself says in his *History of Philosophy*, I, 1, p. 86, the investigation of Indian philosophy can be extended beyond the one-sidedness of European standard—only by considering India as a “closed cultural image” and not using analogies from Western thought. The investigation can be carried on beyond what has been done by Deussen, by attaching due importance to the Dravidian element in the development of Indian culture, if anything is to be gained thereby at all.

We may perhaps go beyond the standpoint of Deussen (*History of Philosophy*, I, 1, p. 8), by considering only certain people as being the promoters of all higher cultures.

It would be well worth the trouble to carry on the investigation beyond what has been done by Deussen.\*

\*Translated from the original German by Prof. K. Amrita Row, M.A.

## BANNER OF PEACE

BY NICHOLAS ROERICH

What can be more majestic than the march under the Banner of Peace! What can be more wonderful than the participation in this march under the Banner of peaceful labour and creative constructiveness of the hosts of youth, singing hymns of beautiful achievements! And now this sublime manifestation of great Culture is no longer a dream, but is going to become a reality.

Already for the third time the defenders of Peace and Culture gather for the affirmation of the Banner—Protector of all real treasures of human genius. On November 17, 1938 in Washington are gathering friends of the Banner of Peace. And on the same day in many

countries will resound greetings to the Banner. Everywhere there will assemble old and young and everyone will send in his own way thoughts about the peace of the whole world and about the unity of human hearts in the name of Light and Culture. And at the head of the march of Peace I visualize the great peace-bearer, the Blessed Bhagavan Sri Ramakrishna and the Lion of Truth, Swami Vivekananda, who so often in his enlightened messages pointed out the great value of art and science as leading principles of evolution. And of course this radiant call always resounded in the hearts that remain for ever young.

Is this not a festival! Is not the great Festival of Co-operation and mutual Understanding held before our very eyes, when we can think and apply in life hearty unity in the name of the most Significant and most Beautiful! Already that fact is remarkable that we can unitedly repeat the prayer of the Beautiful! Verily our times are difficult, because of all the commotions of the spirit, all non-understanding and all attacks of darkness against the Light. But perhaps this terrible tension is but the impulse in order to direct humanity through all storms and over all abysses to peaceful construction and mutual respect.

Just think what an unforgettable epoch-making day is before us when over all centres of Knowledge and Beauty will be unfurled the one Banner. This Banner will call everyone to reverence of treasures of human spirit, to respect of Culture and to have new valuation of labour as the only measure of true values. From childhood people will witness that there exists not only a flag of the Red Cross so nobly established for protection of the health of the human body, but also there exists a Sign of Peace and Culture for the health of the Spirit.

Above all treasures of creations of human genius shall wave the Banner which in itself says: "Here are guarded the treasures of all mankind, here above all petty divisions, above illusory borders of enmity and hatred, is the Fiery Stronghold of Love, Labour and all-moving Creation." People weary of incessant toiling will look up with love to the Sign of Spiritual Communion; the heart of everyone will throb in joy seeing the manifested Sign of labour, knowledge and beauty. Let everyone in his field, within his possibilities, apply his strength and experience to affirm urgently the Sign of

peaceful co-operation. No obstacles, no convulsions of hatred and falsehood can prevent humanity from striving towards the reverence of true values. The measure of destruction and vandalism is overflowing. Nobody will dare say that this is an exaggeration. Murder, slander, destruction, take place daily. The shame for the black foam of hatred fills the earth. The heart of humanity of course realizes that one cannot proceed further by this path. The whispering of hypocrites that the situation is not bad, is not convincing for those, who see with their own eyes all the horrors around them, not only of times of wars, but also of all other times, which through some misunderstanding are called times of peace. The human heart wants a real peace. It strives to labour—creatively and actively. It wants to love and to expand in the realization of Sublime Beauty. In the highest perception of Beauty and Knowledge all conventional divisions disappear. The heart speaks its own language; it wants to rejoice at that which is common for all, uplifts all, and leads to the radiant Future.

Is not the Sign, of which we all think, the Banner of the radiant Future! We must affirm those great milestones, for which we shall not be ashamed before any judgment of the future humanity. When we affirm with the whole power of our spirit the Banner of protection of treasures of humanity, we know that the future unseen friends will thank us for it. They will thank us that during the most difficult hours we have nevertheless carried high the Banner of Unity, Beauty and Knowledge and desired to safeguard the treasure-troves not for ourselves, but for those who will come later to this plough-field of labour.

To transform the dusky life of everyday into a continuous Festival of Love

and Great Service is an undeferrable and immutable aim. People are responsible for the state of the planet. They cannot justify themselves that in ignorance, delusion and hatred they have debased the beautiful creations. For such a crime there is no vindication. And if some homunculus would try to seduce you, stating that thoughts about beauty, knowledge and peace are of no importance, then quickly turn away from this ignoramus and hasten to the Banner of Peace, where you will find friends and co-workers. Speaking of co-workers, of various co-operative actions, we speak

of the actual value of labour. We say that when working in the name of great Culture, we want to assemble around an unconquerable Banner, where Love, Trust and Creativeness find their birth.

Is it not a grand realization to witness creative labourers under the Banner of Peace!

Is it not glorious to see the march of youth inspired, enthusiastic, knowing that it goes under the Banner of Peace in the name of the Highest, the most Beautiful!

*Himalayas, 1933.*

## NANDANAR—THE PARIAH SAINT

By N. S. SIVA SUBRAMANIAN, M.A.

Knowledge, devotion and renunciation cannot and are not the sole privilege of any caste or community. It is the individual with will and supreme effort which counts, and not social and traditional distinctions. Tamil Land, though it is to-day caught deeply in the mire of caste-gradations, has to its credit men and women of old who have come to the forefront, have wrung for themselves recognition even from these caste-ridden Tamils, and got an abiding place in the history of the people. Poets, Saints and Bhaktas are too many. The very foundation of Tamil Literature is the contribution of Valluvar—a social outcast. The Saints and Bhaktas of Saivite and Vaishnavite faiths, belonging to these untouchable castes, have had their own share in moulding the religious thought and life of the country. They have had to face ill-treatment at the hands of those who are graded above them, but they have by their sterling qualities won in the end, and got the

approbation and esteem of the high-caste people.

Confining ourselves to religion, we find in *Peria Puranam* the life stories of sixty-three saints of all castes high and low. It might be a matter of surprise to note that the castes considered low and untouchable have contributed one or two such eminent saints. The Vaishnavite Alwars also do not all claim birth in the privileged high-castes. The lowest Pariah, Thiruppan Alwar, has the foremost place in the Alwar fraternity. These clearly show that whatever might have been the case elsewhere, in living up to the high ideals of religion and in the Supreme Realization through Bhakti the lowest communities have not been a whit behind the so-called higher ones. Individuals only can ever come up to such height, and hence communities and social gradations do not count here.

\*

The foremost Saivite Bhakta is Nandan of Authanur. He was a

Pariah, enslaved like others of his community to a Brahmin and his only purpose in life was to plough, to sow, to weed, to harvest and to eat, what his master gave him, or the carrion that he could lay his hands on. He lived in a low swampy crowded corner of the village site, far away from the houses of others—lest his presence should defile the high-born. He lived with his fellow Pariahs, in wretched thatched huts, all huddled together. His toil kept him engaged throughout, and if he could manage to steal some leisure, he would have to make merry with his friends. Of course they had their days of plenty, and the toddy liberally gulped down added to their mirth, and made them forget the fatigue of the body and mental pains if any. They led lives far from human and so they could lay no claims to having any intellect. Such was the routine and life of Nandan. He was only a beast—perhaps more easily handled, more intelligent, and more profitable,—of his master. The land, the water, the Pariah, and the seed were the four factors which kept the master going, and he had the same regard for all these. A Pariah was no human being to his master.

Then how is it that this Nandan became a Saint—a Saint who is adored by Brahmins? This is but a story of a human soul which could break all the fetters—be they of the hardest steel—and reach its own goal. The more unfavourable the environment, the greater becomes the fight and surer the victory. The man in better environment has greater opportunities, but their easy access diminishes their value to him, and he almost neglects them. But the contrary is the case with one in bad environment. He does not get opportunities, but when once he gets one, he makes the utmost out of it. Thousands of Brahmins and high-class people lived

in Chidambaram and near by, but it never appealed to them as it did to Nandan. They had leisure and the privilege of birth to go very near the image of Lord Nataraja, but nobody worried himself about it. They did not believe in the Lord and the image was to them a stone moulded by a sculptor. The priests learnt by rote the Agamas, and there they stopped. It was the image of the Lord which was before them, but it did not inspire them, they became the 'mice of the temple,' and 'got on' in the worldly sense. The image never showed itself to them, and they never cared to know what it meant. They understood religion, its tenets, and the image quite differently from what Nandan made of them.

\*

The Pariah—Nandan—somehow came to know of Chidambaram and the Lord there. He had glimpses of the tower of the local temple, and imagined for himself a picture of the whole of Chidambaram and its Lord. The Vibhuti—the ashes—has a significance of its own, and he began to smear himself with that. How could his fellow-Pariahs allow him to do that? Was he not behaving as a mad man? It is for the high caste people to wear Vibhuti. For a Pariah, mud is the only thing to smear himself with. Nandan grew crazy, talked and sang of Lord Siva, preached to his fellows, and gave up meat and drink. The Pariahs heard of Kali and Karruppan, but not of Siva. They could not tolerate him. The oldest man advised him, chastised him,—all to no purpose. They feared the wrath of God on their community, and the whip of the worldly masters on them. He was incorrigible. He was half mad, and they gave him up for lost.

Nandan's master—the Brahmin—came to know of this strange life of his slave. He called him, advised him,



warned him, but did not succeed. He would not spare Nandan if he had neglected his work. Nandan never defaulted in his work, nay he stood foremost. When his work did not suffer the master did not bother himself much with the craze of his servant. Even then he smelt something of disobedience, impertinence and revolution in his slave's mad ravings. How could he bear to hear his slave, a Pariah, talk of Siva and Lord Nataraja? He gave warnings but to no purpose.

Nandan's ambition was to go to Chidambaram, and have Darshan of the Lord on Aurudra Day. He could not go without permission. Even if he got the permission, he could go only as far as the outskirts of Chidambaram from where he could see the towers of the temple. His fellow slaves laughed at the idea, his master frowned at him. How could Nandan give up this idea which had become a part of himself? He believed that the Lord, having given him the desire, would arrange for his Darshan. Nandan could not give that up for the whole world. As the day approached, he became so changed, so full of Chidambaram, that it was no use attempting to stop him. He saw that he was being helped by invisible hands in his work. When the fellow slept, somebody worked for him, and gave him time to rave about. Not only Nandan but others were forced to see that and recognize in Nandan something more than a crank. The Brahmin saw it : his mad Nandan could not accomplish so much work, but it had been done. Somehow he was reconciled and permitted his slave to go.

The day of Aurudra came. It was all commotion in the holy city of Chidambaram. They knew the routine, and thought everything would pass off as usual. But they knew not that there was a great surprise in store for them.

The fellow-slaves saw the departure of their mad man. He was raving, they sympathised with him, but they could not follow him. He was all ashes and bowed before any temple-tower, that it might be found on the way. He cried aloud the name of his Lord, and did not recognize anything worldly. It was too taxing for his friends, as it is for us all, to follow him, understand him and appreciate him. He had his appointed purpose, but we have not. Nandan reached Chidambaram the previous evening. He knew full well that he—a Pariah—would not be allowed into the temple to have Darshan, but he bothered not as something in him said that he would have Darshan and something far more grand. To him day and night had already lost their differences; he had forgotten the mundane world.

\*

The Lord who drove Nandan to this madness had now to arrange everything for him. He had to argue with, and satisfy the Agamite Pandits, and He did it in His own way. He delivered His command to the purest of His temple priests, in his dream. To satisfy them He was ready to make Nandan walk through a pit of red hot coals, and thus prove the fitness of Nandan to be taken to the most sacrosanct place for Darshan. This message in dream was duly conveyed to other priests. Others with or without willingness had to obey the command. The fire pit was ready for Nandan to walk over. Nandan was informed of the coming trial, but it did not ruffle him.

The hour arrived. Nandan after his bath in water was ready for his bath in the fire. The fire pit, the curious crowd and other things did not stand before his eyes. His eyes sought the place of the Lord. The Stone Bull was on the way, obstructing the Darshan

even from a distance. It could not be there, and it moved by command and Nandan saw his Lord there. The fire pit was on the way, and in a moment Nandan crossed it in a most unconcerned way.

The expectant crowd had different and strange feelings. Some cursed his audacity and hoped to see him a handful of ashes in a minute. Others pitied the raving mad man. Pandits yet doubted the sanction for this. So, steeped in doubt, they were all staring at him and watched him approach the pit of burning coals. It was no pit of fire to him, it was clay of the field, a basin of water. Nay it was the very place of His Lord, and, therefore, quite welcome to him. He walked quite coolly and lo! he crossed it in a moment. A heavenly sight! Not a scar, not a burn! Nandan stood

surrounded by divine lustre. He stood there the holiest of the holy, the purest of the pure. He was now unconscious of his having crossed a bed of fire, for he had his eyes and mind not on it, not on the crowd, but on Him. The Agama Pandita winked at his ignorance, the priest at his hypocrisy! All were non-plussed. Now Nandan ran to his Lord and the Brahmins pursued him. Ah! Nandan had his Darshan.

Sekkilar, the author of *Peria Puranam*, has immortalized Nandan in his classical verses which are for the learned. Gopala Krishna Bharati has given Nandan's story just in the folk-song. Nandan lives in their pieces, and no other pen can picture him equally well. Perhaps Nandan does not inspire others as much as he did these two.

## JUSTICE—ANCIENT AND MODERN

BY K. S. SRIKANTAN, M.A., F.R. Econ S. (London)

*All lamps are not lamps—the lamp of truth is the lamp of the wise.*

—THE KURAL

### I

Justice and law are oftentimes considered identical and frequently our courts are called 'COURTS OF JUSTICE.' A moment's reflection, however, reveals that the ends of law and the ends of justice are sometimes poles asunder. What is unjust need not necessarily be illegal and what is illegal need not necessarily be unjust. To deprive a man of the money that is due to him merely on the frivolous ground of limitation is absolutely unjust, but perfectly legal. To deprive a nation of its own language is certainly unjust, but not illegal. To watch a man about

to be drowned without helping him is unjust, but as yet not illegal.

This conflict between justice and law was conspicuous by its absence in ancient India. In those days justice was morality. Morality was law, and law was truthfulness. Says the *Brihadaranyaka Upanishad*, "If a man declares the law, they say he declares what is true. If a man declares what is true, they say he declares the law." To speak the truth, was considered to be the greatest virtue. "If veracity and performance of a thousand-horse sacrifice are weighed against each other, truth ranks even higher than a thousand-horse sacrifice." Baudhayana

says, "The merit which thou hast acquired in the interval between the night in which thou wast born and that in which thou wilt die, all that will go to the king, if thou speakest an untruth."

But the question what is truth is answered in an interesting way by Tiruvallur, the author of *Kural*. He says, "Is it asked what is truth? It is the speaking of such words as are without the least degree of evil to others." "Even falsehood has the nature of truth, if it confer a benefit that is free from fault."

## II

Justice was considered in ancient India a Divine Revelation. The offender had to answer not merely the human judge in this world but also the Divine Judge in the next. Every offence was considered a sin. In the words of Baudhayana, "a witness who speaks falsely commits the sin of slaying three fathers and three grandfathers and seven descendants both born and unborn." Every offence, therefore, had two remedies—the legal remedy and the divine remedy. The latter consisted in penances. Manu lays down, "Learn completely the penances by which all the several offences can be expiated." In fact, many daredevils avoided committing offence, because of the fear of divine punishment.

The judge was looked upon as a representative of God on earth. The moment the judge decided a case wrongly, he would be destroyed by his Creator. Says Manu :

"Where justice is destroyed by injustice or truth by falsehood while the judges look on, there they shall also be destroyed." "Justice, being violated, destroys : justice, being preserved, preserves ; therefore justice must not be violated, lest violated justice destroys us." (*Manu*, VIII, 14 & 15.)

The position of the judge in ancient India was one of heavy responsibility. He had to fear not only the ultimate Divine punishment, but also the immediate royal punishment. Every judge who decided wrongly was liable to a heavy fine ; says the *Sukraniti* : "(When) Amatya or chief judge, whoever he be, decides a case contrary to law, the king shall try it again, while the judge shall be fined a thousand."

Another point of difference is seen in the fact that the Dharma Sastras laid great emphasis upon the guilty being punished. It was a sin to allow a culprit to go free. In fact, while the modern principle of criminal law gives ample scope to the judge to let go the accused, the ancient Sastras gave the judge equal scope to punish him. "The benefit of doubt should be given to the accused," "It is better to leave ninety-nine guilty unpunished than to punish one that is guiltless"—these are the ruling maxims of modern justice. It is certainly true that the ancients erred on the side of severity ; but it should be pointed out that they were very anxious to know the truth. It should not be thought that punishment was meted out indiscriminately. Manu says, "Unjust punishment destroys reputation among men and fame after death and causes even in the next world loss of heaven ; let him therefore beware of inflicting it." "Let the king having fully ascertained the motive, the time and place of the offence, cause punishment to fall on those who deserve it." These verses make it clear that in spite of their anxiety to punish the guilty they did not forget the elements of justice. The point to be noted is that to-day, many are the judges who eagerly search for 'Doubt,' to let off the accused ; while in ancient India such a thing would not be allowed. Every effort had to be made to fix the incidence of the guilt.

Punishment in ancient India was very severe. It was based on the principle of an eye for an eye, a tooth for a tooth. The penalty of death was assigned for forgery by Manu, while, for adultery, legs were cut off. "For stealing a cow," says Manu, "the offender shall lose his feet." "With whatever limb the thief in any way commits an offence, of that the king shall deprive him." The dread of the rod was so great that people very rarely committed offence. Some of the punishments which were quite common in ancient India no longer exist. Even capital punishment was inflicted differently on different persons according to the gravity of the offence. A person who would be hanged if he had committed a simple murder, would be impaled alive if the crime was committed under more terrible circumstances. How death was caused mattered most in deciding how the culprit was to die. Few, therefore, would dare to request the judge to pass death sentence on them as it often happens now. We often hear of even the dead body of a murderer being hanged if his death occurred due to any accident. Exposing to public censure was another punishment which was quite common. It often consisted in branding on the offender's forehead some symbol indicative of the crime.

### III

Civil justice and criminal justice were not rigidly separated. Kautilya in his *Artha Sastra* speaks of two courts—i.e. Dharmasthaneya and Kantaka Sodhana. We find both these courts had civil and criminal jurisdiction. Even to-day it is sometimes found that it would be better in the interest of justice if the same judge had both the powers. Brihaspati calls the court 'a four-faced Brahman.' More striking is the definition of Sukra. "A court of

justice is a place where the sciences of practical life in the varied interests of men are enquired into and decided according to the dictates of the Dharma Sastras." These Sastras were the chief sources of law in ancient India. Says Yajnavalkya, "The Puranas, the Nyaya, the Mimamsa and the Dharma Sastras together with the Angas and the Vedas are the fourteen sources of Science and Dharma." Manu says, "The whole Veda is the source of the sacred law; next the tradition and the virtuous conduct of those who know the Veda, also the customs of holy men and finally self-satisfaction."

Besides the judge, there were nine officers in the court. The court hall in the Mughal period was filled with the law officers of the crown. Prominent among them were 1. Experts in Canon Law (Kazis.) 2. Judges of Common Law (Adils). 3. Theologians (Ulema). 4. Jurists, learned in precedents (Fatwah). 5. The Superintendent of the Law Court (Darogha-i-adalat). 6. The city police officer (Kotwal). In *Mricchakatika*, Sudraka begins with the statement that the officers of the court cared nothing for family or descent, but were guided entirely by the merits of the case.

The courts of ancient India were of two kinds—popular courts and state courts. To-day we have only the latter type of courts. In those days it was the popular courts that were always busy. The *Puga*, the *Sreni*, and the *Kula* were the three important arbitration courts. In the state courts, there was always more than one judge. In fact, Visalaksha lays down, "No deliberation made by a single person will be successful." Brihaspati is of opinion that the number of judges should be at least five, while Manu favours three. In South India, we hear of a separate committee sitting for judgment. (Ut-

teramerur inscription). There can be hardly any doubt regarding the superiority of this system over ours in which the fortunes of many are decided by the caprice of a single individual.

Our ancients had greater opportunities for appeal than we have. Any person could start his case in any of the lowest courts and go on appealing till he reached the king's court. In the Sakya Republic, a person, if he was convicted, had the right to appeal from the Matras to the Vinicya Matras, from them to the Sutradaras, and then to the Astakulaka, the Senapathis and finally to the king. They had not only the option of appeal, but also the right to start the case anywhere they liked. In South India, we have an instance of this option in the reign of Kari Kala when two parties to a dispute agreed to launch the case elsewhere on account of the youth of Kari Kala.—(*Sirupancha Mulam*).

Offenders were generally caught by the spies who played a very conspicuous part in ancient India. "Let a king consider as his eyes these two things, a spy and a book of laws universally esteemed."

#### IV

Never was there a time in the history of the world when espionage did not play a prominent part. Acts of espionage are recorded in the Bible and by classical authors such as Xenophon and Cæsar. The spies are referred to even in the Rig Veda. "Varuna, wearing golden mail, hath clad himself in a shining robe, his spies are seated round about." The spies helped the king by bringing before him the offenders who were corrupt and those who were slack in the discharge of their functions. The spies seem to have been present even in the courts of justice. There was hardly a place where they

were not present. It should however be pointed out that the king was not allowed to pass his sentence relying on the evidence of a single spy. Says Kural, "Let a king employ spies so that one may have no knowledge of the other; and when the information of three agrees together, let him receive it."

Next in importance to spies was the police. They took cognizance of all offences, irrespective of their seriousness. Their functions were two-fold—prevention of the commission of offences and the bringing of the offenders to justice. They kept an eye on all suspicious characters. The heavy responsibility that lay on the police is clearly seen from the fact that if any theft occurred and the police did not take note of it, he was to make good the loss. Gautama lays down, "Having recovered property stolen by thieves he shall return it to the owner. But if the property is not recovered, he shall pay it out of his own purse." Sher Shah, the Afghan ruler of India, enforced this principle. The Mukkadams were compelled to trace thieves and robbers. In cases of murder, the Mukkadams of the village was hanged, if the culprit was not found, for it was ascertained that thefts and highway robberies could only take place at the connivance of these headmen. The *Tarikh-i-Daudi* mentions two instances—the theft of a horse from the Sultan's camp at Thanesar and a murder near Etawa.

This provision may look serious and certainly troublesome to the police, but this appears to have acted very well. We have the testimony of Megasthenes that nobody locked his house. Means of communication being difficult, there was little or no facility for thieves to move far away from the village. In murder cases, a system of collective responsibility was enforced on villagers

and townsmen. The *Ain-i-Akbari* observes that "if the murder is not discovered, the inhabitants of the town or quarter where the murder was committed shall endeavour to find him; and in default they are subject to whatever fine the judge might think it proper to inflict." Thevenot says that the Kotwal was answerable for thefts and robberies in the towns and the Faujdar in the country round about.

But the police were looked upon with great respect by all the courts. In fact, while to-day, as Sir Cecil Walsh says, "the Indian judges view with distrust the work of the subordinate magistrates and the police," it was the very reverse in those days. This is certainly a bad principle of judicial guidance. Private persons had the right to arrest suspected ones and bring them before the court.

Great importance was attached to evidence both in civil and criminal cases. Proofs were divided into human (*Manushika*) and divine (*Daivika*). The latter kind of proof was peculiar to ancient India. The judges were expected to seek the help of the divine witness only when there was no human proof. Under such circumstances the judges made use of ordeals. It was by this that they called the universal witness to express his opinion. It is, however, wrong to think, that they relied too much on ordeals. In fact, Gautama, Baudhayana and Vasishtha are quite silent about ordeals, while Katyayana declares that, where, of two parties one gives *divine proof* and the other *human proof*, the latter should be accepted in preference to the former, Manu describes the administration of oath more elaborately than ordeals. "Let the judge cause a Brahman to swear by his veracity, a Kshatriya by

his chariot or the animal he rides on and by his weapons, or Vaisya by his kine, grain and gold, and a Sudra by imprecating on his own head, the guilt of all grievous offences."

There were two kinds of ordeals—ordeals by fire and ordeals by water. Narada, however, mentions five :—  
1. ordeal by balance, 2. ordeal by water, 3. ordeal by poison, 4. ordeal by fire, 5. ordeal by drinking water. These were resorted to mostly for offences committed in secret.

Human proofs were of two kinds, documentary and oral : Brihaspati however speaks of three kinds of human evidence—witness, writings and inferences. The same is echoed in the *Periapuranam*. The importance of document is clear from the case of *Sundara Vs. Siva* detailed in the *Periapuranam*.

The witnesses were more important than documents. They appear to have been more respectable and honest than their representatives to-day. Every Smriti urges upon them to speak the truth. "A false witness," says Vishnu, "falls headlong into hell." Also, "A false witness may be known by his altered looks, by his countenance changing colour and his talk wandering from the subjects."

## VI

It is certainly unfortunate that there should be such a moral downfall to-day that there is hardly a judge who has not had to hear false stories from witnesses at one time or other. Says Sir Cecil Walsh, "The Indian witness has a bad name for mendacity." He analyses shrewdly the reasons for this mendacity. If the witness is personally disinterested, his inclination is to say what he thinks the court would like him to say. If his personal interest is involved, he may speak the truth in

general, but he has a passion for inventing corroborative detail. And when he is in personal difficulty, he has an unfortunate belief that the least advisable course to take up is the course of speaking the truth. To no small extent, some of the lawyers are responsible for the fabrication of evidence in courts nowadays. We turn with great relief to the witness in ancient India. A false witness had to face the odium of society, the punishment of the king and the danger of suffering in hell. As courts were held in his own village, there was every little chance of his escaping from social ostracism if he spoke anything that was false. There are as many facilities for giving false evidence to-day as there were checks against it in ancient India. The *Kural* also says, "He who speaks the truth with all his heart, is superior to those

who make gifts and practise austerities."

The Governor of a Province in Akbar's time was instructed that 'in judicial investigations, he should not be satisfied with witnesses and oaths, but pursue them by manifold inquiries, by the study of physiognomy and the exercise of foresight; nor, laying the burden of it on others, live absolved from solicitude.'

The tedious cross-examination of the lawyers, the protracted trial and the long distance of the court from his own place, the example of his brother witnesses, the lack of moral fear have led to this tragic fall of a nation which once held up to the ideal of Harischandra. "To-day the legal profession is no longer a learned profession. It is a business organisation conducted by push-buttons and call-bells."

## FINDING DELIGHT IN VILIFYING INDIA

BY M. R. RAMASWAMI, B.L.

Many Westerners have got a tendency to write something sensational about India after a hurried visit to this country. Some of them take special delight in disparaging Indian customs and manners. Of all such people Miss Mayo topped the list. She succeeded so much in vilifying India, that, according to some, she came to India to do the "Drain Inspector's Work" with regard to Indian Society. Mr. Victor Dane, the author of the book\* under review, seems to have successfully copied the example of the writer of *Mother India*. Though an Englishman, he has, to a remarkable degree, the American lady's love of filth and unerring instinct to peep into the dark spots of India. Only he chooses his work in the field of religion. We are afraid, the book is only another attempt to sling mud at the fair

name of India and thus stem the rising tide of Indian culture and spirituality in Western countries.

Mr. Dane is quite clever in his game. He first impresses on the reader his qualifications to speak on India's religion and spirituality by saying he is himself an initiate in Yoga, has practised Hatha Yoga and Raja Yoga for years and come into personal contact with many a mystic, Yogi and Sadhu during his wanderings in India. He is a psychologist to boot, which added merit, he assures us, has enabled him "to see things as they are and not as one wishes to see them or according to somebody else's ideas." He professes sorrow at having to say unpleasant things on India, seeming to be unfair to Indians, but he has to serve the cause of Truth and the cultural interests of his race by giving out his personal experience. With such prefatory remarks to display his *bona fides*, the author proceeds to give out his precious discoveries for the edi-

\*NAKILD ASCETIC. By Victor Dane, London, Rider & Co., Paternoster House, E. C. 285 pp. Price 7s. 6d.

fication of his countrymen. He begins by saying that the Ganges is but a muddy gutter—"the filthiest expanse of water it has ever been my lot to see." India, to his eyes, is "that mass of unreasoning contrasts which some people call a nation" (p. 10); Indians, "a very mean people, and the Bengalis probably the meanest of the lot" (p. 54); Marwaris, "the greatest rogues under the sun" (p. 59). India's cities are marked each by their own peculiarly penetrating smells and swelled, sweaty bodies. The technique of Indian dance spells boredom to him and to his cars, Indian music, though, once in a while, reaches divinity is, "mainly, nothing but a wail of high-pitched agony" (p. 11).

In regard to spirituality, India has proved to the author to be a great disappointment. "I had an idea that India was a spiritual land. This fallacy is shared by many others, but has absolutely no basis . . . Most people seem to think that hysteria is holiness. That type would find a great deal of themselves in India" (p. 14). Indian Yogis, Fakirs and Sadhus, when met by the author, were never anything like what they have been advertised. "There are men to be found with wonderful faces, some with quite out-of-the-ordinary powers, and all of them good talkers—except for those under a vow of silence—but so few who have any real depth. Everything, as soon as analysed, is so much on the surface—glitter" (p. 14). "Animals! most of the Indian teachers are the same. Balloons filled with the gas of their own greatness" (p. 16). As we turn page after page of the book we come across more and more sparkling gems of the author's discoveries and opinions. Thus we are told, "This is the land of two faces. One is open, and smiling, and simple, and the other black as night, savage as the lowest aboriginal, and more cunning than the fox. To explain India is beyond the power of man. . . . The only mystery of the East lies in wonder that such a treacherous race could be allowed to exist. . . . India is the place where they are always talking about God and thinking about rupees. For it's great fun and makes one look so good to talk of God, but it's better to own lakhs of rupees with which to buy the favour of women, and specially if they be of the white variety. India is not a spiritual land. Indians love to speak of the materialism of the West because they do not like the toe of their master's boot; but they are far more materialistic than we are" (p. 19).

To be fair, Mr. Dane is not ignorant of India's ancient glory and greatness. He admits that wonderful things and personalities have sprung from it, "some of the greatest teachers of humanity: Krishna, Buddha, Chaitanya, Sri Ramakrishna, and many other great and now legendary figures" (p. 21). But the author loses his balance when he begins to think of the rapid strides that modern India is making in her cultural conquest of the Western lands in spite of her poverty and stupor. That is the real mystery of India which confounds the author. He sees Europe on the edge of chaos and hears the death-knell of Western civilization. He is annoyed at the sight of his brethren bowing before brown faces and trying to follow the teachings of India. "What I would like to do," he indignantly observes, "is to burst that little bubble of ignorance which leads so many good people into thinking of every dusky individual as a sort of Jesus Christ. It would be far better to see them as they often are, nasty, lecherous little beasts, and to kick their behinds" (p. 16). The author spares neither abuse nor argument to avert this catastrophe of the proud and powerful West succumbing to the sick and sleeping but still living East. "We of the West," he reminds his race, "are positive beings and fighting races. The East is full of negativeness, laziness, and moral spinelessness. Our minds are not meant to think like Indian minds, and if we want to do something we should set about doing it in a positive manner. Therefore we may take of our ideals from the East if we find them more attractively put than in the Bible, but it is a dangerous thing for us to try to transform ourselves into Indians" (p. 17).

For our part, we may assure the author that we do not want Europeans or Americans to transform themselves into Indians, even as we do not wish to see the latter basely imitating the former in everything. Swami Vivekananda so often repeated that different nations and races should preserve their individuality as they have their own distinct contributions to make for human welfare. But, as the author himself has observed so well on p. 199, "in the spiritual path there is only one language, which has nothing to do with race or nationality." And we claim that India from ancient times possesses the secret of this universal language as no other nation does. She has survived all alien



attacks and the ravages of time only because of this heritage of the Rishis which she still holds and imparts to those who stand in need. That has been her role in history so long. It is bound to be the same in future, however much Mr. Dane and others of his ilk may dislike it. We do not at all wish to cover our old festering sores deny the existence of many of the evils and abuses the author has so diligently unearthed. But they are not as wide-spread as he wants to make them out to be. Which nation under the sun is free from such or similar filth? Does the author honestly think his own land or the West as a whole is above reproach? There is need for scavenging in all houses, and we are, indeed, obliged to the author for doing the dirty job in ours. But our quarrel begins when he tries to hit us below the belt, unfairly holds up the whole nation to ridicule and recklessly indulges in generalizations based at best on half-truths and buttressed by distorted or discoloured pictures of India's religious life.

With great industry, worthy of a better cause, Mr. Dane digs out the most devilish rituals and witchcraft imaginable; and coolly passes them on to his Western readers as samples of India's religion or spirituality, knowing full well that they are not. Some of the scenes revealed are quite fit to be filmed for their thrilling effects. As a melodramatist Mr. Dane shows some partiality for sex, evidently because it will help to make a best seller in the modern book-mart. The tale of the man who was a goat beats in devilry and strangeness all other stories in the book woven out of facts or fancy it is hard to say. For, the field of the author's exploration is such that any adventurer can, without fear of easy contradiction, give out anything as his discovery or experience.

The devotees of Sri Ramakrishna will read with relief the pages relating to the great Master and the work of the Order founded in his name. Here we do not see so much the author's damaging display of his venomous weapons of ribaldry and ridicule. He even seems to somewhat understand and appreciate, not unmingled with reverence, the wonderful life and teachings of the Saint of Dakshineswar, particularly his gospel of religious synthesis and unique method of imparting spiritual help to aspirants in their own language on their own plane of progress.

Mr. Dane has also nothing but praise for the members of the Sri Ramakrishna Order for their achievements in the field of social and humanitarian service. But he regrets he does not see at Belur to-day what he holds to be the true stamps of Sri Ramakrishna, that is, the tendency to pursue solely Yogic or spiritual practices without meddling in mundane matters, however laudable those works may be. Without attempting here the impertinent task of defending the great Order, we may take the liberty to observe that the author has only betrayed his failure to grasp the full implications of the gospel of Sri Ramakrishna by thus seeking to divorce spirituality from social service and ignoring the spiritual value of the latter as a form of Karma Yoga. Further, he is also greatly mistaken in his expectations to see the silent practices and deep meditations of Sadhakas paraded before the vulgar gaze of any passing alien visitor for cheap approbation or sneering censure. There is ample evidence in the book itself to show that the author looks through coloured spectacles and so he cannot escape missing certain things that may be plainly visible to the ordinary, naked eyes. Mr. Dane gives his study of other religious institutions like the Theosophical Society, the Radhasvami, etc., and briefly refers to the lives, teachings and influence of Swami Ram Tirtha, Mauni Baba, Meher Baba, Purohit Swami and a few others more or less known to fame. Tibetti Baba—the Arhat he adores with special reverence. He followed Nara Singha, the poison eater, for some days, not without profit.

The book is full of strange stories, sensational episodes relating to Sadhus or sorcerers narrated in an easy, sparkling style. The book is entertaining. But the entertainment is, we feel, gained at the cost of Truth and India's fair name. We admire the author's undoubted merits. But it is a pity that they have been harnessed to a purpose largely vitiated by the venom of racial pride, malice and cynicism. If the author is really such a zealous student of Yoga as he claims to be, we are also sorry that he has lost his way among the many magicians, sorcerers and witches he came across and occupied himself so much in the back yards of our many monasteries without gaining entrance into the inner sanctum of the spirit. We wish him better luck next time he comes to India.

# APAROKSHANUBHUTI

By SWAMI VIMUKTANANDA

सर्वोऽपि व्यवहारस्तु ब्रह्मणा क्रियते जनैः ।

अज्ञानान्न विजानन्ति मृदेव हि घटादिकम् ॥ ६५ ॥

सर्वः All अपि also व्यवहारः action त् (expletive) ब्रह्मणा in and through Brahman जनैः by people क्रियते is performed अज्ञानात् in consequence of ignorance मृद् earth एव alone हि verily घटादिकं the jars and other earthen wares ( इति this ) न not विजानन्ति know (जनाः persons.)

65. People perform all their actions in and through Brahman, (but in consequence of ignorance they are not aware of that), just as through ignorance<sup>1</sup> persons do not know that jars and other earthenwares are but earth and earth alone.

<sup>1</sup> Just as through ignorance, etc.—In all our dealings with various earthenwares we are actually dealing with earth, as by no manner of means can earth be separated from earthenwares. So in all our intercourse with the world we are, in fact, dealing with Brahman which is non-separable from the world.

कार्यकारणता नित्यमास्ते घटमृदोर्यथा ।

तथैव श्रुतियुक्तिभ्यां प्रपञ्चब्रह्मणोरिह ॥ ६६ ॥

यथा Just as घटमृदोः between a jar and earth कार्यकारणता the relation of effect and cause नित्यं ever आस्ते exists तथैव so प्रपञ्चब्रह्मणोः between the phenomenal world and Brahman श्रुतियुक्तिभ्यां on the strength of the scriptural texts and of reasoning इह here (सा प्रतिपादिता that is established).

66. Just as there ever exists the relation of cause and effect between earth and a jar, so does the same relation<sup>1</sup> exist between Brahman and the phenomenal world ; this has been established here on the strength of the scriptural texts and reasoning.

<sup>1</sup> So does the same relation, etc.—The same relation of cause and effect exists between Brahman and the world. But as the effect can by no means be shown to be separate in any way from the cause, this relation, then, only means their non-difference. *Sruti* also declares : “All this is identical with That” (i.e. *Sat* or Brahman). (*Chhando*. VI. 8 vii) ; “All this is verily Brahman” (*Chhando*. III. 14. i).

गृह्यमाणे घटे यद्वन्मृत्तिका याति वै बलात् ।

वीक्षमाणे प्रपञ्चेऽपि ब्रह्मैवाभाति भासुरम् ॥ ६७ ॥

यद्वन् Just as घटे गृह्यमाणे while thinking of jar मृत्तिका earth वै (expletive) बलात् याति forces upon the mind ( तथा so ) अपि also प्रपञ्चे वीक्षमाणे while contemplating on the phenomenal world भासुरं shining ब्रह्मैव Brahman alone आभाति flashes on one.

67. Just as (the consciousness of) earth forces upon our mind while thinking of a jar, so also does (the idea of) ever-

shining Brahman flash on us<sup>1</sup> while contemplating on the phenomenal world.

<sup>1</sup> *So also does . . . flash on us, etc.*—In some rare moment, while we think very deeply about the evanescent nature of this world, we become, intuitively as it were, aware of Brahman, the permanent entity behind these changing phenomena. For, the thought of a change necessarily implies the thought of one unchanging.

सदैवात्मा विशुद्धोऽस्ति ह्यशुद्धो भाति वै सदा ।

यथैव द्विविधा रज्जुर्ज्ञानिनोऽज्ञानिनोऽनिशम् ॥ ६८ ॥

आत्मा The Atman सदैव ever विशुद्धः pure अस्ति is हि verily वै (expletive) सदा always अशुद्धः impure भाति appears यथैव just as रज्जुः a rope अनिशम् always ज्ञानिनः to a wise man अज्ञानिनः to an ignorant one द्विविधा in two different ways (भाति appears)

68. The Atman though ever pure<sup>1</sup> (to a wise man) appears always to be impure (to an ignorant one), just as a rope appears always in two different ways<sup>2</sup> to a knowing person and an ignorant one.

<sup>1</sup> *Pure*—i.e. without any modification, such as the body.

<sup>2</sup> *In two different ways . . .* As a rope and as a snake.

यथैव मृन्मयः कुम्भस्तद्वद्देहोऽपि चिन्मयः ।

आत्मानात्मविभागोऽयं मुधैव क्रियतेऽबुधैः ॥ ६९ ॥

यथैव Just as कुम्भः a jar मृन्मयः all earth तद्वत् so देहः the body अपि also चिन्मयः all consciousness अबुधैः by the ignorant अयं this आत्मानात्मविभागः the division into the Self and non-Self मुधैव in vain क्रियते is made.

69. Just as a jar is all earth, so also is the body all consciousness. The division, therefore, into the Self<sup>1</sup> and non-Self is made by the ignorant to no purpose<sup>1</sup>.

<sup>1</sup> *The division . . . to no purpose . . .* The dualists through ignorance think that the body and the Atman are two separate entities independent of each other. Such thought, however, brings them no real good in life as it deprives them of the realization of the non-dual Atman which is the *summum bonum*.

## NOTES AND COMMENTS

### IN THIS NUMBER

The First Ramakrishna Math gives a picture of the life of hard struggle and intense spiritual longing of the early disciples of Sri Ramakrishna. It also shows the Ramakrishna Order in the process of formation. The article is translation of a portion of the popular Bengali book, *Kathamrita*. It will be

continued. . . . Things that demand our attention lays bare some of the urgent problems of the present Hindu society. . . . Which is better, the life of Sannyasa or the life of worldly duties?—This is a problem with which many are faced when they want to build up their religious life. Prof. Sircar discusses the problem with a greatly keen insight. Prof. Sircar is now in the

Presidency College, Calcutta. . . . . Nolini Kanta Gupta is an old contributor to *Prabuddha Bharata*. Last June he wrote on 'Mystic Symbolism'. . . . Charu Chandra Ghosh writes *What has made Japan Great* from his personal experience in Japan. He has written also a Bengali book on the subject. Mr. Ghosh is on the staff of the Agricultural College, Mandalaya, Burma. . . . *Enemies of Knowledge* is concluded in this issue. . . . *Paul Drussen and Present Indology* is taken from a Year-Book of the Schopenhauer Society, Germany. Though there may not be perfect agreement on all the opinions expressed in the article, we have no doubt that it will be of interest to many. It also shows the interest of German scholars in the study of Indian culture and civilization. . . . Prof. Nicholas Roerich has been trying for some years past for the protection of treasures of art, etc., from the ravages of war. *Banner of Peace* relates to that. . . . *Nandanar—the Pariah Saint* indicates pointedly how all are equal in the eye of God. One who is despised by society as a Pariah, suddenly receives the grace of God which makes him afterwards an object of worship as a saint. It is not an eye-opener to all that there is no innate distinction between man and man—between a so-called untouchable and those who treat him as such? . . . . *Justice—ancient and modern* compares the administration of justice in modern courts with that in ancient India. The writer is a new-comer to *Prabuddha Bharata* and is on the teaching staff of a college in South India. . . . *Finding Delight in vilifying India* will speak for itself.

#### WHAT UNIVERSITIES CAN DO

How universities can make arrangement for religious instruction is exer-

cising the minds of many educationists. But no real solution has yet come.

Religion has two aspects—one philosophical, and the other devotional or ritualistic. There is no difficulty in the inclusion of the philosophical aspect of religion in the curriculum of universities. If arrangements can be made for the study of Caird and Martineau, the same can be done for Sankara and Ramanuja. If selections from the Bible can be taught, selections from the Koran or the Gita also can be taught. There can be no difference of opinion on this. And if any university fail to provide for this much of religious instruction to students, it indicates but lack of thinking on its part.

But when we come to the practical or devotional aspect of religion, which is at the same time its really effective part, many difficulties crop up. The kind of help that students require for this, is individualistic rather than collective. Hence it is impossible for any big corporation like a university or even a college of some 500 students to do anything in this connection; nor is it possible to give practical religious instruction in a class between two busy hours. So universities and colleges, constituted as they are at present, are incapable of making any real arrangement for religious training. But they can do one thing. They can encourage the establishment of hostels and 'Students' Homes' which would supplement academic education by religious training. In fact, they should be very particular that hostels have a good, healthy religious atmosphere. For, it is there that the real life of students is built up. This will save the universities from a good deal of unnecessary troubles and at the same time enable them to render efficient help towards the spiritual growth of the younger generation. Universities

should also give the utmost freedom to hostels, as far as religious training is concerned, only taking care that narrow communalism is not preached there.

All religious sects, old or new, can start hostels for their children and provide opportunities for the observance of their respective religious rites. These ceremonies and devotional exercises are the very life of all religions. It is by practising them first, that a man can, afterwards, rise above them to a level of the broadest catholicity.

Each sect has some rites and ceremonies which seem to be meaningless, and even objectionable, from the standpoint of another sect. This fact debars the congregation of students of different sects for common worship. They may however meet together for the discussion of the metaphysical aspects of different religions as well as for comparing notes. This will give them an opportunity to understand and appreciate each other's religions, and they will thus develop catholicity of religious views and broadness of outlook.

### WHY DO THEY QUARREL?

There are three kinds of discussions : the first, in which one tries to arrive at truth by consulting the opinion of the opponent; the second, in which one overlooks the arguments of the opponent and gives only carping replies; one's opinion, by hook or crook, without considering at all whether there is the third, in which one tries to establish any truth in what the opposite party says.

The third case very often happens when there is conflict of religions. Persons belonging to one religion, when seized with fanaticism, do not like to see the good points in other religions.

After all, why should there be any religious quarrel? Do not all religions

lead to the same God? And if one is at all on the wrong path, will not God Himself give him the right direction, if he be sincere? It is a much more difficult thing to have sincerity than to have intellectual grasp of complicated religious problems. A man may be an intellectual giant, but if he do not seek religion earnestly the value of his religious life will be nil, when compared with the life of one who is unlettered but very sincere in his thirst for God. If any one thinks that his religious creed is absolutely right, all that he should do is to follow it earnestly till he realizes the ultimate goal. If a man realizes Truth, his very silence will speak volumes; he will not have to force his opinion upon others and thereby disturb the peace of the world. If every man remembers this, religious quarrel will cease to exist, and all bigotry and fanaticism will have an end. But how different is the case now!

### HOW TO BE PROFITABLY IDLE

It is a more serious problem how to employ the leisure hours than to undergo the labour when some work is on hand. A man can be rightly judged by the thoughts of his leisure moments, valued by how he spends the time when he is off from his duties. By rightly utilizing the off moments, many have made wonderful contributions to arts, literature, science, philosophy, etc., of the world, whereas many find their time hanging heavy on them when they are not harnessed to their main occupations of life. Many people die shortly after their retirement from their business or office, mainly because there is nothing in which they can keep themselves interested.

For this it is highly necessary that everyone should cultivate some inno-

cent hobby which will give a zest to his life as well as an opportunity to keep him occupied in the old age.

Mr. A. B. Brown, Principal of Ruskin College, Oxford, elaborately discusses this problem of leisure moments in an issue of the *Hibbert Journal*. Education is generally regarded as a means to a career and a livelihood, but it should, according to the writer, be also an equipment for leisure. Education, if it is a preparation for life, must take account of the life of leisure as well as of the life of work. "For work is a means to other ends than the mere achievement of a livelihood, and it is quite possible to possess a livelihood and still to be without a proper and a reasonable life."

He suggests that parents should see that their children grow up with interests in some extra-curricular subjects. A boy who is bookish should rather have some interest in gardening, carpentry, etc., and a boy who is learning some technical and mechanical work as a means of livelihood, should cultivate taste for reading, writing, etc. That will serve as a great balance in life and give one a nice opportunity for a refreshing change of occupation.

He then speaks from his long experience of teaching adult students, in tutorial classes, in the residential work of Ruskin College, and in its large Correspondence Department, how creative ability is too often smothered by schooling, but easily thrives when cultivated as a leisure-hour hobby. He has received poems and short stories and plays from postmen and telegraph clerks, miners and railwaymen, printers and mechanics, and from every type of workers, both "manual" and clerical. His correspondence students have included steel workers, clerks, postal workers, miners, printers, weavers, teachers, journalists, tram conductors,

a cook-general, a nurse, a soldier. This only indicates how a multitude of men and women feel after some means of expression. And when a man finds a way of expression through something which he has not to take as a means of livelihood, or too seriously, he finds it easy to keep himself above the sorrows and miseries of life and make his days enjoyable.

It cannot be that a man does not find it possible to pursue a secondary occupation of life along with his main one, for want of time. For it is often the busiest men and women who find time for hobbies and studies. This is possible because they find delight in them, and a man never finds a thing irksome when he has got a taste for that.

If one observes the life of our people, how much time they will be found to waste in idle gossips, in bemoaning their sad lot or in sighing over their sorrows and miseries! By the cultivation of some hobby could they not be more profitably busy?

### A STRAIGHT TALK

Dr. Suniti Kumar Chatterjee of the Calcutta University presiding over a meeting organized to discuss if co-education is desirable in India is reported to have said that *Charitra-hinata* or extra-marital life is the greatest vice in Indian estimate whereas in Europe more importance is given to truthfulness and courage than to chastity. We are losing our ideal of "sexual morality", but not acquiring the Western virtue. He believed in moral purity (*Brahmacharyya*) and whatever physical fitness he had to-day for hard work and labour he owed it to this ideal preached by Vivekananda. He had been in Europe for 8 years and lived among English and other continental students of good

families in hostels in most intimate terms, as the only Indian for the time being. He could not disclose all his experiences but they were shocking to his moral sense. Co-education and free mixing neither increased respect for the girls nor better understanding, nor it tended to lessen sex curiosity. A strong section in Europe was against it and he agreed with them. His experience in the post-graduate classes in Calcutta also did not tend to change his views. His idea was that it had produced certain amount of undesirable distraction. He placed the greatest stress on sex question as he placed the greatest stress on health. Before full physical development, boy and girls should not be placed together.

Indeed the ideal of Brahmacharya is receiving less and less importance nowadays. A large number of people do not think seriously about it. Our educational institutions put no definite stress upon it,—at least there is seen no deliberate attempt that the boys may grow in that ideal. On the contrary, students living mostly in cities and towns find themselves in an atmosphere

where there are many undesirable attractions, but none to whom they can look for proper guidance. Very few of them find the inspiration of a big ideal which can keep them safe from all temptations. The result is that many have begun to believe in the Western conception of life, which, as Professor Chatterjee says, puts less emphasis on purity. And this will no doubt have a very unhealthy effect upon the society and the manhood of the nation.

Our teachers and professors can do a great deal in this matter, if they are particular about it. But here life instead of precepts will count. A teacher possessing an ideal character can easily serve as a source of inspiration to thousands of youths and save them from going astray. But it is a pity that students nowadays rarely look to the teachers for any inspiration of life, nor do the latter—barring exceptional cases—think or indicate by their action that they have any responsibility in this matter. There are many factors which have contributed to bringing about this sad phenomenon. But should there be no serious attempt to remedy them?

## REVIEWS AND NOTICES

**JAINISM, CHRISTIANITY AND SCIENCE.** By C. R. Jain. *The Indian Press, Ltd., Allahabad.* 204 pp. Price 5s.

Comparative study of religions led to two types of books in recent publications. One represents the view-point of a scholar who disinterestedly sets relative value to every school of thought; and the other moves on the line of propaganda making certain theme supreme and the rest subordinate to it directly or indirectly. The present volume cannot be placed under the first head.

In this book the author has made some broad statements about Jainism and has

supported his views by giving quotations, pages after pages, from the New Testament and from the writings of the early Christian Fathers specially of St. Clement. More suitable title to the book would have been 'Christianity in the light of Jainism.' Here Christianity has occupied so much space that Jainism has been lost like a forest in the midst of trees though the author thought quite otherwise.

The book has been divided into 26 chapters; the principal doctrines stated are: All living beings are souls, they are immortal. The body is only a prison-house in which the soul is embodied. The natural attributes of soul are immortality, omni-

science and bliss, but contact with matter has deprived soul of these. Soul must be freed from the clutches of matter so that it may enjoy its original perfection. Many freed souls reside at the topmost part of the universe. They are the only true gods ; there can be no other gods besides them. The perfected souls as pure spirits have human forms. There are regions like heaven and hell. Innumerable souls exist in *Nirvana*, but there are four and twenty of this number in each cycle that are termed *Tirthankaras*. They alone possess the practical knowledge to guide and free humanity. All else are merely allegorical. All communities and nations copied the early Jaina allegorists. Allegories were later on misunderstood and misinterpreted, and consequently the modern mind has lost sight of truth. Psychology is in its cradle, it ignores the existence of soul, though some psychologists have been forced to admit it.

The author has taken great trouble in collecting parallel passages from the Christian writers, but has evinced no liking for metaphysical discussion. Jaina ideas cannot be clear unless they are compared to the Sankhya notions of Purusha, Prakriti, Kaivalya, Siddhashila, etc. How to justify the multiplicity of Purusha? Is it in conformity with the scientific notion of unity? Why is the modern mind inclined to Vedantic Monism on the one hand and Vaishnavic Theism (Godhood) on the other? Without discussing these points nothing can be said with force in favour of Jainism. On the contrary, Christianity that has been lavishly quoted in support, shall lose its soul, if God Personal or Impersonal, apart from Individual Souls, ceases to exist.

Mr. Jain criticizes the modern theory of knowledge and states barely that knowledge does not come from without. It is merely called forth, not manufactured, created or distilled in any way. The external stimulus merely gives a knock ; a part of the entirety of knowledge which is one with soul, 'hears' that knock, and responds to it. In the case of all embodied souls this knock is necessary. Those who are free from matter, do not require any knock. They are omniscient. This state can be achieved through right faith, knowledge and conduct. This is all about science and religion, but it requires further elucidation and a scientific presentation.

U. C. DUTTA

## BENGALI

**SRI-PADAMRITA-MADHURI.** Part II. Edited by Navadvipa Chandra Vrajavasi and Prof. Khagendranath Mitra, M.A. Published by Nugendra Kumar Lodh, M.A., B.L. 177, Cornwallis Street, Calcutta. xxxiii+710+10 pp. Price Rs. 3.

We welcome this Bengali publication. The contents do not stand in need of any review, being a comprehensive collection of those wonderful songs of the Vaishnava saints of Bengal which have greatly changed the Bengali outlook of life. It is the infiltration on the charming pathos of these songs into the heart of Bengal which is in a way responsible for all that is sweet and loving in the nation. They have indirectly made Bengal highly emotional and deeply aesthetic. As to the merits of these songs, suffice it to say that not a few critics, poets and philosophers are enamoured of them and find it difficult to give sufficient expression to what they feel for them.

While all these are true, we are constrained to ask, "How many are fit for their perusal, far less to appreciate them?" It is only those who have complete mastery over their passions and have a fervent love for the Lord who can read and appreciate them. How many of the direct disciples of Sri Chaitanya were thought fit by the Lord to tread on this path which these songs indicate? The path is very attractive, no doubt, but greatly dangerous for those who are unfit. These songs, giving a picture of the relationship between Sri Krishna and Râdhâ, are the rarest pearls ; but to cast them before all, is not only to degrade them, but to do harm to the unwary as well.

The authors, however, had to choose between two : either they must leave the task of editing and interpreting them to those who are incapable of understanding their worth ; or they must take upon themselves the responsibility of placing them before the public with right interpretation, so that a large number of people may appreciate their merits and enjoy their beauty. The authors being devotees themselves, cannot but take up the last alternative. The masterly introduction, the division of the songs into different emotional groups, and the exhaustive notes that they have added—all go to justify this publication. The appendix, though of little practical value, gives us an idea of the immense variety of *tâls* in *Sankirtana*.



## NEWS AND REPORTS

### RAMAKRISHNA MISSION STUDENTS' HOME, CALCUTTA

REPORT FOR 1982

Started in 1919, this hostel for college-going youths has been doing a great service to the country. Its aims are:—(a) to supplement the academic education of the University by a systematic and efficient home-training; (b) to make the students feel that the development of intellect is not the sole concern of education but that it must help a balanced growth of heart and hand as well; and (c) to make them appreciate and live up to all that is good, sublime and ennobling in their racial culture, and at the same time to lead them to accept and assimilate all that is *good* and *conformable* in any exotic culture. To realize these aims it has done the following:—(a) It has a shrine where the inmates assemble, both morning and evening and offer prayer in congregation and practise meditation. This, together with social gatherings and religious classes and festivals, offers ample opportunity for developing spirituality. (b) It has made arrangements for vocational training during vacations and leisure hours. At present it gives an elementary practical training in farming, dairy-work and agricultural industries and hopes to extend its activities to cottage-industries with or without small power machines. (c) It keeps only a cook and no servants, thereby encouraging its inmates to manage all household duties except cooking, thus inculcating the dignity of labour upon them. This is a feature which will save from imminent ruin the rising generation that has been learning to scorn manual labour. (d) It has arranged for regular physical exercise and sports. (e) Nor has it altogether relegated the intellectual education of the pupils to the University, but tries to extend their knowledge

beyond their college curriculum through its library, its monthly manuscript magazine and its socio-religious classes.

It is gratifying to note that one of its long-felt wants has been fulfilled: it is now lodged in a residence of its own amidst congenial surroundings. A fairly big plot of land, about 28 acres in area, has been secured at Gouripur, a quiet suburban retreat within six miles of Calcutta. We are informed that the land has been fairly developed, farming including dairy-work has been started on a humble scale and necessary structures for accommodating 24 students have been completed.

But the land has to be further developed and more structures for accommodating in all at least one hundred students have to be raised. All these will cost about Rs. 65,000. This sum is perhaps not more than even the cost of land alone of many Missionary hostels in Calcutta. But should the amount be forthcoming from the public, this promising institution can be put on a permanent basis.

At the end of the year there were 22 students, of whom 14 were free, 7 concession-holders and 1 paying. The University examination results are good. Twelve students sat for different University Examinations, of whom 11 came out successful, one standing first class first in B. A. in history.

The financial condition, however, is far from being satisfactory. Total receipts during the year in all the funds together with previous year's balance came to Rs. 17,488-7-2, total disbursements amounted to Rs. 12,860-13-9, leaving a balance of Rs. 4,627-9-5, of which Rs. 3,186-6-3 are fixed in the permanent fund.

All contributions will be thankfully received by the Secretary, Ramakrishna Mission Students' Home, Gouripur, P. O. Dum-Dum.

---

# Prabuddha Bharata

VOL. XXXVIII

NOVEMBER, 1933

No. 11



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise ! Awake ! And stop not till the Goal is reached.”

## THE FIRST RAMAKRISHNA MATH

[FROM THE DIARY OF M.]

### MATH BROTHERS' DAILY ABLUTIONS IN THE GANGES AND WORSHIP OF THE GURU

Narendra and other devotees are going to bathe in the Ganges. M., too, will take his bath. To protect himself from the sun he has taken an umbrella. Saratchandra, too, of Baranagore is going to bathe. He is an orthodox Brahmin youth, strictly following the Sastrie injunctions—a frequent visitor to the Math. Some time before, he was seized with the spirit of renunciation and made many pilgrimages.

M. : (to Sarat) “The Sun is burning !”

Narendra : “Rather say, ‘Let me take the umbrella.’” (M. laughs.)

The devotees, with towels on their shoulders, are going through the road to the Ghat to the north of Paramanik-ghat for bath. All are clad in ochre cloth. To-day is the 26th Vaisakha. The sun is burning.

M. : (to Narendra) “One is about to get sunstroke !”

Narendra : “Your bodies are an obstacle to taking to the path of

renunciation. Isn't it? Your, Deven Babu's——”

M. began to smile and think within himself, “Is it only the body?”

Devotees returned after their bath, washed their feet and entered the Master's room. They bowed down one by one and offered flowers to the Master.

Narendra came a little late. When going to offer flowers to the Master, he found that there was no flower in the tray, and called out, “No flower here !” There were one or two Vilva leaves. Dipping them in the sandal paste, he offered them and sounded the bell once; and after bowing down returned to the hall of the Danas (or the demons as they call themselves humorously).

### THE HALL OF THE DANAS, THE MASTER'S ROOM AND THAT OF KALI THE ASCETIC

The Math brothers call themselves Danas and Daityas; and the hall where all of them would assemble, they called the ‘Danas’ Hall’. The southernmost

room was occupied by those who wanted to meditate in solitude. Kali was mostly found in the room with doors bolted; so the Math brothers called it 'Kali the ascetic's room'. Just to the north of this was the Master's room. And the one to its north was the "Offerings room" (*i.e.* the room where the Master's offerings would be prepared). From this room one could see the evening service and from here the devotees would offer salutation to the Master. To the north of this room was the 'Danas' Hall'. It was tolerably long. When the devotees came from outside, they were received there. There was a little room to the north of the Danas' Hall. It was nicknamed the "Buffet" and was used as a dining room.

To the eastern side of the 'Danas' Hall' was a portico which was utilized for dining during festivals. Just to the north of the portico was the kitchen.

There was a verandah to the east of the Master's room and that of Kali the ascetic. To the south-west corner of this verandah was the library-room of a certain Society of Baranagore. All these rooms were on the first floor. In between the room of Kali the ascetic and the library was the staircase from the ground-floor to the first-floor; and to the north of the dining hall was the staircase that ran to the roof. By this staircase Narendra and other Math brothers would go to the roof usually in the evening. Seated there they would be engaged in conversations on various religious topics. Sometimes they talked of Sri Ramakrishna, sometimes of Sankara, of Ramanuja, or of Christ; sometimes of Hindu philosophy and sometimes of Western philosophy; sometimes again about the Vedas, the Puranas, the Tantras, etc.

Sitting in the 'Danas' Hall' Narendra would sing holy songs in a voice so melodious that it was rare even among

the gods. He taught Sarat and other brothers to sing. Kali was learning to play on some musical instrument. Many a time Narendra in company with the brothers would sing divine songs and would go into raptures and dance in ecstasy.

#### NARENDRA AND THE PREACHING OF RELIGION. MEDITATION AND WORK

Narendra is seated in the 'Danas' Hall.' There are other devotees too—Chunilal, M. and the Math brothers. The conversation turned round the propagation of religion.

M. : (to Narendra) "Vidyasagara says, 'I do not talk to others of God for fear of being whipped.' "

Narendra : "For fear of being whipped?"

M. : "Vidyasagara says, 'Suppose, after death, we are all taken to God. Suppose the messengers of Death carry Keshab Sen to God. In this world of imperfection he must have committed some sin or other. When it is proved, God will perhaps say, 'Give him 25 stripes.' Suppose I am then taken to Him, and I am a frequent visitor to Keshab's Samaja. I too have committed many sins; so an order of stripes is passed on me too. Then in defence, I might say, 'Keshab Sen instructed me thus, so I did that.' Then God will perhaps send his men to bring back Keshab. When he is come, he will probably be asked, 'Hast thou instructed him like that? Thou knowest not anything yourself of God; and hast gone to instruct others? Hullo! Who's there? Give him 25 stripes more.' [All laugh.]

"So Vidyasagara says, 'I can't help myself; am I to get stripes for others! [All laugh.] I myself don't understand anything of God. Am I to deliver lectures to others?' "

*Narendra* : "How has he understood other things, if he has not understood this?"

*M.* : "What other things?"

*Narendra* : "How has he understood that kindness, doing good to others, is virtuous, if he has not understood this? Starting schools, imparting secular knowledge to boys, getting married, leading householder's life, begetting a band of children—how has he come to know all these to be good?"

"He who knows one thing to be right, knows all other things too."

*M.* : (aside) "The Master used to say, 'Who has understood God, has understood all.' And about leading the life of a householder or founding schools he said, 'All these are due to *Rajas* (i.e. inordinate passion for activity).' *Vidyasagara* is kind; so the Master said, 'His *Rajas* is of the best kind. This kind of *Rajas* does one no harm.'"

After lunch the Math brothers are taking rest. *Mani* and *Chunilal* are engaged in a chat, sitting on the staircase, leading to the inner apartments, to the east of the 'Offerings Room.' *Chunilal* is narrating how he first came to see the Master, now he was seized with the spirit of renunciation and left the world and how he went on travelling from one holy place to another. Such talks were going on when *Narendra* came and took his seat close by. Talks turned on to the *Yogavasishtha*.

*Narendra* : (to *Mani*) "And *Viduratha's* transformation into a *Chandala*?"

*Mani* : "Well, are you talking of *Lavana*?"

*Narendra* : "I see; you have read it."

*Mani* : "Yes, a bit of it."

*Narendra* : "Have you read it here?"

*Mani* : "No. I have read it at home."

*Narendra* asked *Gopal junior* to bring tobacco for him. The latter was meditating.

*Narendra* : (to *Gopal*) "Hullo! Just prepare tobacco for me. Leave off your meditation. Prepare yourself first by serving the Lord and His devotees: then try meditation. First work, then meditation." [All laugh.]

Adjacent to the Math compound and to its west there is a large plot of land with a large number of trees on it. *M.* is seated alone under a tree when *Prasanna* came. It was about 3 p.m.

*M.* : "Where have you been these few days? They are all anxious for you. Have you met them? When have you come?"

*Prasanna* : "Just now. I have met them all."

*M.* : "You wrote that you were proceeding to *Vrindavana*. We were so very anxious. How far did you go?"

*Prasanna* : "Up to *Konnagore*." [Both laugh.]

*M.* : "Sit down, let me hear about, your experience. Where did you go first?"

*Prasanna* : "To the *Kali* temple at *Dakshineswar*. I spent one night there."

*M.* : (Smiling) "What about *Mr. Hazra*?"

*Prasanna* : "He says, 'What do you think of me?'" (Both laugh.)

*M.* : (Smiling) "What did you reply?"

*Prasanna* : "I kept quiet."

*M.* : "Then?"

*Prasanna* : "Then he said, 'Have you brought tobacco for me?' (Both laugh.) Demands service of me!" (Laughter).

*M.* : "Where did you go next?"

*Prasanna* : "At last I reached Konnagore. I passed the night unconcerned at a place, and wanted to proceed farther and asked the gentlemen of the locality if the railway fare could be procured there."

*M.* : "What did they say?"

*Prasanna* : "You can get but a paltry sum. Who will pay you that large amount?" [Both laugh.]

*M.* : "What did you take with you?"

*Prasanna* : "One piece of cloth and a picture of the Master. I didn't, of course, show the picture to anyone."

#### CONVERSATION BETWEEN A FATHER AND A SON. PARENTS OR GOD FIRST?

Father of a Math brother has come to take his boy home. For nine months did this brother nurse Sri Ramakrishna in his illness most devotedly. He has read up to B.A. He secured scholarship at the Entrance Examination. Father, a poor Brahmin, was religious-minded and followed Sastrie injunctions strictly. The son is the eldest child. Great was the hope of the parents that their boy, after finishing his education, would earn money and remove their misery. But he has renounced everything to realize God. He told his friends with tears in his eyes, 'I can't make out what to do. Alas! I have failed to serve my parents. They had high hopes on me. Mother could not get ornament to wear. How great was my desire that I would give her ornaments. But nothing has been realized. The very idea of returning home is now a terror to me. Gurumaharaj asked us to give up lust and wealth. I can no more go that way.'

After Sri Ramakrishna had passed away, the father of Sasi thought, "Now perhaps he will return home." But after a short stay at home, he began to visit the Math as soon as it was established, and finally stopped going

home. So his father comes now and then to take him home. He, however, would not go. Hearing that his father had come that day he made off through the back door to avoid meeting him.

The father knew *M.*, with whom he began to talk while walking on the upper verandah.

*Father* : "Who is the head here? This Narendra is at the root of all evils. They returned home and took to their studies like well-behaved boys."

*M.* : "No one is the head here. All are equal. What will Narendra do? Does man come here against his own will? Why can't we give up our homes and join them?"

*Father* : "You are following the right course. You pay equal attention to both aspects of life. Can't one be religious that way? We want that. Let him come here; but he must go there (*i.e.* to home) too. Just think, how much his mother is weeping!"

*M.* felt sorry and kept quiet.

*Father* : "And so much going about in search of Sadhus! I can take him to far better Sadhus. A Sadhu has come of late to Indranarayana—a wonderful man is he. Let him go to him."

#### RAKHAL'S SPIRIT OF RENUNCIATION; MONK AND WOMAN

Rakhal and *M.* are sauntering on the verandah to the east of Kali's room. They are talking about the Master and his devotees.

*Rakhal* : (impatiently) "Well, let us take to spiritual practices very earnestly."

"For that purpose I did not return home. If any one says, 'Well, you have not realized God; what is the use of leading such a life?' Narendra gives the nice retort, 'Well, what logic is this, that if I do not get Rama, I have to live with Shyama and beget

children?' Ah! his words are sometimes so significant! You rather ask him personally.

M. : "Yes, he is quite right. I see you, too, are filled with the divine discontent."

Rakhal : "Master Mahasaya, To speak of that! At noon my heart was panting for going to the Narbada (for Tapasya)."

"Dear Sir, practise Tapasya, or else nothing will accrue. Just imagine, even Sukadeva had fear! The moment he was born, he fled. Vyasadeva (his father) asked him to stop, but he would not."

M. : "Oh, you are talking of the *Yogopanishad*. Sukadeva was fleeing from the domain of Maya. Ah! there's a fine conversation between Vyasa and Sukadeva. Vyasa asks him to stay at home and practise religion. Sukadeva says that devotion to God is the only thing worth having and expresses contempt for marriage and family life."

Rakhal : "Some think that they are safe if they do not only look at a woman. What does it matter, if they only hang down their heads at the sight of a woman? Last night Narendra spoke very rightly, 'So long as there is lust, there is sex consciousness. Or else there is no distinction of man and woman.'"

M. : "Yes, quite right. Children feel no distinction of sexes."

Rakhal : "So I say, we must have spiritual practice. Unless we transcend Maya, how can we get the Supreme Knowledge? Let us go to the hall. Some gentlemen from Baranagore have come. Let us hear what Narendra says to them."

#### NARENDRA AND RESIGNATION

Narendra is talking. M. did not enter the room. He heard some fragments of the talk as he kept on saunter-

ing in the eastern portico adjoining the hall.

Narendra : "There is no fixed time or place for prayer."

A gentleman : "Well sir, can one realize God if only one undergoes spiritual practices?"

Narendra : "Everything depends on His grace. The Gita says :—

'The Lord, O Arjuna, dwells in the hearts of all beings, causing all beings by His Maya, to revolve, (as if) mounted on a machine.

"Take refuge in Him with all thy heart, O Bharata; by His grace shalt thou attain supreme peace (and) the eternal abode.'

"Without His grace religious practices are of no avail. So we must resign ourselves to Him."

The gentleman : "I hope you won't mind it if we come now and then to trouble you thus."

Narendra : "No, we won't; you may come at any time. We go to bathe at your Ghat."

The gentleman : "There can't be any objection to that; but see that others do not follow suit."

Narendra : "Well, if you say, we won't go."

The gentleman : "No, no, not that; but if you see that others are going there, please stop going."

#### EVENING SERVICE AND NARENDRA'S

##### READING ALOUD OF GURU-GITA

After dusk the evening service began. Again the devotees with folded palms began to sing the glories of the Lord by chanting in chorus, "Glory unto Shiva etc." The evening service finished, the devotees assembled in the 'Danas' Hall, M. was seated. Prasanna was reading the *Guru-Gita* to the devotees. Narendra came and began reading it aloud himself. Narendra chanted : "Salutations to the true Guru

who is the embodiment of the Bliss of Brahman and the bestower of supreme happiness, who is detached, Knowledge personified and beyond duality, who is like the sky, and is indicated by such Vedic dicta as 'Thou art That,' and who is One, eternal, pure, immovable, the witness of all the changes in the Buddhi (intellect), beyond all states and devoid of the three Gunas."

He goes on :

"None is greater than the Guru, none is greater than the Guru; such is the command of Siva, such is the command of Siva. I speak of the Guru who is none else but the Supreme Brahman, the (eternal) abode of all powers and qualities. I worship that Guru who is none else etc. I (constantly) remember that Guru who is none else etc. I bow down (again and again) to that Guru who is none else etc."

Narendra went on chanting the *Guru-Gita*; and the minds of the devotees became still as the steady flame of a lamp at a spot sheltered from the wind. Truly did the Master say, "When Narendra sings, He who dwells in the heart gets still and hears him just as a snake does with its hood raised when it hears the melodious tune of a flute." Ah! how great is their reverence for the Guru.

#### SRI RAMAKRISHNA'S LOVE AND RAKHAL

Rakhal is seated in the room of Kali. Close to him is sitting Prasanna. M. too, is in the same room.

Rakhal has cut off all connections with his wife and child. The spirit of renunciation is burning brightly in his heart. He always thinks of going away all alone to the banks of the Narbada or to some other place. Still he is dissuading Prasanna.

Rakhal : (to Prasanna) "Where do you thus run away again and again? Here you get the company of holy

men, and of persons like Naren! Leaving these where will you go?"

Prasanna : "Parents live in Calcutta. I fear lest their love should attract me. So I want to fly away."

Rakhal : "Do the parents love us so intensely as did Guru Maharaj? What have we done for him which entitles us to so much love from him? Why was he so very anxious for the welfare of our body, mind and soul? What have we done for him?"

M. : (aside) "Ah! Rakhal is absolutely right. For this reason is God called the Ocean of Selfless Love."

Prasanna : "Don't you feel within you an urge to go away?"

Rakhal : "Sometimes I feel tempted to go to the banks of the Narbada. Sometimes I think of going there and living in a garden in performing spiritual practices. Occasionally it occurs to me to do Panchatapa\* for three days. But then I don't feel inclined to live in the garden of a householder."

#### DOES GOD REALLY EXIST?

Tarak and Prasanna are talking in the 'Danas' Hall'. Tarak has lost his mother. His father like Rakhal's has married again. Tarak, too, was married, but his wife is dead. Now the Math is his home. Tarak too is dissuading Prasanna.

Prasanna : "I find in me neither the Supreme Knowledge nor the love for the Lord. How to pass the days, then?"

Tarak : "It is very difficult to attain Knowledge. But how can you say that you have no love for the Lord?"

Prasanna : "I don't feel an intense pang at not realizing Him; how am I to say I have love for Him? And

\* A form of spiritual practice.

what have I gained in this long period?"

*Tarak* : "Why? Haven't you seen Sri Ramakrishna? And how do you say that you haven't got the Knowledge even?"

*Prasanna* : "What knowledge has one to get? Knowledge means to know. What will one know? There is no knowing at all whether God exists or not."

*Tarak* : "Yes, that's right. To a Jnanin there is no God."

*M.* : (aside) "Ah! What a fine state of mind Prasanna is in! The Master used to say, 'Those who really want God, have to pass through such a state. Sometimes they doubt if there is really a God. Tarak is perhaps studying Buddhism; so he says, 'To a Jnanin there is no God.' But the Master used to say, 'The worshipper of the Personal God and the aspirant to the Impersonal—both of them (ultimately) come to the same goal.'"

## GOOD LIFE WITHOUT GOD

BY THE EDITOR

### I

If science could explain the mystery of the universe without reference to any extra-cosmic Being or Power, religion would have been totally exploded. From the beginning of the time when science came into clash with many theories of religion, regarding creation, life, death, existence beyond life, etc., theologians began to view science with great alarm. But greater than the menace of science is a danger that comes to religion from another quarter. Is good life possible without belief in God? If it is possible, then there goes away another strong reason for worshipping God.

Great is the admiration of man for one who lives a good and noble life. And if one can incorporate in oneself the virtues which are universally admired and coveted, without any belief in God, why should a man pin his faith on One whose existence seems at best but hypothetical? As such, the last stronghold of religion is destroyed.

One may very often hear that Mr. so-and-so is living a good ethical life as

distinguished from a religious life, Mr. so-and-so's life is better than the life of many religious men, and so on. We must examine these statements very deeply. If one can live a life better than that of a religious man, if one can become an ideal man, without caring at all for God, what is the use of a man's bothering himself about religion or God? Apart from what happiness or reward awaits a religious man when his earthly existence will be over, the world generally admires a religious man, because in him are found many virtues which are absent in others. Now, is it possible that one can cultivate the virtues of religious life without caring at all for religion?

This raises some fundamental questions: Why should a man at all endeavour to better his conduct? Why should he at all try to cultivate even the ethical virtues in life? Why should a man be unselfish? Why should one love one's neighbour? And so on.

In every religion, there have been attempts to make the common people love virtues and dread sins by holding



out the prospect of reward or punishment in the life after death. The dread of hell-fire may be the cause in many for not committing actions considered wrong according to the code of religion. Many may consider the performance of good actions a wise investment for happiness to be enjoyed in the life after death. If man may be eager to make insurance for old age, why should he not be moved by a desire to make insurance for good things to be got in the life after this earthly existence? Man is moved by the consideration of profit or loss. This is but natural, and there is nothing wrong in it. But why should a man take the trouble of disciplining his life, if he does not believe in existence after death, and as such if there is no lure of happiness for him in the life after death?

There might be a class of people who do not believe in existence after death, and there might be also another class of people who are not so very careful for "storing for future"—whose whole attention is riveted on the immediate present and who are not ready to sacrifice anything for the prospect of what will be gained after death. Why should these two classes of people live a good life? Good life always means a disciplined life, good conduct always means an amount of self-control; they presuppose also some labour, effort, struggle and as such pain. Now what can be the motive in a man to undergo the pain for nothing at all? There is no gain without pain, is a trite saying. But will any man covet a pain, if there is no prospect of a gain accompanying it?

## II

One often hears of knowledge for knowledge's sake. But can there be also virtue for virtue's sake? When one pursues knowledge for its own sake,

there is a silent, if not conscious, desire for a better reward—for thereby the intellectual possession will be greater. When one pursues virtue for its own sake, what is the unknown or unseen prospect of reward? Man does not move even his little finger, if he can help it, without a purpose, conscious or unconscious. Will a man pursue virtue without any purpose at all? When one talks of "Honesty is the best policy," though outwardly it hears very nice, one talks of the *policy* that is *best*. When one says, "Virtue brings its own reward," we must ascertain what that *reward* is. When we hear of a man living a good life without having faith in religion or God, we must examine 'faith in what' moves him to be virtuous as also if he at all lives a good life, and that for a sufficiently long period.

Now, what is a good life? It is "not simply paying one's bills, obeying traffic regulations, returning borrowed umbrellas, or anything else that can be indifferently performed in one kind of world as well as in another," as a distinguished writer puts it. Generally the world praises a man as living a good life, if he be a law-abiding citizen, observe common rules of conduct and do some kindly acts of charity, even without undergoing much risk in any of them. If the man shows a bit of courage by way of facing risks in any of the actions mentioned above, he is taken as an exceptional man and admired in high terms. Even when a man donates a large sum of money for a humanitarian work, it is generally found that he does so from a safe ground—i.e. he takes care that his act of charity does not involve any sacrifice of personal comfort; instead of hoarding money, as is the common tendency, or without hankering after the pride of more possessions, he gives his surplus

money to some good works. That also, no doubt, requires a certain amount of strength of mind and courage. But this kind of charity rests on the calculation of personal happiness or suffering, convenience or discomfort. And people living a good life which such actions indicate, can go to a certain depth, but no farther; they are capable of sacrifice only to a certain limit and not more than that.

But, a really good life will be of that person who is reckless in his sacrifice, whose personal consideration of loss or gain is nil, who looks the world in the face, who towers above the reach of happiness or misery, who is unbending under any case of discouragement and disappointment, affliction and suffering, who has attained that by getting which no other thing of the world seems worth coveting, who is satisfied with himself and content in himself. A man is poor, though outwardly possessing kingdoms and empires, if he lives in wants. The ideal man is he who is free from all wants. The man who has got the consideration of personal interest has not reached the stage of perfection, though he may be doing a highly admirable amount of work for others. While he is a perfect man whose whole life is a *complete* sacrifice at the altar of humanity. Now such life is not possible without having faith in something of deeper existence—something eternal and immortal, existing in all times and not subject to any change whatsoever.

### III

You may call that God, or whatever you like, but without having faith in such an existence, with which human life is indissolubly linked, one cannot be living a good life beyond a certain limit. At night, you may remove darkness here and there by burn-

ing lights, but the approach of the sun is needed to have the darkness completely removed. Thousands or even millions of lights will not be a substitute for the sun. We may admire the power of a light, invented by human brains, we may enjoy a gorgeous illumination, the result of burning such lights, but these will be nothing in comparison with the light of day. Similarly, a man may show indication of this or that quality, but to have a perfect life, to have all-round development in the absolute sense, one must have a deep faith in God—nay, one must live, move and have one's being in God.

Ordinarily, man is capable of good acts, when life is a smooth sailing, when the days pass easily. But when afflictions and sufferings fill up every corner of life, when the world seems dark and life seems empty and barren, when hope becomes frustrated and love is betrayed, man suffers from an incurable break-down, unless he has got faith in something which is eternal and permanent. Harishchandra was capable of a sacrifice which involved the sale of his wife and the only son, and himself, a king, became a slave, only because he had unflinching faith in the ultimate victory of Truth. Rama could sacrifice his father to his love of truth only because he had an abiding faith in God. That is not possible with anyone who considers human life as the outcome of fortuitous atomic adjustment—a pure mechanism, without any deeper meaning or purpose behind.

The world admires a man who goes out of his way to help humanity. What is the significance of this admiration and why should a man make even the slightest sacrifice, if there is no meaning behind it? Why should a man at all take any trouble of cultivating good conduct, if his existence on earth is of as ephemeral duration as any other

material object subject to destruction? If man is no more than a nervous speck of star dust, why should he at all cultivate any higher qualities? What meaning have virtue or vice, good or evil for him? All are the same to him! A clock has no will of its own, nor is it capable of regulating its actions to some definite end. Want of belief in God or religion, we mean religion in its broadest sense—reduces human life into a clock-work, and then human feelings and emotions, hopes and fears, become altogether meaningless. People decry religion as, according to them, it calls worldly existence a dream, but disbelief in religion makes man an automaton, and all his thoughts and ideas a mirage.

Human laws and man-made code of conduct are for the stability of human society. Man restricts or is perforce compelled to restrict his conduct, because thereby a greater good will be done to the human society. An unselfish action is admired as a virtue because that goes to the furtherance of the welfare of humanity, and any one being a limb of humanity has got an interest in that and so he unconsciously praises an act of disinterested service. But this attitude also is not consistent with the idea that life is simply a mechanical action. If human life is the outcome of the cosmic dance of electrons, what interest can a set of electrons have for another set? If one pursues one's thought in this way to where logic leads, one launches into a contradiction, wherefrom there is no way out.

#### IV

Whatever might be the opinion to the contrary, man is unconsciously religious. Religion is the very breath of human life, though one may not perceive it as clearly as one is conscious that he breathes. We use the word

religion in the sense that it recognizes man as a spiritual personality as opposed to an automaton. However much might be the diversity of religious opinions regarding different matters, the common basis of all religions is that they all take man as a spiritual entity. And this only can explain all human feelings, hopes and aspirations, and inter-relation between man and man. A man loves another man instinctively, because both are the children of the same God. A man *feels* that he is greater than the world, because he is not matter, because he is one with God or because he belongs to God.

The Gita says that the criterion of ideal life is that one is alike in pleasure and pain, regards a clod of earth, a stone or gold alike, is the same to agreeable and disagreeable, in censure and praise, in honour and dishonour, to friend and foe, and free from all undertakings. But that is a condition which can be possible only with a piece of stone or dead matter and not with a man—one may easily say. So the next verse comes to the rescue. This ideal life is possible only with one who loves God with unswerving devotion, i.e. one who has been able to lift himself up to a higher state of existence, one who has found out his great kinship with God. Children are satisfied with toys and mock plays of life until they enter the real life; molasses has value so long as honey does not come. In the same way, worldly things lose their value when one gets the glimpse of a higher existence. Man soars high above the reach of worldly things, when he realizes God. Not that a man becomes a piece of stone, when he is alike in praise or censure, to friends or foes, but that on realizing God, a curtain drops down before him which does not allow him to see the world as we see it, or a new vision dawns on him with which he sees

the world in altogether a different light from what others see. He gives up a less valuable thing on receipt of a thing of greater value. It is said that Emperor Akbar once greatly praised the renunciation of a Faquir, when the latter replied : "Your renunciation is greater than mine. I have given up the world for the most supreme treasure of life, whereas you are satisfied with the tinsel show of the world forgetting the bliss that comes from the love of God."

When a man realizes that blissful state, what is ordinarily called sacrifice is no sacrifice to him; it means no trouble or effort to him. He is not then reluctant to sacrifice even his *all* for the sake of humanity, because he sees the face of his Beloved in every human being—nay, in every life. He makes no calculation of earthly loss or gain, because his treasure lies not in the world, but somewhere else. The sacrifice of personal interest becomes natural with him, because he has got no personal interest—in the sense we use the word. Service to others becomes easy with him, because service to humanity means service to God Himself. Ordinary persons try to *do good to the world* with some stoical effort, but he gives as freely as the wind blows or flowers spread their fragrance. If others are capable of going at best to knee-deep waters, he swims playfully in the middle of the ocean and sports with the rolling waves.

## V

Then, how is it that many good qualities are found in persons who have no faith in God, and how is it that they are absent in persons who are known to be religious? We shall say that the former class of people are unknowingly religious, and the latter class are not religious, though they are *known* as such. When a man does anything high-

ly laudable though without having definite beliefs in any religious creed, we shall say that he does so prompted by his unknown religious feelings. The Gita says : The Shraddha of each is according to the constitution of his heart. The man consists of his Shraddha. He verily is what his Shraddha is. The man, mentioned above, is prompted by his religious 'Shraddha,' by his past religious Sanskaras, though he has not been able to recognize it as such. By the touch of the philosopher's stone, iron is being or has been transformed into Gold, but the man has not as yet known what Gold is.

'Ought' is based on 'is.' What man *ought* to do depends on what man is. To ignore that, is to try to see the light separated from the sun, which is impossible. If man's life is as meaningless as that of a machine, there can be no question of 'ought.' That man is not a machine, that even an atheist does not, in spite of himself, believe this, is proved by the fact that there is much discussion about what man ought to do and there is universal admiration for virtuous deeds. Man unconsciously recognizes that man is spirit and not matter. If only consciously we would recognize that, it would have been much easier to find out what our conduct should be, and to mould our life according to that standard.

Now, as it is, we want to draw a circle without fixing a centre, and utter chaos is the result. Acts of charity, unselfish love, truthfulness would acquire a deeper meaning, if we would recognize that man is a child of God. And that would have much reduced the necessity of law and force to make people good citizens. Man would have been incapable of doing any wrong, if he knew that, all are the children of God and the world is a created beauty of God. He would have found it hard to break the rhythm, if he knew that

through everything in the universe runs a current of Divine music and that the whole world acts to that great Tune.

All our ideas of ethics and good conduct are based on the unconscious beliefs in man as a spiritual personality. A conscious belief would have given us greater facility to reach the Goal with much less friction and struggle. Recognize this or not, all are going to God, just as the streams scattered all over the earth run to the ocean. By disowning God and our spiritual legacy, we are making a futile attempt to resist the current that is carrying us perforce to the Great Ocean, where all our struggles and fights, tumults and conflicts are to find repose.

The Vedanta recognizes the development of ethical virtues as the first step towards realizing the Truth. If a man

cultivates ethical virtues but does not show any indication of his thirst for Truth, we shall only say that he is simply preparing himself for that. If in this life he does not show any sign of hankering after God, he will do it in the next life. It is thus that some persons, in their very early age, show religious precocity. The child who in this life shows great devotion to God, to the great wonder of all, must have cultivated ethical virtues in the preceding life.

Nothing is lost in the universe. "A doer of good never comes to grief." A man who is living a good life without having faith in God is simply waiting for the time, when the light of God will burst upon him, and then all his unconscious struggles will become full of deep meaning and great significance to him.

## WHERE HINDUISM AND ISLAM MEET\*

BY DR. MD. SHAHIDULLAH, M.A., B.L., D.LIT. (PARIS)

Apparently Hinduism and Islam are poles asunder. It would seem that there cannot be any meeting ground of the two. But go deeper into the thing, and the fundamental unity of the two will strike you at once. Both Hinduism and Islam preach toleration—a toleration arising not out of indifference but out of appreciation of each other. Hinduism says :

"Oh Lord ! Thou art the only goal of all men following various ways, straight and crooked, owing to the diversity of their tastes, as the ocean is the goal of all waters" (*Mahimna Stava*).

\* From the notes of a speech delivered at the Quanton Hall, Shillong, under the presidency of Swami Sambuddhananda of R. K. Mission.

The Indian saints like Nanak, Kabir, Dadu, have all preached toleration. Only recently Ramakrishna Paramahansa Deva and his apostle Swami Vivekananda preached it so eloquently.

A Bengali poet sang :

"Oh Tara, I have known, I have known, Mother, you know the magic art. In whatever way one thinks of you, O Mother, you become pleased. The Burmese call you Faratara, the English call you Lord : The Moghals, the Pathans, the Syed and the Kazi call you Khoda. The Saktas call you Sakti. You are Siva, so says the Saiva. The Sakta calls you the Power. The Vairāgi calls you Radhika. The Ganapata calls you Ganesh. The Yakshas call you the Lord of Wealth. Artisans call you Viswakarmān. The Boatman

calls you Badar. Sri Ram Dulal says : it is not magic art; in truth, thinking of Brahman differently my mind has become vile."

The Holy Quoran preaches the fundamental unity of the great religions of the world. It does not say that Muhammad is the only Prophet and the religion preached by him the only true religion. The Quoran says, "And certainly We raised in every nation an apostle, saying : Serve God and shun the devil" (chapter 16, Verse 36). Again it says, "And certainly We send apostles before you : There are some of them that We have mentioned to you and there are others whom We have not mentioned to you" (chapter 40, verse 78). Further it says, "He hath ordained for you that religion which He commanded unto Noah and that which We inspire in thee (Muhammad), and that which We commanded unto Abraham, Moses and Jesus, saying : Establish the religion and be not divided therein" (chapter 42, verse 13). A disciple asked the Prophet, how many prophets there were. The Prophet said, "124000, of whom 315 were prophets with a special message" (*Mishkat ul Masabih from Imam Ahmad*).

Muslim saints and poets preached "toleration." The Persian Poet Sanai says :

"Infidelity and faith, both of them follow Thy path, saying : He is one without a second."

The Urdu poet Zafar sings :

"Whether angels or men, whether Hindus or Musalmāns, Thou hast created them as Thou liked. Whatever there is, it is Thee. Whether in the Kaaba or in the temple, Thy worship is performed everywhere. Before Thee everybody bends his head. Whatever there is, it is Thee." \*

As practical advice also the Quoran preaches; "There is no compulsion in religion" (chapter 2, verse 256). Again, "And if your Lord had pleased, surely all those who are in the earth would have believed, all of them; will you then force men till they become believers?" (chapter 10, verse 99). It may be a surprise to many that the Quoran has no equivalent word for conversion. A Muslim is by faith and action, and not by birth or formal conversion.

The Quoran even forbids speaking ill of others' objects of worship. "And do not abuse those whom they call upon, besides Allah, lest exceeding the limits they should abuse Allah out of ignorance" (chapter 6, verse 109).

It is an orthodox faith in Islam that the great religions in their pristine purity were nothing but Islam. It is only afterwards when the teachings of the former prophets had become corrupt, that differences arose. The Quoran teaches the Musalmāns to tolerate these differences and try to excel one another in virtuous deeds. "For every one of you did We appoint a law and a way and if Allah had pleased, He would have made you all a single people; but that He might try you in what He gave you; therefore vie with one another to excel in virtuous deeds; to Allah is your return, of all of you; so He will let you know that in which you differed" (chapter 5, verse 48).

I will now go to discuss the points of similarity between these two great religions. It is the will of God that the two great communities, Hindu and Musalman, will live in India. It is necessary, therefore, to have good understanding between them so that united like brothers they may fulfil their heavenly appointed mission on earth.

## God

Both the religions teach that God is the only object of worship. The Upanishads teach, "One should worship the Soul always. The wise should not worship anything else."

The Gita says :

"Be thy mind fixed on Me, be thou devoted to Me, be thou sacrificing to Me, bow down to Me. Thou wilt find Me truly, I promise thee; thou art My beloved" (chapter 18, verse 65).

The Quoran says :

"Your God is one God; there is no god but He, the God of mercy, the Merciful" (chapter 2, verse 168).

Again, "Oh men, serve your God who created you and those before you ..... therefore, do not set up rivals to God, when you know" (chapter 2, verses 21, 22).

The Unity of Godhead is equally preached by Hinduism and Islam. Some of the passages in the Hindu and Muslim scriptures are strikingly similar.

"Eye cannot go there (in God) neither word nor mind" (*Kena Upanishad*, 1, 8).

"Vision comprehends Him not, but He comprehends vision and He is the subtle, the aware" (Quoran, 6, 104).

"He knows every one who stands or walks or glides along secretly or withdraws into his house or into any lurking place; whatever two persons sitting together devise, Varuna, the King, knows it, He being the third" (*Atharva Veda*, 4, 16, 2).

"Do you not see that Allah knows whatever is in the heavens and whatever is in the earth? Nowhere is there a secret counsel between three persons but He is the fourth of them, nor between five but He is the sixth of them, nor less than that nor more but He is with them wherever they are" (Quoran, 58, 7).

"He who should fly far beyond the sky would not there escape from Varuna, the King" (*Atharva Veda*, 6, 16, 4).

"O ye assemblies of Jinn and men! if you can run away from the boundaries of the heaven, the earth, then do run away. You will not be able to run away except by means of (Our) authority" (Quoran 55, 38).

"Were ink like the Black Mountain in a pot like the sea; were the branches of the best trees of heaven the pen, and were the earth paper and were the Goddess of Learning to write all times taking (all the materials), even then O Lord, she cannot come to the end of Thy praises" (*Mahimna Stava*).

"What is in the heaven and the earth is Allah's; surely Allah is the Independent, the Praised. And were every tree that is in the earth pen, and the sea (ink), with seven more seas to add to it, the words of Allah would not come to an end; surely Allah is mighty, wise" (Quoran, 31, 26, 27).

Islam surely abhors idol worship, but in the Quoran idols mean everything except God that one worships. The Quoran says :

"Have you seen him who has taken his passion to be his god" (chapter 45, 28)?

The higher Hinduism of the Upanishads says :

"Who does not think with the mind, but by whom the mind thinks, as they say; that is Brahman you should know, not this which people worship. He does not see with the eyes but by whom the eyes see; that is Brahman you should know, not this which they worship. He who does not hear with the ears but by whom this ear hears; that is Brahman you should know, not this which they worship" (*Kena Upanishad* 1, 5-7).

The Gita says :

"The fool without knowing My supreme changeless reality regard Me embodied, though I am unembodied" (chapter 7, verse 24).

Even in later Smritis the reason for imagining corporeal existence of Brahman has been given as "for the use of the worshippers." "The imagination of corporeal existence of Brahman Who is pure consciousness without a second, without a part and without a body, is for the use of the worshippers" (*Raghunandan*). The following verse said to have been uttered by Vyasa on the completion of the Mahabharata, gives the philosophy of image-worship :

1. "I have ascribed form for the contemplation of Thee Who are without form."

2. "Oh, Universal Preceptor, I have cast off Thy unspeakable nature by praising Thee."

3. "By instituting pilgrimage, I have destroyed the idea of all-prevailing nature of the Deity. Great God, pardon these three faults of disfiguration done by me."

It is a popular opinion among the Hindus that image-worship is for people low in spiritual development. The *Kularnava Tantra* says :

"The highest is the natural state, the next is contemplation. The lowest is the uttering of hymns. The lowest of the low are oblations and image-worship."

### *Angels*

Like the Jews and the Christians, the Muslims believe in the existence of angels. According to the Muslim creed, the angels are made of light; they are neither male nor female. They are sinless and are engaged in worshipping God and carrying out His commands. The Hindu conception of the Devas is similar. The Vedanta admits the existence of Devas (1.3.26). According

to the Hindu Sastras the Devas are made of light. Both the Hindus and the Muslims believe that the angels are created and will die in the end and that God alone is Eternal.

### *Heaven and Hell*

Both Hinduism and Islam agree in the belief that there is life after death, in which the virtuous go to heaven and the vicious to hell. Both according to the Quoran and the Vedanta the number of hell is seven. In the Upanishads we find mention of several hells.

### *Prophets*

According to the Muslim belief, God speaks to particular persons who communicate God's will to mankind in general. The very conception of Rishi who in meditation perceives the words of Brahman is similar to the Muslim conception of the prophet. The Vedanta speaks of the Mukta Jiva (liberated soul). According to it, the Mukta Jiva becomes endowed with divine attributes excepting the power of creation, maintenance and dissolution. The prophets will be the Mukta Jivas according to the Vedanta. The later Hinduism believes in Avatars, that is, in the incarnation of God as men and even lower animals. This idea is wanting in ancient Hindu scriptures. Both the Hindus and the Muslims alike believe that the words of God are uncreated and eternal and that they are revealed to the seers—the Rishis or the Prophets.

### *Rituals*

Coming down to beliefs in rituals, we find wonderful similarity between these two great religions. Both believe in bodily purification, pilgrimage, fasting, prohibited foods and prohibited degree in marriage.



A Hindu must bathe and put on clean garments before he performs worship. So also a Musalman must perform ablution (and in cases of greater impurity bathing) and must put on clean dress for saying his prayers. The Prophet said, "Cleanliness is half the faiths."

What is Benares to the Hindus, Mecca is to the Muslims. The Muslims believe that by properly performing the pilgrimage, by abstaining from sin and by taking vow of sinning no more in life, his former sins are forgiven and he receives a new birth. The Hindu belief is not far different. It should be mentioned here that according to orthodox belief the Black Stone of the Kaaba is a sacred relic of Abraham and its kissing is no more than the kissing of a beloved person.

A Hindu is to fast on the eleventh day both after the Full-moon and the New-moon and on other occasions. A Musalman is under obligation to fast for a month in Ramzan. It is regarded as meritorious to fast at other times, especially on the Full-moon day and the two following days of every month, the first ten days of the month of Muharram, on various other occasions and on Mondays. Fasting is regarded by both the Hindus and the Musalmans as a purificatory practice conducive to self-control.

The prohibited foods are almost similar in Hinduism and Islam. The Hindus believe that the prohibition of taking beef is only for the Kali Yuga. In the Vedas and the Mahabharata beef has not been prohibited. On the other hand though the Muslims are allowed to take meat of certain animals, the Sufis recommend abstention from meat-eating for the devotees.

At present the prohibited degrees of marriage among the Hindus are very

much restricted on considerations of both Gotra and Pinda. Marriage among cousins is unknown among the Hindus in Northern India, but in the Deccan even a Brahmin can lawfully marry his maternal uncle's daughter, following the example of the marriage of Arjuna with Subhadra. In fact, the present restriction was unknown during the Vedic age. The following Vedic text is quoted in the Smritis sanctioning the marriage of cousins. "Indra, come by path that are praised to this our sacrifice, accept the offering. Well-cooked meat is offered which is Thy due as one's maternal uncle's daughter or father's sister's daughter (is his due)." The *Satapatha Brahmana* says: "From the very same common stock are descended the enjoyer (husband) and the enjoyed (wife). We marry in the third or we marry in the fourth degree."

It should be mentioned in this connection that ancient Hinduism did not know the burning of Sutees\*; rather it sanctioned the marriage of the widow, preferably with her brother-in-law. Yaska gives the derivation of Devara as meaning the second husband (Dwitiya Vara). The following verse of the *Parasara Smriti* for the re-marriage of women is often quoted.

"A second husband is ordained for women in case her husband disappears or dies or becomes Sannyasin or becomes impotent or apostatizes."

Even the Smritis recognize the abandonment of the wife under certain circumstances. The wife, however, cannot re-marry, if abandoned by the husband. This Hindu 'Varjana' is somewhat similar to the Muslim Talak. It should be understood that according

\* There is reference to the Sutee in the Atharva Veda XVIII, 8, 1. During the Rig-Vedic times the custom is said to have completely disappeared.—Ed.

to Islam divorce without sufficient reason is sinful and displeasing to God. The Prophet has said, "Of all permitted things divorce is most abominable to God." The Hindu scriptures are also equally vehement in denouncing this practice.

In conclusion, I should like to appeal to my Hindu and Muslim brethren in

the name of the Great God whom we all worship and in the name of our Dear Motherland where we are destined to live for generations, to forget the minor differences of their religions, to feel that after all they are the spiritual children of the Lord of the Universe and to love and respect each other and to live in peace.

## PEACE AND EDUCATION

DR. MARIA MONTESSORI, M.D. (ROME), D.LITT. (DURHAM).

### I

To ask anyone to speak on peace would appear to everybody a phenomenon quite foreign to our time, since we think to-day that nobody is worth listening to on any subject, unless he is a specialist. For questions of far less importance, we choose only the most competent orators. Who would dream of asking a mathematician to criticise modern art, or a man of letters to expound the theory of radio-activity? And yet, in comparison with the problem of peace, of what value are even the most sublime branches of human knowledge? It is upon peace that the very life of the nations depends, perhaps even the progress or decay of our entire civilization.

How strange it is therefore that there exists no science of peace, no science with an outward development comparable at least with the development of the science of war in the matter of armaments and strategy. Yet war, looked upon as a phenomenon due to collective humanity, presents a greater proportion of mystery, for—in spite of the fact that all the peoples of the earth are eager to escape from that most frightful of scourges—it is men

themselves who set it afoot and they submit to it of their own accord. Great numbers of people devote their lives to the study of the hidden causes of natural cataclysms such as earthquakes, which mankind is powerless to overcome. War, on the contrary, depends on mankind, it is an exclusively human phenomenon: hence, more than any other, it ought to be open to human research and thought. Conditioning the establishment of peace in the world, there are bound to be indirect and complex factors, certainly worth studying and worthy of giving rise to a powerfully organized science. But it can be asserted without hesitation that no research study, even of a rudimentary character, has been undertaken on peace. Stranger still, the very concept of peace is not yet clear, it has never been adequately defined.

How astonishing is that fact! Man has solved many of the riddles of the universe, he rules the earth and has conquered many occult forces. The incentive has come from the vital instinct of preservation and still more from the urge to know and to find out. Is it not curious that there should remain a vast unexplored region in the study of man's

inward energies? This ruler of the outer world has not succeeded in conquering his inward energies as they accumulated and found expression among the vast masses forming the different human groups. If man were asked the reason of this, he could not give a clear answer. In this sense, the concept of peace still remains absent from the innumerable notions that determine our knowledge.

## II

What is generally meant by *peace* is the ceasing from war. But this concept, a purely negative one, is not the real concept of peace. If the apparent aims of a given war are stressed, peace understood as above represents their final and stabilized triumph. The incentive to war used indeed to be the conquest of land and the subduing of nations and, although the habitat of man is no longer the actual soil but rather a social organization built upon economic machinery, that old incentive is still the one generally thought of as the real one and the masses allow themselves to be drawn into war on such grounds.

Now why, before the spectre of an invasion of the land, do the masses arise, ready to march to death? Why do we see women and even children rushing to the defence of their country? It is from fear of that very thing, which—once the war is over—bears the name of peace! Does not the history of mankind teach us that what we call peace is the forced adaptation of the vanquished to a state of submission which has become final, to the loss of all that they have loved, to the giving up of the fruits of their labour and of their conquests? The vanquished nation is compelled to renunciation, as though it alone deserved punishing because it has been vanquished, while

the victor claims supremacy over the defeated population, which may be looked upon as the victim of disaster. Such a situation, although it marks the end of the fighting, cannot be given the name of peace; on the contrary it is precisely that adaptation that constitutes the true moral tragedy of war.

War may be compared to the burning down of a palace filled with works of art and other treasures. If that palace has been reduced to a mass of smoking ashes, reeking with poisonous fumes, the disaster has reached its ultimate consequences; yet those cinders and the suffocating vapours they emit may be likened to peace as the word is generally understood.

Let us take another example: imagine a man dying as the result of an infectious illness. In his body, the war between the germs and those energies that might have made him immune to the disease is over and we very properly hope that he may rest in peace; but what a difference between that kind of peace and what is called health!

The error which consists in giving the name of peace to the permanent triumph of the ends that war had in view misleads us as to the path of salvation that would lead us to true peace. And as there is, in the history of all nations, a sort of periodic recurrence of unjust triumphs of that kind, so long as that error remains with us, the seeking after peace will be hopelessly beyond the reach of human possibilities. Hence the need for seeing clearly the essential differences, the opposite moral implications of war and peace; without that clear vision we shall be deceived and while seeking for peace we shall find conflict.

It is not only of the past that I speak. To this day the life of nations when they are not at war, is an adaptation

to events that have gone before, an adaptation taking place between the victors and the vanquished. The former lash out with whips and the latter hurl imprecations at them, like the demons and the damned in Dante's *Inferno*; all of them equally far removed from the divine breath of love, all of them fallen beings who have broken away from the harmony of the universe. And this repeats itself endlessly, for all nations have been alternately victors and vanquished. Therefore the contact of nations with one another throughout the ages has corrupted them all.

### III

True peace, on the contrary, suggests the triumph of justice and love among men: it reveals the existence of a better world wherein harmony reigns.

In order to establish clearly the difference between war and peace, it is not sufficient to have a starting point; to bring light into this field, as it has been brought into so many others, actual research work is needed. But where shall we find the laboratory in which the human mind is endeavouring to seek the truth, to find out the real facts related to peace?

Nowhere! There is no such thing. There are only sentimental meetings, resolutions, appeals; no leading idea guides a study into the roots of this formidable problem. We seem to live in a state of ethical chaos, since—at the same moment—we honour the man who has discovered the microbe of a disease and invented the serum which will save numbers of human lives, and we honour still more greatly the man who discovers new means of destruction and uses his intellectual energies for the wiping out of entire populations.

The value attached to life and the moral principles involved are so entirely

contradictory in these two cases that one is tempted to believe in the mysterious co-existence of a double collective personality. It is evident that there is an unwritten chapter on human psychology, that there exists an untamed force of infinite danger to mankind.

In the research all the unknown elements of the problem must be taken into account. It must allow for hidden or unthought of elements which may be very remote from their ultimate effects. Just for these reasons the causes of war cannot be found in well-known and self-evident facts concerning social injustice towards the industrial workers in the field of economic production, or in the conditions resulting from the end of a war. These are already social results, they are perceptible to the most rudimentary logic; they constitute the stages immediately preceding the breaking out of war.

### IV

This assertion may be illustrated by the history of a phenomenon parallel to that of war, a phenomenon which is as it were its reflection on the physical plane. I am speaking of the plague, that scourge capable of decimating or even wiping out a whole population and which remained for thousands of years invincible and much to be dreaded—the plague, propagated by ignorance and which was only conquered when scientifically studied even in its most hidden causes.

The plague, as we know, appeared at long intervals just like wars; it disappeared spontaneously and society, which did not know its causes, could not interfere actively to hasten its disappearance. It broke out as an appalling chastisement and caused ravages which have become historical, like wars. Indeed, the plague made a greater number of victims than war and caused

many more economic disasters. In the fourteenth century there was a plague that, in China alone, made ten millions of victims. That same devastating wave swept over Russia, Asia Minor, Egypt, and reached Europe, threatening with destruction almost the whole of mankind. Hecker, quoted by Wells, puts the number of deaths at more than 25 millions, hence the ravages of the plague were worse than those of any war, even the world war. Each appearance of this scourge was accompanied by a general stoppage of productive labour, thus ushering in periods of deep misery, so that famine followed on the plague, accompanied by the phenomenon of the "hallucinated," a notable proportion of the survivors being mentally unbalanced, and this fact increased the difficulties of a return to normal conditions and put an end to the constructive work of civilization for a long time.

It is interesting to examine the explanations which were given of this scourge, an amazingly striking image of war on the physical plane, and to find out what attempts were made to protect men against it. From Homer and Titus Livius to the Latin chronicle of the Middle Ages, we always find the same explanation: the plague is caused by wicked men who disseminate poisons. Dion Cassius, describing the plague of the year A.D. 189 relates that, in the whole of the Empire, cruel men had been enrolled who, for money, threw poisoned needles about everywhere. At another period, in the days of Pope Clement the Sixth, the Jews were accused of spreading this disease and were massacred. When, during the siege of Naples, the plague destroyed 400,000 of the inhabitants of the city,—that being nearly the whole of the population and almost three quarters of the besieging troops,—the Neapoli-

tans believed themselves to be poisoned by the French and the latter by the Neapolitans.

Still more interesting are the documents to be found in the ancient Ambrosian Library of Milan, dealing with the setting up of courts of justice and with the proceedings of a lawsuit brought against two poisoners accused of having started the famous plague of Milan, proceedings which ended in their being condemned to death to make an example of them. This was the only instance of legal proceedings having been undertaken in order that, under such very exceptional circumstances, public chastisement should not be left to popular vengeance. The proceedings of the lawsuit, preserved in the State archives, were variously commented upon by a number of writers. It is a significant fact that a question so patently pathological could have been discussed as though due to an act falling under the sanction of the law and should have given rise to a lawsuit brought against men utterly powerless to cause such a stupendous disaster. This seems absurd nowadays when we think of the plague, but do we not in the case of war seek to foist the responsibility for the world cataclysm upon an individual: the Kaiser, the Czarina, the priest Raspoutine or the regicide of Serajevo?

Another kind of phenomenon, caused by the instinct of self-preservation, was observed during the most celebrated outbreaks of the plague, this was the flocking together of those who remained immune: crowds assembled in public squares, filled the churches and organized processions in the streets, chanting prayers, carrying banners, sacred images and relics. These practices helped to spread the disease rapidly among those who might have escaped. Finally the scourge ceased abruptly

and the survivors became reconciled to life, their hearts swelled with that hope which never dies, they were convinced that mankind had just undergone a necessary trial, perhaps the last one.

## V

Does not this state of mind remind us of the alliances made between nations in order to avoid war? The aim of pre-war alliances was to establish a European balance against war: it is plain to us now that it was precisely this system which caused the stupendous disaster, because a great number of nations were drawn into the conflict from the mere fact of being bound to others. And if, to-day, all the nations in the world united with the aim of doing away with war, but left untouched within themselves the same tendencies and the same disregard of first causes, the war might spread to the whole world, while men continued to hope, imagining that this war, the last, was necessary for the final establishment of peace.

It was scientific research in the realm of the invisible which alone succeeded in discovering the direct cause of the plague: specific micro-organisms and their propagating agents, which were rats. As these small mammals shun mankind, they had never been suspected. Once the factors causing the plague were known, it became apparent that it was one of the numberless infectious diseases which continually threaten the health of mankind and find in a vitiated environment a permanent ground of infection.

Now, in the Middle Ages the nations lived indifferent and ignorant amidst unsanitary conditions, coming and going among the filth accumulated in the public streets, without water in their houses, choosing in preference dark stuffy rooms to sleep in, fearing

the sunshine. This created a favourable ground for the breeding not only of the dreaded plague but of an infinite number of sicknesses less apparent in their manifestations, because they only attacked individuals or families and did not interfere with the daily life of mankind. Hence, when men fought successfully against the plague, they also of necessity carried out, against all diseases caused by germs, an energetic campaign of public and private cleansing, undertaken at the same time in cities and inside every private house. And that was the first chapter of the glorious history of the defence of mankind against the last and smallest of living creatures which still threatened its existence.

But personal hygiene, the ultimate attainment of that long fight, has yet another aspect: health, as such, took on a new value because a perfectly healthy man, well grown and strong, can run the risk of infection without being contaminated. Personal health is related to self-control and to the worship of life in all its natural beauty—self-control bringing with it happiness, renewed youth and the lengthening of existence. Thus personal health has acquired enormous importance and it has placed before itself as the goal to be reached, the ideal of the perfectly healthy man.

Now, when mankind started on this new quest, the perfectly healthy individual simply was not to be found. Whether he were underfed or overfed, a man was always filled with poisons: we may go so far as to say that he deliberately poisoned himself. Little by little, and with great zest, he brought upon himself suffering and death; he found his greatest pleasures in a superabundance of food, in the poisons of alcohol, in idleness. What science revealed was that what he looked upon

as delightful, indeed as a peculiarly enviable privilege, held within it the germs of death. Voluntary renunciation of interminable, solemn and sumptuous meals, of the refined and tempting pleasures of the cellar, or of thoughtless idleness was looked upon not as a means of escape from ill health, but as a sacrifice, a penance, and the highest possible virtue. It seemed like renouncing immediate enjoyment, and at the same time sacrificing life itself. Yet those pleasures were built up on foundations of unsuspected degradation; they were the pleasures of men who had sunk into idleness and lost all taste for strenuous living. When the legions of micro-organisms attacked a man, he was already morally enfeebled and almost in a dying condition. But, when the love of life at last revived and became dominant, man was terrified by the consequences of his degeneracy and he fled to sunshine and activity, joyously, as to a liberation. The simple life, temperate meals, preference given to a vegetarian diet and even to raw food, joy in physical effort, the total giving up of one's self to natural and life-giving forces, that is to-day the way of living of those who know how to enjoy modern existence, of those who wish to live long and conquer ill-health. A saint of the olden time would have looked upon such an existence as the model of perfect penance!

The idea of personal hygiene has thus completely reversed the values formerly professed: it has suppressed the pleasures accompanying the race for death and replaced them by the pleasures of the race for life.

## VI

But in the realm of ethics we have not taken one forward step; in respect to morality we are as backward as the men of the Middle Ages were in respect

to sanitation. Our conscience does not even suspect that dangerous unknown quantities exist in the realm of ethics; it only conceives of superficial reactions; the loose morality of the present day is explained as a form of modern liberty, a shaking off of the old ethical shackles which had remained untouched since the days when salvation was thought to be found in sacrifice. To work less, allowing machinery to make all the necessary effort, such is the highest aim inspiring the conquests of our modern times. And in the substratum of our chaotic ethical life is found the overwhelming desire to get rich, which reveals the existence of that irresistible vice called avarice, and which is the parallel, on the ethical plane, of idleness on the physical plane. Both imply the illusion that one is heaping up treasure and both give the illusion of enjoyment. But pleasures which have their roots in those two vices of a decadent epoch are in reality poisonous and mortal dangers. The wide world open to a sane and conquering life remains hidden; man, with his secret vices, holds himself aloof from it and he preys upon himself in the dark caverns of subconsciousness. If it were possible, in this matter, to use a pathological parallel, this moral situation might be likened to the subtle creeping sickness whose unsuspected menace hangs over our life: tuberculosis. In its early stages tuberculosis causes a frenzied desire for enjoyment and it remains a long time latent and imperceptible. While the plague is a rapid and sudden scourge, tuberculosis is a slow consuming of the enfeebled body.

Everything considered, we live morally in a state of degeneracy in a dark and stuffy environment, and crowds of us are making false assertions. How many moralists, for example, go about to-day repeating that the error of the

age consists in a determination to base everything upon the human reason; how many are convinced that progress cannot be reached by mere logic taking everything\* in hand. But seemingly there is no one who doubts that reason is reigning triumphant to-day, that it is the supreme sovereign. And yet it is precisely man's *reason* which is now

obscured and almost vanquished. In reality, the prevailing chaos of our ethics is merely one aspect of our psychological degeneracy, the other aspect being the loss of reason. It is this loss of reason, this spreading and increasing madness, that characterizes our time. The return to reason is the most urgent thing for us.

(To be concluded)

## HINDUISM IN CEYLON

BY SWAMI JAGADISWARANANDA

### I

Though Ceylon is well known as an ancient seat of Buddhist thought and culture, Hinduism is no less dominant in the island. Of the Ceylonese population, which is approximately five and a half millions according to the last census, about one-fourth are Hindus belonging to the Saivasiddhanta school of Hinduism. Ceylonese Hindus are Tamilians belonging to the South-Indian Dravidian stock and their ancestors migrated to the island in the pre-historic days. It is also suggested that they were the original settlers of the place when in the bygone ages Ceylon was geographically a part of India.

The Hindus in Ceylon numbering about a lakh are staunch followers of four prominent Saivite saints of India, viz. Manickavasagar, Sundaramurthy, Thirugnanasambandhar and Appar-swamy. The books written specially by these four Tamil saints, mostly Thevarams or hymns in adoration of Siva, are their religious scriptures. Some of them, for instance Thiruvasagam of Manickavasagar, have been rendered into English with critical annotations

by the late Rev. Dr. Pope of Oxford. Both in spiritual fervour and poetic beauty they are masterpieces of world literature. Though the Hindus have spread all over the island, the northern part, being nearer to India, is colonized by the Hindus. The Hindu districts are Trincomalie, Batticaloa, Jaffna and Nogombo, mostly inhabited by the Saivites with a sprinkling of Vaishnavites. Lanka is the oldest name which the island always bore in song and story both here and in India. After it was conquered and colonized by the Bengali prince Vijaya and his followers, it began to be called Sinhala Dvipa or The Island of The Lion Race. Sinhala Dvipa became Heladvipa in the mouths of its inhabitants, while foreigners made it Serediv. It was often called Sinhala whence come the later forms of Ceilam, Ceylam, and finally Ceylon. The Greeks called it Tapropane instead of Tambrapani, corrupted form of Tamraparni, the name of a South-Indian river supposed to be given to it.

The Tamils or Hindus in Ceylon are divided into two classes, the Ceylon Tamils and the Indian Tamils. The Ceylon Tamils are usually educated and



occupy good position in society. The late Sir P. Ramanathan, the Sir Surendranath of Ceylon, built a very gigantic Siva temple in Colombo, made of stone according to the South-Indian style. Amongst other prominent Hindus may be mentioned the names of the late Sir P. Arunachalam and Dr. A. Coomaraswamy, the reputed authority on Indian art and architecture, now the curator of the Indian section of the Boston Museum of fine arts. The Indian Tamils are chiefly of the labouring class and are temporary immigrants of South India. They return to India after a period of service and form the bulk of estate labour. But both the Ceylon and Indian Tamils along with all Muslims speak the Hindu language Tamil, which is said to be the oldest living literary tongue. As in India many Hindus in Ceylon have been converted to Christianity. The foreign rulers, especially the Portuguese, forced them to adopt the semitic faith and name also. Even now many Hindus bear Christian appellations. The religious conditions of Ceylon indicate that christianization has penetrated to the core of Ceylon life. But as the spirit of Hindu culture is deathless, it has already started to assert itself.

## II

Though Hinduism in Ceylon is pure Saivism; the Ceylon Hindus are practically the worshippers of Pillair or Ganesh and Kandaswamy or Kartikeya, the two sons of Lord Siva. There are 2157 Hindu temples in the island, mainly dedicated to Kartikeya and Ganesh. Some of them are very old, of pre-Buddhistic age—specially the shrines at Kataragama, Chilaw, Trincomalee and Dondra. Kartikeya temple at Kataragama, considered to be the holiest in the island, is a sylvan shrine lying in the heart of a vast forest in-

festated with wild beasts in the southernmost point of Ceylon beach near the Indian Ocean, the nearest railway station being about 50 miles away. But during the two festival weeks in July and August it overflows with visitors and becomes a busy town with shops and markets and a veritable hive of activities with processions carried out at night. The pilgrimage to Kataragama attracts Hindus, Buddhists and Mahomedans alike in their thousands from all parts of Ceylon and South India. The origin of the temple can be traced back to the hoary age of Hindu mythology. Kandaswamy is looked upon by the Sinhalese Buddhists as their national hero and god. There seems to be an idea that the Hindus have a greater claim to it than the Buddhists. The management of this holiest temple of Ceylon is in the hands of the Buddhists, just as the holiest Buddhist temple in India, I mean the one at Buddha Gaya, is in the hands of the Hindus. As a matter of fact the worship of this god Kartikeya had been known to the Sinhalese people from the earliest times. It was quite certain that the Sinhalese people had worshipped him before they became Buddhists. To the Ceylon Buddhists this Hindu god is the embodiment of life and energy.

The Kataragama temple is situated on the bank of the Manickka Ganga, the Ganges of Ceylon. The Hindu settlers of Ceylon brought along with them the traditional Bhakti for the Ganges. Six prominent rivers have the suffix "Ganga," such as the Kalu Ganga, Kelani Ganga, Mahaweli Ganga, etc. The Hindu god Kartika has been allotted a prominent place in all Buddhist temples. In the hill towns of Budulla and Kandy two Kandaswami temples are owned by the Buddhists. Under the ancient Bo-tree at Anuradhapura,

planted by Mahendra of Asokan royal family in the third century B. C., an image of Kartikeya is worshipped. In many Buddhist-houses stone images of Kartikeya are to be seen even now. In every one of the Buddhist temples of the island, numbering about 6200, Kartikeya has secured a seat. Tradition goes to say that Bhagavan Buddha visited Ceylon by air three times, and when he left the island he appointed god Vishnu as the care-taker of the island. So the Hindu god Vishnu is also worshipped by the Buddhists. In Colombo there is a big temple dedicated to god Vishnu by the Buddhists. In the hilly town of Diyatalawa there is a Buddhist temple on both sides of which there are temples of Kartikeya and Vishnu. Of the most beautiful rock-cut temples at Dambulla one is dedicated to Vishnu. In these temples, which are marvels of architecture, there are images and wall paintings of Rama, Lakshmana, Vibhishana, Kartikeya, Ganesh, Vishnu and other Hindu deities. In Kandy, the third and last important capital of Ceylon, near the famous Tooth-temple, there are temples for Vishnu and other Hindu gods. Even the ceremonials of the Tooth-temple have been greatly influenced by the Hindu culture. The last five kings of Ceylon who reigned here were Tamils or Hindus and married the princesses of the royal dynasty of Madura and Tanjore.

There is a belief that in Adam's Peak, the second highest peak of Ceylon, about 7500 feet high above the sea level, and the holiest place of pilgrimage for the Buddhists, Buddha came by air and left his foot-prints. The Hindus, on the other hand, believe that the foot-prints are those of god Siva and hence make pilgrimages there very frequently. From the peak one can get the most beautiful natural scenery of

Ceylon. It is characteristic of Hindu culture to convert beautiful mountain peaks into places of worship. Hence the origination of rock-temples at Trichinopoly, Pakshi Tirtha in the South and Amarnath, Kedarnath, Badrinarayana, etc., in the North.

In Trincomalee, one of the most important naval bases in the East, lies another very ancient Hindu shrine, named Swami Rock. The grandeur of the site probably led to its selection as a place of worship even in the pre-Buddhistic age, long before organized Hinduism built a shrine at the spot. St. Nihal Singh in his *Ceylon, New and Old* says, "This temple is half as old as time. Its foundations are lost in the mist of mythology. According to one account it certainly existed 2500 years B.C. The present name is a corruption of Thirukanath Malai derived from 'Kouatha,' the deity to whom the place was originally dedicated. In the vernacular now in use however the god is spoken of as Koneswara Swamy or Siva." The temple in which the image was enshrined was a thousand-pillared magnificent edifice but the Portuguese vandals in their greed of gold destroyed it completely. Worship nevertheless continues. The Portuguese not only took away jewels and wealth but smashed the pillars, threw them into the ocean and used some fragments of the thousand pillars for their buildings. One solitary stern pillar of the early Hindu type still remains. From the precipice downwards to the deep sea there is a cleft in which is carved in relief "Konesh," who is worshipped by streams of pilgrims. There is a tradition that Ravana, king of Lanka, was a daily worshipper of the temple, but as daily attendance to the temple from his place was troublesome to him, he wanted to remove the temple whole-

sale to his palace but he was miraculously stopped.

### III

The pre-historic temple at Muniswara Siva at Chilaw has a lure for the Hindus and the Buddhists alike. Traditions go to say that it is a Ceylon shrine at which Ramachandra worshipped. Historians cannot say exactly how many centuries back the temple was constructed. However the legend is that it was built by Ramachandra after the defeat of Ravana before returning to India. St. Nihal Singh opines that it is one of the oldest places of worship in the world. Siva is the presiding deity here and is given the first and foremost chamber in the sacred shrine. But the shrine is particularly sacred to his consort Parvati. It is called the Pithasthan of Bhadra Kali. There are figures of all the deities of Hindu mythology, amongst which the one with six heads and twelve hands representing God Skanda in his martial character was presented to the temple by an ancient king of Malabar coast. A festival is held in commemoration of the meeting of Parvati with Agastya Muni who visiting the island from India led a hermit's life for some years at the shrine.

The ancient Vishnu temple at Dondra was one of the most celebrated in Ceylon. The place has been the retreat of the devotees and pilgrims from the remotest time. There are some Buddhist Dagobas but the most important temple is a shrine which in very early times had been erected by the Hindus in honour of God Vishnu. The present temple is 1500 years old, and all the Kings of Ceylon, both Hindu and Buddhist, were devotees of this shrine. The Sri Kedareswara Siva temple near Mannar is another very, very old temple. The Portuguese vandals repeatedly destroyed both the

temples at Dondra and Mannar and plundered their riches. The Mannar temple was said to have been built by the celestial architect Viswakarma, but when it was in ruins Agastya Muni during his visit to Ceylon rebuilt it. Both the Hindus and the Buddhists come here for worship. Sigiriya, a precipitous bald rock on which a Ceylon King built his palace, is very beautiful. There we can see the famous frescos (also a few at the Galu Vihara in Polonnorua), the most delicate and beautiful examples of Buddhist art in Ceylon. The old paintings of the Indian caves of Ajanta are just like them. Dr. Earnst Waldsmidt, curator of the Indian section of the Prussian State museum, Berlin, who was recently in Ceylon on a study-tour, remarked in a lecture at the Colombo museum that the frescos of the "Ladies of Sigiriya" in their vivid colours were the wonderful creations of Indian genius and the most valuable treasures of art. The art of Ajanta and Sigiriya was at its height between the 5th and 7th centuries A.D.

In the seventeenth and eighteenth centuries South India supplied kings and ambassadors of culture to the Kandyan kingdom. What remains of the palace of Kandy, shorn of all its adornments, has a strange resemblance to the one at Tanjore. It is evident that the last kings at Kandy imitated the courts at Tanjore and Madura a great deal. The last Tamil kings of Ceylon were rather Hindu in culture, but they possessed sufficient tact not to interfere with the Buddhist rights and feelings of their subjects. The audience hall of the latter Kandyan court resembles the one in Tanjore palace. Some of the movements of the Kandyan dances have evidently been copied after the style of the dancers of Tanjore court and the records still preserved at the library of the Tanjore palace show that there has

been exchange of artists between the Tanjore and Kandyan courts in the seventeenth and eighteenth centuries 'in which cultural intercourse was very frequent between Ceylon and India. At Polonnaruwa, the second capital of Ceylon, the first being Anuradhapura, Siva temples are even now to be seen. The Sinhalese kings built Hindu temples for their Hindu wives along with Buddhist temples. The Hindu religious celebrations of Ceylon are largely attended by the Buddhists. They offer Pooja almost in a Hindu style. The Hindu worship consists in breaking cocoanuts (Ceylon being a coconut country, there is a plenty of cocoanuts everywhere), offering flowers, singing Devarams (Tamil hymns) and wearing Thiruneeru, that is, sacred ashes or vermillion on the forehead. The Buddhists generally wear vermillion and dash cocoanuts. Ayurveda is the national system of medicine of the Hindus and Buddhists alike, and there is a big Ayurvedic college in Colombo with modern equipments. One Ayurvedic congress is held every year in Ceylon to investigate into and popularize Ayurvedic system and the Government too patronizes it in every way. In almost all Buddhist temples Sanskrit is studied along with Pali by the monks. Unfortunately the Ceylon Hindus are not much interested in Sanskrit. In fact, the Buddhists are more acquainted with Sanskrit than the Hindus.

#### IV

The Sinhalese folk songs and folk dances have close affinity with those of the Hindus. One cannot separate the three parts of their performances—the song, the dance and the instrumental music rolled into one harmony like the Nritya, Gita and Vaditra of Hindu music. The musical renderings are

based upon infinite varieties of combinations of five primaries, called Panchatala, namely Ta, Dhi, To, Na, Ta. Of the tunes of song and dance there are eighteen principal ones. The traditional tunes faithfully represent the movement and gait of some animals, that is, the cobra, the elephant, the horse, the hawk, etc. The Wessellama dance is not to be performed as an entertainment, as it has connection with the worship of Siva and Kali. "The folk dances and folk songs of Ceylon," says Dr. Andreas Nell, "are of extreme antiquity. Some may have come with other arts with Vijayan colonists and the retinue of the Bo-tree after 240 years but they seem to have grown into indigenous forms." King Parakrama Bahu who reigned at Polonnaruwa in the 12th century A.D., named one of the great gates into his capital city after the heavenly musicians, the Gandharvas. The Sinhalese music is entirely based on the seven melodies of Hindu music.

Nagas or semi-divine serpents of the Ceylon Buddhist lore are most probably of Hindu origin. They are considered as protectors of Buddhist relics and sanctuaries. Figures of Nagas carved out of stone or tin are to be seen near many of the Dagobas of Ceylon. In Buddhist art Nagas appear in two forms, animal and man with many heads. Every Buddhist statue, either seated or reclining, has a hooded Naga over the head. The vessels of clay with figures of Nagas are to be seen in the Colombo museum. James Fergusson in his book *Tree and Serpent worship* says that Nagas are not originally serpents but an aboriginal race of serpent worshippers. Dr. C. F. Oldham, author of *The Sun and the Serpent*, thinks that Nagas are not demons but so called because they descend from the Sun and had the hooded serpent for a totem.

Hermann Oldenberg, the famous German indologist, considers the Nagas to be demoniacal beings like werewolves who like tiger-men and swan-maidens appeared in human forms. Prof. Vogel of Leiden in his book *Indian serpent lore* says that Nagas may occasionally assume human forms but they do not belong to the human world. Theirs is the Naga Loka, wherever that mysterious realm of snakes may be located. In Hindu homes, particularly in rainy seasons, when serpentine troubles increase Manasa Devi or the Goddess of snakes is worshipped to get rid of them. However, the Naga cult is almost a Hindu Yogic cult without a shade of doubt. The snake symbol of mysterious Kundalini is of pre-Buddhistic origin.

Many of the Sinhalese ancient customs, rituals and observances are of Hindu origin. When a child is about to be born a mystic ceremony is performed with offerings of incense and flowers upon a plaster of ground rice and mustard, on which the names of the nine Grahas are drawn. A circular ornament which is said to have the power of securing immunity from evil spirits and of conciliating the Grahas is also hung round the neck of the child. Horoscopes on palm leaves are made by the astrologers just like the Hindus. Marriage ceremony also follows the Hindu method to a great extent.

## V

The genius of Hindu culture is two-fold : assimilation and expansion. These two centripetal and centrifugal forces are at work from the very beginning of its history. They may respectively be called the principles of Aryanization

and Indianization. The former is of world-moving and the latter is of nation-making significance. Through Buddha and Sankara these twin forces of Hinduism worked marvellously. That the whole of Asia was Aryanized and converted into a greater India by Buddha is an undeniable fact of history. Ceylon, Siam, Burma, Cambodia, China and the Far East have been literally civilized by Buddhism. Says Dr. Waddell, the great philosopher of history, "Civilization means Aryanization." The world-shaking and civilizing Sakti of Hinduism, i.e. Aryanization, was incarnate in Buddha. He converted the whole of Asia, nay, the whole of the East into the cultural Empire of India. On the other hand, Sankara was the embodiment of the Hindu Sakti of Indianization. If Aryanization is another name for civilization, Indianization is a synonym for spiritualization. What Buddha expanded Sankara intensified; what Buddha widened Sankara deepened and what Buddha Aryanized Sankara Indianized or spiritualized. It is a historical fact that the pre-Buddhistic religion of Ceylon was primitive Hinduism, which was swept away later by the tide of Buddhism. But Hinduism in Ceylon has now lost its inherent property of expansion and absorption. So there is no Hindu revival in Ceylon. As in India Hinduism in this island could not absorb its 'rebel child' and hence has escaped Indianization, but interaction between Hinduism and Buddhism is slowly going on. And when one more spiritual upheaval will pass over Ceylon from India, there is no doubt that Hinduism will absorb Buddhism and Indianization will be complete.

# A GREAT SUFI SAINT

BY AGA SYED IBRAHIM DARA

## I

There are few Sufi sages whose life can equal in simplicity, romance and grandeur to that of Bayazid. He was a great sage of his time, and truly called "Jewel of Sages." Bayazid was the son of an uneducated man and had the misfortune of losing his father in an early childhood. His loving and affectionate mother brought him up and making great sacrifices sent him to school to study the Quoran. Bayazid proved a brilliant student in the class and became a favourite of the master whose explanations of the Quoran he heard with great interest. Once a simple passage greatly stirred his mind. The Quoran said, "Serve God and your parents." "How can a man serve two masters?" asked Bayazid. The teacher gave an explanation, but he remained unsatisfied. The teacher proceeded further, but Bayazid could not follow him; he remained absorbed in his own trend of thoughts. He then suddenly got up and taking leave of the teacher went to his mother to ask the meaning. The mother's explanation too did not satisfy him. He told his ideas to his mother and added, "I want to serve God and serve Him utterly and fully. You ask me to serve you. I find I cannot do the two things; either you ask me to be always with you and serve you, or give me up to God and let me be His servant for ever." It almost broke the heart of the mother to part from her only son. But nobly she said, "Bayazid, I give you over to God and withdraw all my claims on you. Go gladly and be, God's servant

for ever." Putting himself in God's hand, Bayazid left the house that very moment and walked out of the town almost forgetting that he had a home and a mother.

From that moment he was God's—his only object in life became to serve God and to find Him. He went from place to place for the knowledge of God. He visited 113 sages and did hard and difficult penance for thirty years. Though, by this time, he himself became a sage and was revered by people, Bayazid was not satisfied. He felt an intense agony at separation from God. He kept awake at nights and wept and prayed for the "hidden door" to open and for God to reveal Himself more fully. In this condition he at last came to Jafar Sa Ai Sadiq, the great-grandson of the Prophet. He was a great spiritual leader of his time and founder of all the great schools of philosophy in Arabia. People came to him from distant lands, and became his disciples. He was always haunted by the then Khalif and his spies, who fearing lest he might claim the Khalaphat made many plots to kill him. Had Jafar Sadiq been allowed to deliver his message fully, Islam would have been greatly enriched and benefited. His explanations of the Quoran are the greatest authority with most Muslims. Bayazid found a right master and felt not only satisfied but felt so much love and devotion for him that he never wished to leave his presence and remained absorbed all the time. As Jafar Sadiq was a great scholar and writer he naturally had many books. One day he told Bayazid, "Go and

fetch for me that book from the almirah." But to his surprise he found that Bayazid did not even know where the almirah of books was. He said, "Bayazid, you have been here so long and yet you do not even know my almirah of books. It is a wonder!" Bayazid answered, "My master, what is the good of seeing the almirah of books? I see your face and hear your discourses. It is sufficient for me." Jafar Sadiq was greatly struck with the reply. He began to ponder over the condition of the disciple, who had been so absorbed in him all these days. Then he called Bayazid and said, "Bayazid, your Sadhana with me is complete. You leave me and now return to your mother. May the knowledge you have acquired lead you to the final Goal." Thus giving him blessings, he sent him back to his mother.

## II

Every incident of Bayazid's life is wonderful. When he reached his mother's house, he stood at the door and heard what his mother was speaking. To his surprise he heard her loudly and earnestly praying to God with a voice choked with sobs and tears, "O Lord, always shower Thy blessings over my son. Let the teachers and sages be pleased with him and let his life and service please Thee for ever." When Bayazid heard this prayer, tears fell from his eyes. He went in and said, "Mother, your son is here." His mother embraced him and said, "My child, after a long span of thirty years you have remembered your mother! At your separation I have cried and cried, and become blind." Bayazid answered, "Mother, I have acquired the difficult knowledge. When leaving you, I was given two alternatives by the Quoran. That

which was more important of the two I then placed in the background, and followed the other. At last I have discovered the secret. I ought to have served my mother first. For I find that what I obtained through long penance I could very easily and quickly get by serving you. From now, I shall serve my mother."

This was a great spiritual discovery of Bayazid. He was one of the very first men in Islam to discover the consciousness of the Divine Mother. He now changed his entire course of Sadhana and began serving his mother or rather serving the Divine Mother through her. With astonishing devotion he did it. One day when his mother woke up at night and asked him for some water to drink he found that the vessel was empty and there was no drinking water in the house. He thereupon took a heavy brass water vessel and went to the adjacent river. Meanwhile his mother fell asleep again. When Bayazid returned, he stood in the courtyard with the water pot on his head all the night and did not put it down lest the sound would wake his mother. This and many similar incidents prove that in serving his mother Bayazid was consciously doing a Sadhana for the realization of the Divine Mother. It is also a spiritual fact that what is gained after great difficulty and hard penance by means of personal effort, can be very easily got by the Mother's Grace. This is too well known in India to need any explanation. This principle was adopted by some other Muslim sages also. The Prophet himself gave a clear hint to that effect in the famous saying, "Praise lies at the feet of the Mother." It is clear that Bayazid's Sadhana was taking a new turn, and its beginning was made when he came in contact with Jafar Sadiq. The very fact of

his not caring for any other thing except being devoted to the Guru shows that his was a Sadhana of love and devotion. It was for this reason, perhaps, that his master sent him to his mother. This is indeed a very interesting part of Bayazid's life.

### III

Bayazid after this period went for a pilgrimage to Mecca. This too he did with great faith and devotion. He pondered that he was going to the "House of God" and trod every step of the way with great reverence. He performed penance all along and took twelve years to reach there. While he was returning people asked why he did not visit Medina, the place where there is the grave of the Prophet. Bayazid replied, "One cannot serve two masters at a time. I will do special penance for it and come again." After this he spent twelve years more in "purifying the heart" through penances. Then for full one year he "carefully watched his heart," and found in it to his great dismay, "the ego of penance." So for the next five years he tried to eradicate it with great care and, then, became free and humble like a child.

At his prayers Bayazid always asked for a complete union with God, and perfect freedom from all traces of ego. "O Lord," says he, "how long will remain this gulf of separation? Take away my ego from me, then only will my personality merge into Thee. O Lord, as long I am with Thee and in Thee, I am in a safe and exalted position. But when I am in my body, in the ego, I become the lowest of the low."

Bayazid's character is revealed in the following incidents. He was quite original in everything.

One day Bayazid met a young man on his way home from the mosque and gave him some advice. The youth got angry and hit him with his musical instrument, which broke into pieces. Bayazid too got a deep wound in his head. But on reaching home he sent the price of the instrument and a big pot of sweets to the man and insisted on his taking them. Since then the youth became his great friend.

One day a man came to Bayazid and said, "I have fasted every day for thirty years and spent greater part of every night in prayers, yet I have not even got a glimpse of God, while you bathe in His sunshine." Bayazid said, "Do as I tell you and you will surely find Him. First of all throw away all your riches and then sit on the roadside with a pot of sweets. Then ask all the boys to beat you with shoes, and who insults and hurts you most, to him give the largest share of sweets. Do this in every quarter of the town, staying most in the place where you are treated worst." The man did not agree to follow this advice and went away.

There are many such stories about Bayazid.

### IV

The sayings of Bayazid are very famous. His discourses are profound and inspiring. The following is a discourse about his Sadhana. We must here remember that during his time Mahomedan belief was strictly against the Sufi ideas that man can get union with God.

Bayazid says, "I spent sixteen years on the threshold of the door and could not enter. Then one day I said to God, 'O God, Thou art mine. When Thou art mine I have got everything.' That very moment, through His grace, all my internal struggle was over. Then



I got new life and direct experiences. One who follows his command gets all he wants as a return. But I have not sought for any other thing except Him in return. First I thought that I loved God. But when my inner sight opened I found that it was God Who first loved me and drew me to Himself; that made me love Him.

"With great devotion I turned my eyes towards God. He took me away from worldly things to a very high place. He made me luminous with his light. He revealed to me the deepest secrets and showed me His greatness and power. From Him I turned my eyes towards myself and I found that He was so high and I was so low. He was all purity, I was all impurity. I turned my eyes still further and I found that my light was His own light. Contemplation showed me that all worship and devotion is done by *God* and not by me. The former ego-sense that I do prayer or worship went away in an instant, and in bewilderment and wonder I spoke out, 'My Lord, what is this phenomenon that Thou showest me!' He answered, 'I am everything. There exists nothing without me. You only do work, but the power for work and the fruit of your work I am. Unless I help you, you cannot even worship me.' After this God asked me to see only His form everywhere and do only His work. He removed the ego in me and made me alive with His all-blissful Existence. Thus He took me from falsehood into Truth, from darkness into Light. I made my house in *Him* and enjoyed Eternal Bliss. I silenced my tongue, I closed my ears, all the traffic of the senses I stopped. Then the Divine Grace descended upon me. My heart shone forth with the New Light. I got the Divine Knowledge. He said to me, 'Bayazid see

where there is nothing there is everything.'

"I answered, 'My Lord, see that I do not become egoistic. I have got a new life and I am anxious to keep it. It is better that I lose myself rather than live without Thee.'

"God said, 'Bayazid, keep on to your contemplation, in the end you will be successful.'

"I said, 'God, I have full faith that if Thou takest me in Thy service, then only I can do contemplation. By myself I am unable to do anything.'

"Then God said, 'Bayazid, ask of Me now what you want.'

"I said, 'O Lord, I love Thee, and I love nothing else. Thou art the greatest of the great. Thou art the most gracious. I shall get peace in Thee and through Thee only. Therefore, do not separate me from Thyself even for a second and do not bring before me anything but Thyself.'

"He answered, 'Let it be so.'

"After that He remained silent for a long time and then said again, 'The Truth you saw and heard, you have spoken now.' I replied, 'What I have experienced I have experienced because of Thee. What I saw I saw through Thy Grace. What I heard I heard through Thee. First Thou madest me hear and now it is Thou that praisest it.'

"Again He severely tested me, but I came out successful from the test brighter than before. The flame of my devotion illumined my heart, and I saw there was no other means but prayer to reach God. I saw that silence was the only lamp to dispel the darkness. By these means I became totally free from human limitations, external and internal. Then the inner sight opened and all the darkness disappeared. My tongue was transformed and it could utter nothing but of His Unity,

Grace and Love. My eyes saw only His indescribable Beauty. I live in Him and I am never to die."

# V

Bayazid was greatly revered by his disciples and the people of his time for his eloquent, inspiring and sincere discourses and the hard penance he had done all his life. They not only loved and honoured him but had faith and trust in him. One day, to the surprise of all his disciples, Bayazid stood up in ecstasy and said that he was God himself.

"Lo I myself am God Almighty  
There is no God besides me;  
Worship me."

His disciples were wonder-struck, and afterwards asked him to explain it. Bayazid said, "Next time I say it, kill me on the spot." He however said it again, and yet again, and each time with increasing conviction and force. One day a disciple aimed a dagger at him on one such occasion. But to the surprise of all, the dagger turned back in the hands of the disciple, who

struck his own heart and died! Then Bayazid explained that he had merged in God. His outer being was only a mirror in which they saw their own faces. It reflected all that was thrown at it—good and bad alike. Hence the dagger too turned to the hitter.

His sayings on the subject of his union with God are many. He would say,

"Within my vesture there is nought  
but God,  
Whether you seek Him on earth or  
in heavens."

or

"How wonderful am I!  
Salutations unto Me!  
How great is My Glory!"

Bayazid realized many other great and complex spiritual Truths and left in Sufism many great and permanent things.

Bayazid successfully established in Sufism ideas for which so many sages had given their lives or suffered innumerable troubles and persecutions. He was a great master and up to this day is revered by the Sufis.

## WHAT HAS MADE JAPAN GREAT

BY CHARU CHANDRA GHOSH

*(Concluded from the last issue)*

The following I think are the factors which have made modern Japan, and they are named according to their order of importance in my estimation.

1. Universal compulsory primary education and provision of facilities of higher education on a commendably ample scale.

2. Co-operation.

3. Technical schools and colleges.

4. Institutions for research and experiment.

5. Adoption of up-to-date machinery in all industries.

6. Availability of cheap electric power.

7. Banking facilities all over the country.

8. Facilities of communication all over the country.

I would place co-operation first. But it is difficult to apportion value correctly. I shall now give a brief account of each of these factors.

The primary education compulsorily imparted to boys and girls for six years is of a very high order and includes botany, zoology, physics and chemistry in addition to language, mathematics, history and geography. There is a higher primary course for two years for those who do not join the middle school course which is for five years and equivalent to our Matriculation. Technical and industrial schools are open to those who have completed the primary and in some cases the higher primary course. Technical colleges are open to those who have passed out of the middle school. Those who wish to go to the university have to pass through high schools for two years after the middle school. Space will not permit me to go into details. But I wish to emphasize one point and that is that instruction is everywhere through the medium of Japanese. I also quote from the latest Year-Book the number of different kinds of educational institutions with the number of teachers.

	No. of schools.	No. of teachers.
Elementary or primary schools ...	25,546	2,25,692
Normal schools for training teachers ...	121	3,535
Middle schools ...	530	12,990
High schools for boys ...	58	1,217
High schools for girls ...	899	13,726
UNIVERSITIES—		
including two technical or engineering universities ...	37	4,043
Special colleges not attached to universities	91	3,810
Technical colleges (Agriculture, Forestry, Sericulture, Commerce, Engineering, Mining, Nautical, Pharmaceutical,		

	No. of schools.	No. of teachers.
Dental, Foreign language, Fine arts and Music) ...	50	2,057
Technical schools (Middle school and Higher Primary grade) ...	235	1,779
Supplementary or Continuation Technical schools for boys and girls 12 to 14 years old	15,361	16,259
Training institutes for Technical school teachers ...	50	83
Schools for the Blind, Deaf and Dumb ...	117	851
Other schools not recognized by Government	1,719	18,878

Besides the above there are special schools for the children of the peers, for training Shinto priests, and in special departments, viz. the army, navy, railways, telegraphs, etc.

Compulsory primary education has been of the greatest help in the development of trade and industries. In factories, farms and research stations the labourers do their part with intelligence and themselves keep notes and work out mathematical results where necessary. In the recent economic depression about 5 lakhs of reeler girls voluntarily agreed to a reduction of their pay by 30 per cent.

While education has given the principal impetus, it is co-operation which has actually made success possible. Japan is a land of co-operation, the extent of which can hardly be gauged by the official number of co-operative societies or the number of their members. There are on the average about  $1\frac{1}{4}$  societies for every one of the villages, towns and cities in the country. In a single district, Saitama, with a population of about 14 lakhs in 868 towns and villages, there are 533 co-operative organizations and in addition 119 banks including branches. The co-operative spirit is best ex-

plained by a few examples. The people have got into the habit of doing everything by forming associations. In villages there are young men's associations, old men's associations, women's associations, teachers' associations, associations for nursing the sick and the aged, and so on. Associations are formed for pilgrimage. In some places there are early rising societies, the members having to go round by turns to wake up the members early. There are all possible kinds of co-operative organizations in sericulture, agriculture, and industries of all kinds. It is co-operation in industries, at present described as rationalization, which is one chief factor in the success of the Japanese industrialists. Every man saving one yen a day, a village has accumulated about ten thousand yen in a few years, to be spent probably on a co-operative store building. Sunday collections by school children in a village with about 500 households have built up a fund of about 60,000 yen in five years. A village is said to be raising a fund by self-taxation, and hopes to live tax-free after 57 years. For this purpose one sen is levied every week, 10 sen at the birth of a child, 15 sen at marriage, something on passing examinations, on appointment, at death, and so on.

I have given above some facts about the technical and commercial schools and colleges and cannot go into more details. Attention may be drawn also to the provision made for research and experiment for all industries such as agriculture, sericulture, textiles, fishery, forestry, pottery, dyeing, etc. I have given details about research and experiment in sericulture in the Silk Industry of Japan and briefly refer to them here to illustrate my point. Japan is divided into 47 districts. The principal sericultural experiment station for the

whole country has the following staff, viz, 21 experts, 15 assistant experts and 56 assistants. In the different districts there are 76 experiment stations with 102 experts, 260 assistant experts, 29 assistants and 72 clerks. Besides these experiment stations there are what are called propaganda or controlling stations numbering 363 with 66 experts, 767 assistant experts and 234 clerks. For agriculture there are similar parallel institutions as for sericulture, covering the country. Experiment and research stations for weaving etc., are provided in the districts which have these industries, while the technical universities are the big national research and experiment centres for these purposes.

## VI

Japan has progressed industrially by the adoption of modern machinery. One of the principal functions of the different research and experiment stations is to bring and try any new machinery and methods wherever found and, if suitable, to adopt or adapt them and then introduce them among the people. Power-looms used in weavers' houses are mostly made of wood with as little metal parts as possible. Necessarily they are cheap. The success in industry is in no small measure due to the determination to be up-to-date in machinery and methods as well as in the study of the markets. The consuls in various countries keep their eyes open in this respect, and observers are sent out frequently by the commerce department and also by private industrial unions.

The chief factor in the quick and cheap production of goods is the use of electricity, which is produced by harnessing water currents, is available anywhere, is used in all industries, large and small, lights even the farmers' houses in

villages, is used by ironsmiths for drilling holes in metals and by tinsmiths for soldering tins, and, has enabled trams to be opened and run even through villages.

Banking and easy circulation of money in the industrial life of a nation is like blood in the human body. I have seen farmers taking cheques after sale of cocoons and cashing them either in their own or a neighbouring village. I have mentioned above that in a single district with a population of about 14 lakhs there are 119 banks including branches.

Communication between the different parts of the country has been made easy by means of railways, which have been mostly taken through tunnels in the hills and by means of tramways, steamships and roads. Practically in villages are approachable in motor cars. Bicycles are so extensively used probably in no other country. I could get to use telephones in farmers' houses in villages, installation of telephone being subsidized by Government. The result of easy communication has been the development of industrial towns all over the country.

It may naturally be asked, how Japan has been able to provide for education, research and experiment as well as propaganda on such an ample scale. The answer is, it is due principally to the low rates of pay in all departments. The highest paid officer in Japan, the Prime Minister, gets one thousand yen a month, at present less 20 per cent on account of the economic depression. The maximum pay for the heads of districts, who are called governors, is 500 yen, at present less 20 per cent. The maximum pay of an expert in the scientific service, in which we are naturally interested, is 375 yen a month, but he usually retires at about 300 a month. In this connection I

should explain that although the exchange value of yen is Rs. 1/9/- when at par, the yen in Japan is what the rupee is in India. Although the pay is small, educational and other buildings, their fittings and appliances are on a commendably large scale. Even a village primary school has a separate, furnished visitors' room or rooms, and issues printed, and in some cases illustrated, report every year. As a rule all experts in the research institutions are sent out to foreign countries by orders of Government. In the sericultural department their full pay and in other departments half their pay is given to the family, and all expenses in foreign countries are borne by Government and at first-class rates for the sake of the prestige of the country. On return they continue getting their grade pay. Another feature is that assistant experts have a personal budget of 1,500 yen, and experts 3,000 yen per year, which they are at liberty to spend on books, appliances, etc.

## VII

I remember to have seen it stated that Japan has progressed because she has westernized herself in every way including religion. It is far from correct. I have already explained the position with regard to religion. It is true that the official Japan has adopted Western dress. Up-to-date machinery and methods have been adopted and in most cases adapted in education, industry and trade. But under this Western garb she is thoroughly oriental and characteristically Japanese, to the extent of being considered superstitious. The naming ceremony of baby princes and princesses is performed according to ancient rites with the twang of bow strings by priests clad in ancient ceremonial garments. The planting of paddy for use in the coronation cere-

mony of the Mikado is undertaken after offerings to gods, is carried out by persons purified by ceremonial baths and is supervised by the Director of the local Agricultural Experiment Station dressed in silk hat and frock coat. Ministers in newly elected cabinets go to worship in shrines. Ceremonies are performed for scaring off diseases, and charms against them are put up in houses. Tugging of ropes to draw down rain from the heavens is a common practice in the country-sides. This is further supplemented by loud appeals to the rain-gods from the summit of a high hill by rain delegates, who have to carry water from distant auspicious places without stoppage probably for 50 hours and without spilling a drop on the way. And also the opened head of an ox is thrown into the pools below waterfalls in order to anger the rain-god who in disgust will cause showers of rain to fall. While travelling in the

Japanese boat on the Pacific Ocean I have seen Japanese gentlemen preferring Japanese diet to the excellent European diet provided. Most girl students in high schools take up domestic science, and all with whom I talked were preparing themselves for marriage and to be mistresses of families. The girl workers in the factories who are really the main prop in Japan's successful competition with other industrial nations, come to work after completing their compulsory primary education at the age of 14, 15 or 16, and they all go back home at the age of about 18, 19 or 20, marry and settle down in life. Japan has thus avoided the chief curse of industrialism which in the most industrialized West has converted workers into parts of machinery. This is also probably one of the secrets of absence of the problem of unemployment in Japan.

## A POOR MAN IN THE SERVICE OF THE POOR

BY ADA R. BROWN

In the State of Ohio, America, free textbooks are supplied to every boy in the public schools. This is the work of one single man—Mr. Joseph Heberle, who lived as teamster in the city of Cincinnati. Though very poor and unlettered, his simple life story is well known to the people of Cincinnati, and his memory is revered by all. A few years ago a beautiful edifice was erected in the city in honour of this poor teamster, whose whole life was dedicated to the cause of others and whose heart always bled for the poor and destitute. Many of his acts remind one of St. Francis of Assisi, and like

that great saint Heberle also was unassuming and unostentatious.

Joseph Heberle was born in Stuttgart, Germany, in 1862, and when eleven years old was left an orphan. In his youth he came to America, settled in Cincinnati and became a teamster. He worked long hours each day for a scant wage, but this supplied his simple wants. And if occasionally there was a little left over for a ticket to the opera he was happy, as he had the true German love for good music.

Joseph Heberle was no ordinary teamster; he took a humane interest in his horses, studied their ways and

cared for them when they were ill. His kindness was extended to any person in need, and no sacrifice was too much for him if thereby he could be of service to others.

One bitter day he saw from his wagon a wayfarer whose feet needed shoes. He said to himself, "Heberle, how rich you are! You have shoes at least. And if you have no shoes, you have in your wagon burlap with which to bind your feet against the cold." And he took the shoes from his feet and gave them to the stranger, while his own feet he wrapped in the sacks.

And on this account he felt no glory of saints or martyrs. "Don't mention it, my dear friend," he said, "on Saturday is another pay-day, and I will buy me new shoes."

The sight of little ragged children shivering in the cold grieved him sorely. When he saw young children going to work long hours in a factory he grew heartsick at such injustice, and knew that he must speak out, so that others might see these wrongs as he saw them.

He was a man with little schooling, but realized that education of the labouring classes would be a powerful factor in lifting them out of their bondage and poverty. So he set for himself the mighty task of arousing an indifferent public to their civic and social responsibility. At night, after a hard day's work, he would care for his horses, then go down into the crowded places of the city and talk wherever he could, urging the people to better the conditions of children and working classes. He never got to bed till after midnight as this was his real work, and his efforts were tireless.

Poor people could send their children to free schools, but how difficult was it for them to buy books for use in the schools!

"You say your education is free to

all," Heberle said, "but is it free when poor children must go to charity for their school books? Education must be no charity; it is the right of all, and school books must be free to every child."

It was seven years before this dream was fulfilled.

The story of his life can never be fully told, for hundreds of his good deeds are unknown to the world. But we do know that his first thought was always for those whose needs were greater than his own. Food, clothing, shelter and rest he gave to others, of the little he had.

He was fortunate in that he lived long enough to see much come to pass of what he had visioned. Little children no longer worked in factories, but were given free books and free schooling which should be every child's heritage. Through his efforts better labour laws were passed, and the people of Cincinnati are happier and more self-respecting citizens because of Joseph Heberle. His charity knew no distinction of class, creed, or race—all were his brothers. It was rightly said of him, "He taught us the dignity of labour and the peace of self-sacrifice."

This is the life of a simple teamster who truly "hitched his wagon to a star" and dared to help his fellowmen in spite of overwhelming odds.

His friends, resolving to honour his memory, erected a large and beautiful fountain in the school named after him. Guarding this fountain are four bronze tablets with inscriptions telling briefly his labours and accomplishments. On the first table are the following lines of Wordsworth:

"For thou wert still the poor man's  
stay,  
The poor man's heart, the poor  
man's hand.

And all the oppressed who wanted  
strength  
Had thine at their command."

The story of this humble teamster  
is told in the stone and bronze of this  
beautiful building, but his memory  
will be for ever held sacred in the  
hearts of the people.

Each one who lives,  
Tho' high or lowly born,  
Owes something to mankind.

And best is he  
Whose vision is far-reaching,  
Undimmed by selfishness or greed;  
Who knows his life is futile  
When lived for self alone,  
Who dares to face a hostile world  
To right the wrongs  
Of his downtrodden brothers.  
God, wake us from the lethargy  
That dulls our finer feelings,  
And stir our wayward hearts  
To serve Thee, through our fellowmen.

## APAROKSHANUBHUTI

BY SWAMI VIMUKTANANDA

सर्पत्वेन यथा रज्जू रजतत्वेन शुक्तिका ।

विनिर्णीता विमूढेन देहत्वेन तथात्मता ॥ ७० ॥

यथा Just as रज्जू: a rope सर्पत्वेन as a snake शुक्तिका a nacre रजतत्वेन as a piece of silver ( कल्पिता is imagined ) तथा so चात्मता the Atman देहत्वेन as the body विमूढेन by an ignorant one विनिर्णीता is determined.

70. Just as a rope is imagined to be a snake and a nacre to be a piece of silver, so is the Atman determined to be the body by an ignorant one<sup>1</sup>.

<sup>1</sup> By an ignorant one—By a rank materialist who declares the body or matter to be the ultimate reality and denies the existence of the Atman apart from the body.

[ How this erroneous knowledge arises out of a confusion between the real and the apparent is illustrated in these stanzas (70—74) ].

घटत्वेन यथा पृथ्वी पटत्वेनैव तन्तवः ।

विनिर्णीता विमूढेन देहत्वेन तथात्मता ॥ ७१ ॥

यथा Just as पृथ्वी earth घटत्वेन as a jar तन्तवः threads पटत्वेन as a cloth एव (expletive) तथा so, etc.

71. Just as earth is thought of as a jar (made of it) and threads as a cloth, so is the Atman, etc.

कनकं कुरङ्गलत्वेन तरङ्गत्वेन वै जलं ।

विनिर्णीता विमूढेन देहत्वेन तथात्मता ॥ ७२ ॥

( यथा Just as ) कनकं gold कुरङ्गलत्वेन as an ear-ring जलं water वै ( expletive ) तरङ्गत्वेन as waves तथा so, etc.

72. Just as gold is thought of as an ear-ring and water as waves, so is the Atman, etc.



पुरुषत्वेन वै स्थाणुं जलत्वेन मरीचिका ।

विनिर्णीता विमूढेन देहत्वेन तथात्मता ॥ ७३ ॥

( यथा Just as ) स्थाणुः a post पुरुषत्वेन as a human figure वै (expletive) मरीचिका a mirage जलत्वेन as water तथा so, etc.

73. Just as a post is mistaken for a human figure and a mirage for water, so is the Atman, etc,

गृहत्वेनैव काष्ठानि खड्गत्वेनैव लोहता ।

विनिर्णीता विमूढेन देहत्वेन तथात्मता ॥ ७४ ॥

( यथा Just as ) काष्ठानि wood ( and other materials ) गृहत्वेन as the house एव (expletive) लोहता iron खड्गत्वेन as the sword एव (expletive) तथा so, etc.

74. Just as wood is confounded with the house and iron with the sword, so is the Atman, etc.

[ The stanzas 70th and 73rd are illustrative of a set of false knowledge due to error of judgment, whereas the other three stanzas state only some incomplete knowledge where too much preference is shown only to the forms in disregard of the substance which is ultimately the only reality. ]

यथा वृक्षविपर्यासो जलाद्भवति कस्यचित् ।

तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥ ७५ ॥

यथा Just as कस्यचित् to some one जलात् (seeing) through water वृक्षविपर्यासः to see a tree as inverted भवति arises तद्वत् so अज्ञानयोगतः in consequence of ignorance आत्मनि in the Atman देहत्वं the physical form पश्यति sees.

75. Just as one looking at a tree through water sees it inverted, so does one viewing the Atman through ignorance see it as the body.

[ How ignorance causes one to think of the everpure Atman as appearing in the material forms is described in these stanzas (75—86) through various illustrations culled from everyday experience. ]

पोतेन गच्छतः पुंसः सर्वं भातीव चञ्चलं ।

तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥ ७६ ॥

(यथा Just as ) पोतेन in a boat गच्छतः going पुंसः to a person सर्वं everything चञ्चलं moving एव as if भाति appears तद्वत् so, etc.

76. Just as to a person going in a boat everything appears as though they are in motion, so does one, etc.

पीतत्वं हि यथा शुभ्रे दोषाद्भवति कस्यचित् ।

तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥ ७७ ॥

यथा Just as कस्यचित् to some one दोषात् in consequence of some disease शुभ्रे in a white thing पीतत्वं yellowness भवति appears तद्वत् so, etc.

77. Just as to a person suffering from some disease (i.e. jaundice) everything white appears to be yellow, so does one, etc.

चक्षुर्भ्यां भ्रमशीलाभ्यां सर्वं भाति भ्रमात्मकं ।  
तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥ ७८ ॥

( यथा Just as ) भ्रमशीलाभ्यां चक्षुर्भ्यां to (one with) defective eyes सर्वं everything  
भ्रमात्मकं defective भाति appears तद्वत् so, etc.

78. Just as to a person with defective eyes<sup>1</sup> everything appears to be defective, so does one, etc.

<sup>1</sup> *Defective eyes*—Eyes that are subject to such defects as astigmatism and the like.

## NOTES AND COMMENTS

### IN THIS NUMBER

*The First Ramakrishna Math* will be continued. . . . There are persons who admire good life but do not care for God or religion. But is it possible to have a really *Good Life without God*? This month's editorial discusses the subject. . . . The problem of Hindu-Moslem unity is becoming so complicated from day to day that some are in despair as to whether any solution will be at all arrived at. Dr. Shahidullah has tried with great care to find out *Where Hinduism and Islam meet*. We commend this writing to the attention of the Hindus and the Mahomedans both. Dr. Shahidullah is Professor of Sanskrit and Bengali in the University of Dacca. . . . Madame Montessori has tried to find out more fundamental causes of war than what so many 'peace makers' of the world like to see. War cannot be abolished simply by contracts and pacts, unless human nature is fundamentally changed. How to achieve that? Dr. Montessori suggested a solution. It may be remembered that some time back Dr. Montessori wrote a series of articles in the *Prabuddha Bharata* describing her theories of education. . . . Swami

Jagadiswarananda belongs to the Ceylon branch of the Ramakrishna Mission and as such has opportunities to study *Hinduism in Ceylon* at close quarters. . . . Aga Syed Ibrahim Dara will write about another Sufi Saint next month. . . . We shall feel justified in publishing *What has made Japan Great*, if people in India find any new light as to how to direct their activities, by going through it. . . . Mrs. A. R. Brown belongs to the city where the "poor man" spent his days in serving the poor.

### MATTER FOR SERIOUS THOUGHT

The Census Report of India for 1931 brings to light certain facts and figures, which, though interesting as a piece of study, are not encouraging from the nationalistic point of view. The population, now, exceeds even the latest estimate of China, so long considered to be heading all countries in numerical strength; India at present covers almost one-fifth of the whole human race, being 353,000,000 in number. But when her achievements in different fields of activity are considered, we are reminded of the story of the lioness in *Æsop's Fables* who replied to her enquirer

that she produced only one cub at a time but that one was a thoroughbred lion. We do not deprecate the increase in population, we know what it spells when the population of a country, community or race is on the decrease. But we want virile men of thought and activity, and not crawling worms coming on earth only to die, living a wretched life of a few years. We want men who know how to earn and to enjoy, and then, if they want, to spurn at enjoyments and be free. What nation has prospered with rickety children who do not see many summers, with slack-jointed young men and women with one foot in the grave? If we want to find out the number of healthy, bright children and able-bodied young men and women engaged in productive activities, we shall meet with nothing but disappointment. Yet they are the real nation, its present prop and future hope.

Dr. Hutton, Chief Commissioner for the Census of 1931, is alarmed at this increase of population (10.6 p.c. since 1921) and advises the extensive employment of birth control methods to check what he considers to be a mishap. We, however, do not share his views. Increase of population in itself is not something to be discouraged. What we should do, on the contrary, is to find out ways and means to feed, clothe and educate the people. Cochin shows that agriculture alone under favourable conditions can support 2000 (if not 4000) persons per square mile, and the present density of India is only 195 persons per sq. mile. It is said again that Bengal can support at the present standard of living nearly double its present population. We take into account agriculture (and its allied pursuits, pasture etc.) as it occupies 71 p.c. of the actual workers and leave off industry, which occupies

only 10 p.c. (as against 11 p.c. of 1921), and trade which shows a decided decline. But what has been done either by the people or by the government to improve the wealth of the country? It cannot be said now that men are averse to work. Like a drowning man, people, driven to the verge of starvation, are ready to catch at a straw; but unfortunately they do not know what to do; they need help and direction from the government as well as from the rich. As regards the unnatural methods of birth control we cannot see eye to eye with the Census Commissioner and some of our daily papers; and that for obvious reasons. The public might remember what Mahatmaji said about it a few years back.

The slow rate of growth of the Hindu population in some of the provinces has led many including Dr. Hutton to the conclusion that it is mainly due to our widows not being re-married. The widows of some of the upper classes alone are not re-married while others are free to marry. We do not know exactly what percentage of widows are thus debarred from marrying again. Whether widows ought to re-marry or not is a different question. Our view regarding this is: let them marry who like, let them not who do not like. To ensure the growth of the population, however, what is of most importance is to reduce the death rate. The old will die, we cannot help it; but why should the babes? What have we done to stay the appalling child mortality? We cannot take care of those who are born, and we are crying ourselves hoarse over the unborn! Let us reduce by all means this notoriously high rate of infant mortality. Let us feed well and educate the existing teeming population; then we shall have time to think of more. First consolidation, then expansion.

### PRACTICAL DIFFICULTIES

A correspondent, who has got some interest in village welfare works, writes: "Village work is not so easy as one may imagine from outside. Villagers are not so simple as they seem to be. I am trying to do some works in the interest of a village, but I find that at every step I am misunderstood and misinterpreted. By endeavouring to do some work for the village, I am creating rather enemies than sympathizers who will give me help. It is not for us to undertake village welfare work."

The very reason that villagers do not easily sympathize with those who go to work for them, indicates that one should be all the more earnest to improve the atmosphere of villages. The village atmosphere is everywhere greatly vitiated by litigation, party feelings, etc. They require to be cleared up, before any substantial work can be done. The best thing for those who undertake village work will be to carry on their work patiently, and a time will come when they will impress upon the villagers the disinterestedness of their motives. And then they will be a power and their word will be law. Nowadays many good people leave the villages, because they find it difficult to adjust themselves to the social conditions there, and that makes the village work more difficult. But once the initial difficulties are overcome, the task will be easier afterwards.

Those who will go to work in the villages, must do that in a spirit of dedication. In that case they will not get disappointed and disheartened so easily, and will be able to continue their work. There is no man, who has tried to work for others, but has not been subjected to persecution by way of ungenerous criticism or otherwise.

The late Ishwar Chandra Vidyasagar had so much bitter experience in this respect that when he would hear that anybody talked ill of him, he would say, "Have I done any good to him?"

Only those persons who are prepared to get evil in return for good, can do substantial work for humanity. As it is, people doing some little good work for others think that they will be at once appreciated and applauded. It is no wonder that they become greatly dejected if they meet with any difficulty or adverse criticism.

### ANOTHER PICTURE

A friend from America writes: "During our trip to and from Chicago, we passed through eight States, and I was struck everywhere with the general prosperity of the people. The country is developed both agriculturally and industrially according to its natural resources. Electricity and modern means of transportation are responsible for this phenomenal progress of American culture. Almost every peasant has a motor-car and telephone. Generally speaking, motor-tractors are employed for ploughing. Horses are also used in many cases. Even the house of a very poor peasant is a picture of beauty, with a pretty garden and other things which show their aesthetic sense. We have covered more than 2500 miles, and nowhere have I seen any waste paper or dirt on the roads. The spirit of neatness is ingrained in the very constitution of the American people. Everywhere one meets men and women who are the very picture of health. Utmost efforts are bestowed on the mental and physical development of the children. The youths are considered the greatest asset of the nation. Education is universal. The general range of knowledge of a young boy or girl in all things, particularly

in applied science, is simply phenomenal. It really gladdens one's heart to see that there is at least one place in God's creation where people develop to the fullest extent their mental faculties and enjoy life. The more I am seeing this country, the more I feel for the condition of the masses in India. If the high standard of efficiency reached by the American people is the condition of life, then I am afraid we shall be dead ere long. I do not understand how we shall come out successful in the struggle for existence, with our poor power of resistance."

It is natural that when one goes to the West from India and compares the prosperous condition prevailing in many Western countries with poverty in India one is struck dumb. But the experience of better state of affairs in other countries should stimulate us to improve our condition, and not throw us into despair. In the latter case lessons of other countries will be altogether lost upon us. There is no reason why condition in India will not be one day improved. Of course at present everything seems to be against us. But even the darkest hour of night gives way to the light of day. Every nation which has improved its condition has done so through ceaseless strife against difficulties, and in this way seemingly insurmountable obstacles have been removed. Despair is no remedy against difficulties; on the other hand, those who will boldly face circumstances, will one day dominate them. India wants words of hope, courage and strength.

#### STUDENTS IN AMERICA AND INDIA

In America, many students earn a portion of their educational expenses by doing some manual work. Whereas

such cases are rare in India. This is attributed to the fact that in India people do not recognize the dignity of manual labour, while in America they do. A contributor to the *Indian Review* gives the reasons why many American students find it possible to take to manual labour while prosecuting their studies in college. In America a manual worker earns much more than a brain worker. A lecturer in a college might be earning Rs. 3,000 to 3,600 a year, while a whole-time janitor or sweeper gets Rs. 4,500 to 6,000. Such being the case, a student working only for two hours as a waiter or dish washer can earn a decent sum, while in India, a student wishing to earn only his living through manual labour will have to work for 8 or 10 hours, and he will have no surplus energy left to attend to his lessons.

In America people taking to manual labour as a means of their livelihood have not to lower their standard of living. In fact, they have more to spend than the intellectual class. "That is the main and only reason," the writer says, "why labour in America has dignity. Labour is not dignified because they think labour is a healthy and noble pastime, but because labour is capable of maintaining a standard of living at as high a level, if not at a higher level, as that of the so-called respectable professions. Average conception of dignity lies not in any particular sphere of work, but in the standard of living that goes with the work."

This is true. So long as Indian students cannot expect to earn a sufficient sum by working in spare hours as a common labourer, they will not try to emulate American students to be 'self-supporting' during their school or college career. But what about

those who fear to do even the works pertaining to themselves, for the sake of prestige? Many students and young men will not take to any physical work lest thereby they show themselves to be poor. This is a sad spectacle. And this develops also a mentality, for which they have to pay very dearly in after years.

### ISLAM, THE RELIGION OF ALL PROPHETS

Dealing with the principles of Islam, the *Islamic Review* says :

"Islam has been the religion of the world since its creation. Islam has been the religion of Adam, of Abraham, of Moses, of Jesus, of Zoroaster, of Krishna and of Buddha. In fact Islam has been the religion of all reformers and torch-bearers of mankind. For, what is Islam? Islam, which literally means entering into a state of peace, is nothing but a belief in two cardinal principles, viz. belief in the Unity of God and in the Brotherhood of Man. These are the two fundamental and basic principles which are the essence of Islam and the source of

all its beliefs and practices. Reformers of all times have invariably preached these two principles, and this is Islam in all its purity and simplicity. Therefore, we as Muslims believe them all to be prophets of Islam, and as such we are required to make no distinction between them."

Surely the essence of all religions will be found to be the same, if one studies them dispassionately, and with a mind free from bigotry and fanaticism. But the necessity for different religions arose from the fact that particular points had to be emphasized to suit the requirements of particular races at particular times. As such different religions—though they are different only in non-essential points—will always remain in the world. Viewed from that standpoint no denominational religion can be said to be the religion of all prophets. In any case, if one learns "to make no distinction" between different prophets of different religions, the world will be free from much of its religious feuds. India, at the present time, specially needs the spread of such liberal views.

## REVIEWS AND NOTICES

**MYSTICISM IN MAHARASTRA.** By Prof. R. D. Ranade, M.A., *Aryabhusan Press Office, Shanwar Peth, Poona.* 494 pp. Price Rs. 15, Library Edition ; Rs. 10, Ordinary Edition.

The book under review is the seventh volume of the History of Indian Philosophy, which is being published under the patronage of the University of Bombay. The book gives a lucid and almost a full account of the Mysticism of the great teachers of Maharashtra: Jnanadeva, Namadeva, Ekanatha, Tukarama and Ramadasa. Jnanadeva represents Philosophic or Intellectual Mysticism, Namadeva, Democratic Mysticism, Ekanatha, Synthetic Mysticism, Tukarama,

Personalistic Mysticism, Ramadasa, Activistic Mysticism.

The book opens with a fine preface from the author in which he describes the nature of Mystical Experience—its ineffable, intuitive and universal character. Mystical experience affects our whole being and is a source of fine knowledge, chastened feelings and subtler movement. Hence the seers in reference to the impress of the mystical experience upon the one or the other aspect of our psychic being exhibit different types. Some excel in knowledge, some in devotion, others in service. The author incidentally introduces a comparison between some of the Christian Mystics, e.g. St. John of the Cross

and Jnaneswara and describes the darkness of God as conceived by the Christian Mystics and Jnaneswara. But he does not definitely say anything about the vision of their darkness. Nor does he indicate its place in spiritual consciousness. Why is such a state at all? What exactly is the nature of the darkness?—are the questions that naturally suggest themselves. But the author is apparently silent on them.

He then subsequently describes the *dark night of the soul* and advances the authority of St. John of the Cross. St. John in his Ascent of Mount Carmel speaks of the three forms of the Dark Night of the soul: (1) The first is the privation of the desire of all pleasures in all things of the world, by detachment therefrom; (2) The Dark Night of the faith, "for faith is obscure, like Night to the understanding" (3) The Night of the road, God, who is incomprehensible and infinite.

Apparently there is no distinction between the last meaning advanced by St. John and the meaning put upon it by Tillyard.

St. John, however, in his Dark Night of the soul, speaks in another strain, where the darkness is caused by the withdrawal of God. (*Vide* pages 33, 35.)

The greater part of the book is devoted to the Mysticism of Jnanadeva, which is characterized as philosophical (Intellectual) Mysticism. The author introduces the substance of the teaching of the celebrated works of Jnanadeva, viz. the Jnaneswara and the Amritanubha. The Amritanubha gives the philosophy of Jnanadeva at greater extent which is not very different from the well-known Advaita philosophy.

Jnanadeva's theory of the emergence of the world is called *Sphurtivada* which maintains that the world as a sport of the one supreme intelligent Atman. A complete account of his philosophy together with the ways and nature of mystical realization in unitive consciousness has been given. Though Jnanadeva has the philosophical bent of mind, and indulges in discrimination, still he does not forsake the truth of devotion and feels the influence of grace upon life. The protection of God never leaves the seeker in life or in death.

Namadeva presents the devotional type of Mysticism. He presents great contrast to Jnanadeva. He has not the flashes of a philosophic genius, though he has the luminous experiences of a devotional soul. He finds God's name as the most effective way

of God-realisation. A heart full of humility, utterly resigned to God with the spiritual current set up in the inner being is the true picture of Namadeva. Namadeva asserts "that the name of God is the form of God," and the "faculty of God-realization is according to him is a God given gift" (p. 109). The name produces a state of exultation where the voiceless voice is heard in the silence of the Deep. This exultation can be intensive enough to have no distinction between the lover and the loved. The devotion of Namadeva has finally the same result of a unitive consciousness.

Devotion to God eases our being from the pride of knowledge and makes the heart open to everybody, for it can show life's infinite and eternal plasticity and feels its divine aroma through everything. Hence the stiffness of the soul which makes it irresponsible to the life in its widest commonality cannot stand before it. Devotion moves the softer nature of man which can see and enjoy the play of the divine life in society and men, and can welcome the high as well as the low, for the same life and spirit moves amongst them.

Hence naturally the obscurities and divisions of life are easily removed from the fold of devotion. Devotion at times becomes so much indrawing and absorbing that it often leads to the forgetfulness of the usual values and duties of life and their adjustments. But life demands its concentration to the points of heaven and home; and mystical life, unless it be equally mindful of the duties of the subtler stations of life stands every possibility of leading on to a confusion. At last the rude shocks of the actualities of life soon make us aware that the life in the process of unfoldment cannot neglect its active adaptation and must look upon it as movements of life divine. The soaring high should enable us to adjust, regularize and control better the active forces of life. This has been the chief character of the Mysticism of Ekanatha. The author calls his Mysticism Synthetic Mysticism. Ekanatha has put more emphasis upon love and devotion than upon intellectual knowledge. Bhakti is the soul's natural attraction to God, and for this spontaneous love, knowledge is a poor substitute. Love transforms the whole being and gives the immediate vision of God.

As a point in illustration, he advances the examples of Gopikas. Ekanatha, like the Bengal Vaishnavas thinks that the Gopikas

represent the *Śrutis* and the Vedic hymns. They are the spiritual potencies incarnate.

The author then passes on to the Personalistic Mysticism of Tukarama. He has drawn a comparison between Tukarama and Jnanadeva in these words. "Jnanadeva is a light that dazzles too much by its brilliance, Tukarama's light is an accommodative, steady, incremental light which does not glitter too much, but soothes our vision by giving it what it needs." It is this humanistic element that makes Tukarama the centre of attraction. "The Personal is superior to the Impersonal." Tukarama's Mysticism exhibits better expression of devotion and service, and he is not anxious to lose our sorrows and miseries, our sufferings and troubles in the all-absorbing silence. Life is a blessing and not a curse when it is strung up to the love of God. The Saints are almost Gods. "God and Saint are merely the obverse and the reverse sides of the same spiritual coin." The devotees are as much a necessity to God, as God is to them. In a way the devotees are superior to God; inasmuch as they are centred always in God-consciousness; but God has to be mindful of the regulation of the world-forces. The devotee can even rule God by the power of devotion, Tukarama shows pantheistic tendencies; "the Impersonal shines forth as Person by the force of Devotion."

The author finally gives an account of the Activistic Mysticism of Ramadasa, who, with the heart set upon God directs all his energies towards the establishment of a kingdom of power and righteousness. While Ramadasa exhibits the dynamic currents in spiritual life; it must not be supposed that his Activistic Mysticism is the expression of hydra-headed desires. Desires have no place in mystical life though it can exhibit in actuality the stirring of the cosmic will and dynamism of power. Ramadasa represents this type.

Though the mystical life manifests various types, it should never be forgotten that the mystical life is centred in God—Personal or Absolute,—it does not matter. The mystical currents of the soul exhibit the finest tendencies enfolded within it. Though at times they take different forms in realization it must not be supposed that they are absolutely different. Mysticism is life and not philosophy, and life unfolds itself in infinite ways and it will indeed convey a poor and partial music view of life, if the same kind

of expression is insisted upon in all forms of realization. The perusal of the history of the Maharashtra Mystics makes the truth amply clear to us that Mysticism is attractive because it unfolds life in its entirety and presents the varied experiences of the soul.

Mystic life is a garland of flowers of such experiences, and everyone of them is beautiful and nice in its own place.

The book gives a beautiful bibliography of mystical writings, Indian, Islamic, Christian, etc. The author also introduces certain interesting historical points, e.g. the influence of Christianity upon Devotional Mysticism, the development of the history of Mysticism from the Upanishads up to the age of Jnanadeva. He does not believe in the theory that Mystics draw their inspiration of the souls from any given system and creed; on the other hand he lends his weight to the most natural conclusion that Mystics represent a class of people who have the book of life open before them, and hence they can naturally speak in the same way though they are separated by space and time.

Prof. Ranade has called in Hegel's assistance to prove that every form of experience has its place in the integrity of life, and he is anxious to hold that the conflict of centuries in philosophy is resolved in the integral experience of life. Mystical life may be an atom to all the movements of life and to silence; but the question is: Can their values be equalled? Can the music of life be harmonized with the silence?

MAHENDRANATH SIRCAR

A TRYST WITH THE GODS. By M. M. Salanave. *The Globe Girdlers' Guild, 2004-46th Avenue, Oakland, California.*

This is a brochure of only 29 pages and is the forerunner of a series of short Oriental stories entitled "An Eastern Rosary" to be brought out by the present author who happens to be an American world-tourist. He crossed over to India from the Far East in the winter of 1930 and had the opportunity of visiting the famous Kumbhamela held at Prayag at that time. A vigorous description of the spectacular sights and scenes of the Kumbha forms the main topic of the book. (Specially the author's description of the majestic procession of pilgrims and their sacred bathing at the confluence of the Ganges and the Jumna on the 'Mahaday' is



full of life.) The author also tried to peep into the hoary past and discover the legendary origin of this "largest historical pilgrimage on earth." He has given the Pauranic version of the origin of the Kumbhamela which is too familiar to need repetition here. The last few pages contain the history of a very queer and mystic advertisement published by the *Pioneer* of Allahabad and purported to have been dictated by a Sadhu. It would have been better if the author had made no mention of this weird thing at all. But the real interest of the booklet lies in its "Prolusion" which deals with the author's "sensations and impressions of India." Mr. Salanave asserts that he is not one of those superficial explorers and travellers who as a rule "do a country in fortnight" in hot haste. Indeed he stayed here long enough to "have a glimpse of the heart of the true Mother India." His purpose in visiting India, was neither to "hold her people up to the world as horrible moral examples," nor to pour forth "Sugary eulogies glorifying India." No—he wisely avoided both these extremes on which he is to be sincerely congratulated. During his Indian tour the author tried "to win the friendship and confidence of the Hindus" by "sincerely respecting their traditions and philosophy" and by "looking upon all beings with the eye of a friend." Thus, instead of "digging up sewers" he was able to appreciate the ancient Indian culture and civilization. Even the much-maligned idol-worship of the Hindus has been seen by him in its true perspective and inwardness. And he has nothing but admiration for the "patient and resigned mothers of India" of whom the West generally lives in "blissful ignorance." We should say that this is just the way of making international co-operation and friendship possible. This tiny booklet will serve no doubt as an eye-opener to those who glibly chime in with the vitriolic outpourings of Miss Mayo & Co. We would welcome similar publications of the author if written in the same strain and with the same object.

BIDHURANJAN DAS

BENGALI

**YUGA-GURU.** By Matilal Ray. *Pravartak Publishing House, 61, Bowbazar Street, Calcutta.* x+232 pp. Price Re. 1/8.

Here is an attempt to show how the various religious movements of India since

the pre-historic days of Sri Krishna have been moulding and remoulding its national life. Or to put it more correctly, the author's thesis seems to be that all the later movements, consciously or unconsciously, have tried to work out the principles laid down by Sri Krishna in the Gita; and have almost all failed there, or succeeded only partially, owing not *always* to the inherent defects of those movements but to the unfavourable circumstances under which the saintly leaders had to labour. But these failures or partial successes have led the nation up to a place from which it remains but a few steps to reach the summit. From this nation-building point of view he has studied all the important movements, viz. those of Buddha, Sankara, Ramanuja, Maddha, Nimbarka, Ramananda, Tukaram, Ramadas, Kabira, Dadu, Vallabha, Chaitanya, the ten Sikh Gurus and Ramakrishna; and has found in the life of the last the perfect realization of the national ideal as set forth by Sri Krishna in his teachings, and also sure indications as to how the nation should be built up.

The author's analysis and appraisal of the different movements are not, however, always right. He has shown a marked bias, towards Vaishnavism, and against Advaitism. His boiled-down conclusion is that Advaita movements are always anti-national and the Vaishnava movements have always led the nation aright—a conclusion which we can hardly accept. Nothing is more telling than facts. The fact that the Advaitist Sankarites re-organized the whole Hindu world soon after the death of Sankara and even after the lapse of 1000 years still have the wonderful hold over it, is quite sufficient to disprove the charge of anti-nationality against them. How it is possible for a host of pessimists, to whom the whole universe is Maya, to organize a nation is a puzzle to many a biased mind. The fact is that they are not pessimists, nor do they want to convert all mankind into anchorites and all towns and villages into forests. It is a most deplorable misreading of Sankara philosophy, giving too much emphasis on the transcendent (Paramarthik) aspect of his philosophy with non-recognition or improper recognition of its empirical (Vyavaharic) aspect. This unjust aspersion on the Advaitists is a blot to the otherwise thought-provoking book. The printing and get-up of the book are nice.

## NEWS AND REPORTS

### SWAMI YATISWARANANDA SAILS FOR GERMANY

Swami Yatiswarananda sailed from Bombay by *S.S. Conte Rosso* on the 23rd of October last for Wiesbaden in Germany. Some time ago, a group of sincere souls appealed to the Ramakrishna Mission for sending a Vedanta teacher for guidance and instructions in their spiritual life. The authorities of the Mission selected Swami Yatiswarananda and have sent him as a Vedanta teacher and their representative.

The Swami joined the Ramakrishna Order in 1911 and became a monastic member at the Ramakrishna Math, Mylapore, Madras. He worked there with untiring zeal for a number of years and came in close contact with the towering personality of Swami Brahmananda, the first President of the Order. In 1920, he came to Benares and got the privilege of serving and intimately mixing with Swami Turyananda, a direct disciple of Sri Ramakrishna. In 1921, he was asked to be editor of the *Prabuddha Bharata* which he conducted with great ability for about four years. After that, he took charge of the Ramakrishna Math, Bombay and put it on a secure basis. In 1926, he again went to Madras—this time as President of the Ramakrishna Math and the Ramakrishna Mission Students' Home, Madras. He edited the *Vedanta Kesari* for several years with considerable success, and greatly increased the number of publications of the Ramakrishna Math, Madras. In 1929, he became a member of the Governing Body of the Ramakrishna Mission.

The Swami is endowed with a good many qualities of head and heart. He is a scholar, versed in Western and Eastern philosophy. He is a fine speaker and an able writer. His deep spirituality, winning manners, feeling heart and catholic views have won for him numerous friends and admirers in India and abroad. His monastic career is full of activities for the good of mankind. We feel sure, a spiritual person like him will act as a torch-bearer to many in his new field of activity. Our sincere good wishes and prayer for his noble mission abroad!

### ANNIE BESANT

The death of Dr. Annie Besant removes one of the most powerful and magnetic personalities from the public life of India, and as such this sad loss will be universally mourned in the country. For about forty years she fought valiantly for the cause of the land of her adoption and worked untiringly for the welfare of the country. She had a wonderful capacity for work, and the enthusiasm for any cause she took up was unbounded. Every inch of her, she was a fighter; difficulties and oppositions which would chill the ardour of ordinary mortals, would draw out her powers all the more. During her long public career she had to pass through various critical circumstances, but she admitted no defeat in life. She was always a friend of the oppressed and the downtrodden, and above all of India. She is a sincere well-wisher of this motherland of ours and she is doing the best in her power to raise our country—was the opinion of Swami Vivekananda regarding her. Though an English woman she gave her whole life to work for the good of India and India's regeneration. Sometimes she had to pay heavily for her love of India, but she was not to be daunted.

There might be persons who did not see eye to eye with her in many things, but it is an undoubted fact that she did much to turn the mind of the Indians to the greatness of India. How much was her admiration for Swami Vivekananda at the Parliament of Religions, where both met as delegates, because, to quote her own words, "India was not to be shamed before the hurrying arrogant West by this her envoy and her son. He brought her message, he spoke in her name, and the herald remembered the dignity of the royal land whence he came"! Her activities were not confined to one single ground, they covered many fields—religious, political, social, educational, etc. By the death of Mrs. Besant the present generation will find a great gap in the national life, and her name will go down to the posterity as a great champion of the cause of India.

Annie Besant was born on October 1, 1847. She got a most thorough-going edu-

cation, though her father died at her early age. She was married to Rev. Frank Besant in 1867. But the marriage was ill-fated and ended in dissolution. For Mrs. Besant with her spirit of independent thinking could not reconcile herself to many of the views of her husband. After separation from her husband she found herself in dire poverty in addition to the great mental struggle through which she was passing. But it was not in her make-up to give up her conviction for any reason whatsoever. Soon she became acquainted with Mr. Charles Bradlaugh and in association with him joined institutions advocating Atheism and Republicanism. Through contact with Madame Blavatsky Mrs. Besant turned from atheist to theist, and joined the Theosophical Society in 1880. Afterwards she came to India for the spread of theosophical ideas, and became President of the Theosophical Society in India in 1907, in which capacity she worked till the end.

Mrs. Besant founded the Central Hindu College at Benares in 1898. She advocated Home Rule for India and became President of the Home Rule League in 1916. In recognition of her services for the cause of India, the nation elected her President of the Indian National Congress in the following year. Though since the starting of the non-co-operation movement by Mahatma Gandhi, her political influence in the country was not as great as before, her activities for the political cause of India will ever be gratefully remembered by the nation.

Mrs. Besant was a prolific writer and a powerful orator—in fact she is universally acknowledged as one of the best speakers in the world. These powers stood her in good stead in all the activities she had undertaken and were one of the secrets of her successful leadership.

For some time past Mrs. Besant was ailing, and retired from active life. She passed away on the 20th September last at her residence at Adyar, Madras. May her soul rest in peace.

#### PLIGHT OF THE RAMAKRISHNA MISSION SEVASHRAMA AT BRINDABAN, MUTTRA DT.

The Secretary of the above Institution wrote on the 6th October, 1933 :—

During the Puja days the Jumna rose so very high that we feared that the whole

Ashrama would be swept off. We removed the patients hurriedly to different parts of the town. All but three or four members had to leave the Ashrama. These took shelter in the terrace of a house and passed the days in extreme worry and anxiety. Water flooded the whole Ashrama and entered into the General Ward and the Female Ward. The buildings have been greatly damaged, and as the ground is still wet we fear that any one of them may collapse at any moment. Some walls of the kitchen and the Female Ward have already been cracked. Even if the buildings do not collapse, repairs only will cost at least one thousand rupees, not to speak of the amount that will be necessary to remove the silt etc., to make the Ashrama habitable. But the Ashrama, though fulfilling a great demand in this important place of pilgrimage by way of giving medical help both to indoor and outdoor patients, finds it difficult to meet the recurring expenses. Now this havoc of the flood has put the Ashrama to an additional financial difficulty. Unless the generous public come forward with pecuniary help, the Ashrama work will greatly suffer. We hope our appeal on behalf of the suffering and helpless patients will not go in vain.

#### RAMAKRISHNA VEDA VIDYALAYA, GADADHAR ASHRAMA, CALCUTTA

The report (for 1929-32) before us speaks that the academic atmosphere has been intensified and the scope of work has been widened. The institution has attracted more votaries of learning, enjoyed greater public support and sympathy and established itself on a sounder footing than ever before. Its management has been vested in a committee constituted according to the Government Grants-in-aid rules. We are glad to note that Dr. Surendranath Das Gupta M.A., Ph.D., as the President of the Managing Committee, is taking keen interest in the activities of the Vidyalyaya. The institution commands an efficient teaching staff, which has attracted distinguished graduates, teachers and professors to its classes. The examination results are also good: three of its students have obtained government scholarships. The total number on the rolls is at present 87.

The institution spares no pains or means to attract people to the study of their glorious culture. Sometimes it outsteps its means as its loan of Rs. 200/- in 1932 shows.

It (a) gives cash stipends to some of its students, (b) provides free board and lodging in deserving cases, (c) keeps a well-equipped library containing many rare and valuable works and (d) encourages publication of important Vedantic works with translation in Bengali and with elaborate notes and comments. If funds were available, it could have started, we are told, a series of publication under the able general-editorship of Dr. S. N. Das Gupta.

But it has to depend for its upkeep very largely upon the generosity of the public. The substantial help received from both the Government and the Corporation of Calcutta by way of annual grants has greatly improved its financial condition. That its activities are greatly hampered for financial reasons is shown by the statement of its accounts. During these four years it received Rs. 9,747-5-11 (minus the opening balance of 1929 of Rs. 549-12-0 and a loan of Rs. 200/- in 1932) and its expenditure amounted to Rs. 10,188-6-0. This needs no comment. Any contribution, however small, will be received by:—The Secretary, Veda Vidyalaya, 86-A, Harish Chatterjee Street, Bhawanipur, Calcutta.

#### RAMAKRISHNA MISSION SEVA- SHRAMA, TAMLUK

The Nineteenth annual report for the year 1932 shows the activities of the Sevashrama as given below:—

The Sevashrama is one of the popular institutions of the sub-division, doing mostly

philanthropic and some educational works. This institution was started in the year 1914 and was recognized as a branch centre of the Ramakrishna Mission. The Sevashrama maintains a Charitable Hospital and Dispensary. The Indoor Hospital, which has six beds only, treated 61 cases in 1932. The total number of cases treated at the Outdoor Dispensary was 4,061 in 1932. During the year under review the Sevashrama nursed 24 patients at their own homes, distributed cloths and rice to 28 persons, small cash to 19 persons and stipends to 21 school boys. Cholera relief work was undertaken in affected villages of the Tamluk sub-division in 1932, when 32 houses were disinfected and 54 patients were treated.

This institution conducts a Circulating Library and Free Reading Room which have grown very popular and from which books are issued weekly to the public. This Library contains 1,194 religious books and 8,880 books were issued. It has a membership of 394 school boys and public men. The institution does also the work of preaching the ideal and the teaching of Sri Ramakrishna and Swami Vivekananda in various villages of the sub-division and publishes some of the teachings of the Great Master and Swami Vivekananda.

The Ashrama among other things conducts regular worship as well as religious classes and Bhajans and celebrates the anniversaries of Sri Ramakrishna and other Prophets.

---

## RAMAKRISHNA MISSION FLOOD RELIEF WORK IN ORISSA AND MIDNAPORE

The public are aware that we have been conducting flood relief work in Orissa and Midnapore districts from nine centres, namely, Kapileswar, Niwali, Fatepur, Chitreswari, Baliana, Balikude, Balighai, Pratapdighi and Balyagovindapur. We are giving doles of rice to about 11,000 distressed inhabitants in all the centres taken together. The numbers of affected villages and recipients are steadily increasing. For want of food, people are eating all sorts of undesirable things and as a result, they are becoming victims of Malaria, Dysentery, Diarrhoea and so forth. So we have made arrangements for the distribution of medicines as well. Women are facing most painful odds for want of clothes. Cattle are about to die, as there is so much scarcity of fodder. We are trying our best to provide women with clothes, and fodder for cattle in some centres of Midnapore. There we tried to give seeds of rice for fresh cultivation, but owing to increase in water, we had to stop the measure. So far as Orissa is concerned, we have failed to distribute anything but rice and medicines. Unless fresh funds are forthcoming, we cannot proceed further than what we are doing now. We understand from reliable sources that about forty to forty five thousand rupees are necessary to meet the expenses there.

We distributed from nine centres till the second week of October last 2,054 mds. 37 srs. of rice and 1,164 pieces of new cloth to 10,264 distressed persons of 825 villages. Besides, 677 mds. of fodder were supplied free for cattle. Seeds of rice were given for cultivation in fields measuring forty bighas and a half. But unfortunately they were of no use on account of fresh increase in water.

We acknowledge the receipt of Rs. 16,454-5-6 till the 15th of October last. A large amount of money is necessary to meet the demands of three affected districts. The funds at our disposal are not adequate even for the distribution of rice.

We therefore appeal to the benevolent people again for generous support without which it is impossible to cope with the present situation.

Any voluntary contribution in the shape of money or new clothes will be thankfully received and acknowledged at the following addresses:—

- (1) President, R. K. Mission  
Belur Math, Howrah.
- (2) Manager, Advaita Ashrama  
4, Wellington Lane, Calcutta.
- (3) Manager, Udbodhan Office  
1, Mookerjee Lane, Baghbazar,  
Calcutta.

# Prabuddha Bharata

VOL. XXXVIII

DECEMBER, 1933

No. 12



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise ! Awake ! And stop not till the Goal is reached.”

## THE FIRST RAMAKRISHNA MATH

[FROM THE DIARY OF M.]

NARENDRA WITH THE MATH BROTHERS ;  
HIS INNER THOUGHTS

In the meditation room, *i.e.* in the room of Kali the ascetic, Narendra and Prasanna were talking. In another corner of the room were Rakhal, Harish, and Gopal junior. Towards the end came Gopal senior.

Narendra was reading the Gita to Prasanna. He read :

“The Lord, O Arjuna, dwells in the hearts of all beings, causing all beings, by His Maya, to revolve, (as if) mounted on a machine.

“Take refuge in Him with all thy heart, O Bharata; by His grace shalt thou attain supreme peace (and) the eternal abode. . . .

“Relinquishing all Dharmas take refuge in Me alone; I will liberate thee from all sins; grieve not.”

Narendra : “Just see, ‘mounted on a machine.’ ‘Causing all beings, by

His Maya, to revolve (as if) mounted on a machine.’

“To know God ! You are no better than a crawling worm ; how can you dream of knowing Him ? Just think what man’s position is ! It is said that each of the countless stars that you see is a solar system. We have one solar system, and it is so vast. Our earth is but a small marble when compared with the sun ; and in that earth man is crawling like a worm !”

Narendra sings :

*“Thou art our Father Whose little children are we.*

*We are born out of the dust of this earth, O Lord.*

*Blinded are our eyes with the same dust.*

*Born as children do we play with dust ;*

*Oh Thou Protector of the weak, save us from fear.*

*Wilt Thou not take us into Thy bosom, if we err by chance; wilt Thou at once forsake us and go far away?*

*Then, then, O Lord, we shan't be able to rise any more; then, we shall have to lie for ever on the surface of this dusty earth, (inert) and senseless.*

*We are little children, Father, of little sense; at every step we stumble.*

*Why dost thou, then, show Thy angry face; why are those terrible frowns, now and then?*

*We are but insignificant, and hence you should not get angry with us? Have we done wrong, Father? Then say with loving words, what they are.*

*Hundred times dost Thou lift us up, but hundred times do we fall.*

*What can the weak do of themselves?"*

*"Lie down, lie down at His feet, seeking His protection."*

Narendra sings again as if under inspiration :

The song says that the means of God-realization is to seek His protection.

*"I am Thy servant, O Lord, Thy servant, Thy servant.*

*Thou art my Master, my Master, my Master.*

*Thou hast given me two slices of bread and a strip of loin-cloth (how glad am I).*

*I take Thy name; give me health, love, and emotion divine (to sing Thy praise).*

*Thou art the Lord gracious, Thy name is the Saviour.*

*Thy servant, Kabira seeks the protection of Thy feet, O Deliverer."*

*"Don't you remember his (Sri Ramakrishna's) words? The Lord is a vast*

*sugar-mountain. You are but an ant. One grain of sugar is sufficient for you; and you are thinking of bringing the whole mountain to your home! Don't you remember the words of the Master—that (the great sage) Sukadeva was but a large ant at the most. So I used to tell Kali, 'Fool, are you going to measure the Lord, with a measuring tape?'*

*"God is the Ocean of Love. Seek protection in Him alone. He will be gracious to you. Just pray to Him: 'Protect me always in Thy gracious aspect.'*

*"From falsehood lead me to Truth; from darkness to Light; from death to Immortality. O self-manifested Atman, manifest Thyself before me. O Thou Terrible One, what is Thy benign aspect—in that protect me for all times."*

Prasanna : *"What are we to do then (to realize Him)?"*

Narendra : *"Only take His name. Have you forgotten the song of the Master?"*

Narendra sings that favourite song of Sri Ramakrishna :

The song says that the means of God-realization is to take His name.

*"My only faith is on Thy name, O Mother of the Universe.*

*Care I for rituals or for hypocritical social conventions?*

*Well has it been proclaimed by Lord Siva that Thy name breaks all fetters of relative existence.*

*His follower am I and of none else.*

*I care not for aught that might befall me ;*

*On Siva's words I have absolute faith :*

*I have taken refuge in Thy name."*

## DOES GOD REALLY EXIST? IS HE KIND?

*Prasanna* : "You say that God is. But you are sometimes heard to say that Charvaka and others are of opinion that this universe has come into being of itself!"

*Narendra* : "Haven't you read chemistry? There must be some one to combine the chemicals: human hand is required to combine oxygen, hydrogen and electricity in order to produce water.

"An Intelligent Force is universally believed to exist: Some One Whose essence is intelligence and Who is conducting this huge affair (of the universe)."

*Prasanna* : "How am I to know that He is kind?"

*Narendra* : "The Vedas say, 'In Thy graciousness.' John Stuart Mill, too, says the same thing. He says: 'I do not know how very kind is He Who has imparted kindness to the human heart.' The Master used to say, 'Faith is the quintessence of religion.' He is very near to us; we are only to believe it; that's all."

With this, *Narendra* sings again in his melodious voice :

The song says that the means of God-realization is faith.

*"Where do you seek for Me, my boy;  
I am by thy side (all the while).*

*I am neither in the skin nor in the hair (of the body), neither in bones nor in flesh. I am neither in temples nor in mosques. I am neither in Kashi nor in Kailas; neither in Oudh nor in Dwarka. I reveal Myself where there is faith. I am not in rites and ceremonies, nor in spiritual practices and renunciation. If you but search for Me devoutly for a moment, I reveal Myself to you at once. Outside the city in the heart is My little cottage. Kabira says, 'Hear me.*

*brothers, the Lord is with each and all of His holy children.' "*

## WITH DESIRES ARISES DOUBT ABOUT THE EXISTENCE OF GOD

*Prasanna* : "Sometimes you say, there is no God. And now you are saying all these. You do not keep to one view; you always change your opinion." (All laugh).

*Narendra* : "No more will I change this opinion. As long as there are desires and hankerings, one doubts about the existence of God. Always there is one desire or other. Perhaps the desire to study, to get degrees or to become a scholar—some such desires (always linger)."

## NARENDRA IS BESIDE HIMSELF WITH DEVOTION

With voice choked with devotional feelings, *Narendra* goes on singing song. *"He loves those very dearly who take refuge in Him, He is the father, He is the mother."*

He sings another song which exhorts all to drink of the cup of devotion. It says that the Lord is very near to us just as the musk to the musk-deer (which not knowing whence is the sweet scent coming, runs about for it).

M. was hearing all these from the verandah. *Narendra* rose; when coming out of the room, he said, "The brain gets heated with so much talk." Seeing M. on the verandah he said, "Dear M., just have some light refreshment."

A Math-brother says to *Narendra*, "And you say there's no God!" *Narendra* laughs.

## NARENDRA'S RENUNCIATION; HIS CRITICISM OF THE HOUSEHOLDER'S LIFE

The next day was Monday, the 9th May. M. was sitting in the morning



under a tree in the Math garden. He was thinking: The Master has made the Math-brothers renounce the world. Ah! how intense is their desire to realize God. The place is, as it were, the highest Heaven; the Math-brothers are but so many images of the Lord. It is not many days that the Master has passed away. So all his thoughts and ideas are still vibrant. The same Ayodhya! But Rama is absent! He has made them renounce the world; but some he has kept as householders. Why? Is there no way out?

From a room of the first floor Narendra saw M. sitting alone under a tree. He came down and said smilingly, "What are you doing here?" A conversation began, but M. cut it short saying, "Ah! what a voice you have! Just sing me a hymn."

Narendra recited a hymn in which a devotee begged to be pardoned for his numerous faults—the householders forget all about the Lord, commit many sins, in childhood, in youth, in the old age. Why do they not serve and think of God in all earnestness!—The hymn narrates all these.

Recitation finished, conversation began again.

Narendra: "You may talk of the unattached life, worldly life or the alike; but the essential thing is that one must renounce lust and gold. Anything short of that won't do. God-realization with having sex idea! Impossible.

Narendra goes on quoting Sanskrit verses and singing songs in corroboration of what he has said just now. He says:

"We must take to the life of a monk and wear his dress. One must cut off all connections with the world. Why should a man be bound down to the world? Why should he get entangled in the meshes of Maya? What is the

true nature of man? 'I am that Siva (the Lord), Existence-Knowledge-Bliss Absolute.' I am That."

He again chants a hymn which says: "Oh Lord! I have taken refuge in Thee with all my heart. Save me from sex-desires and sin, from ignorance and attachment; and above all give me pure love for Thee. Born again and again, much have I suffered; led by inordinate passions, grievous sins have I committed. There is hardly a sinner worse than I, a sufferer greater than myself. I have sought for protection throughout the world and have been turned away from every door. In my sore distress I find no protection except in Thee. I am tired of these countless births and deaths; terrible and hideous are this world and the sorrows thereof. Deny me not, my Lord. Save me, a sinner, who has surrendered himself completely to Thy grace. Merits have I acquired none; sins have I committed innumerable; Many a time have I vowed to correct myself, but every time have I failed most miserably. Make me whole with Thy grace. Give me love pure for Thee. With love for Thee I care not if I be born again and again."

M.: (aside) "What a burning spirit of renunciation is in Narendra! It is because of this that all the Math-brothers are in the same state of mind. On seeing the devotees who are still leading the worldly life, these are reminded all the more of the necessity of renouncing lust and gold. Ah! What a nice state of mind! Why has the Master kept a few others in the world still now? Will he devise a means for them too? Will he give them the same spirit of renunciation, or will he keep them deluded in the world?"

Narendra has to-day gone to Calcutta with two other Math-brothers. He will

return in the evening. Narendra's lawsuit is still pending. The Math-brothers

can hardly bear his separation. Everyone is thinking when he will return.

---

## WHAT THEN ?

BY THE EDITOR

### I

Even a child does not like to be controlled by his elders. If he submits to the control of his superiors, he does so out of sheer helplessness. Similarly no nation likes to be under the tutelage of another nation, however benevolent the latter may be. A man does not like to be under the dictation of another man, though the latter may be his sincere well-wisher. Everyone likes to have complete freedom of action though that may involve serious risks. He may not be wise enough to guide himself, but he wants to learn by his mistakes. It is far better to commit mistakes and learn than remain eternally a minor. It is from this idea that the subject nations all over the world are trying to throw off the foreign yoke. They are not in a mood to listen to or believe that their rulers are led only by an idealism to continue their protection over them. They do not want any protection, they do not like to be under any shelter; they want to be thrown absolutely on their own resources—to sink or to swim. This is the psychology of political fights of all subject nations in the world. If they continue to remain under foreign rules, it is only because they cannot help it, just as a child submits to the tyranny of his guardians out of mere inability to assert his own views.

Modern theory of education says that

the greater the amount of freedom given to the child, the greater the chance of his perfect growth and development. This is true with respect to national life also. A nation under a foreign rule will feel that its growth is hampered in a thousand and one ways, because it is not politically free. By searching even the whole history of the world, it will be difficult to find out any ruling nation which was able to convince the subject people, or to keep them under that conviction for a long time, that it ruled them only for the good of the latter. Foreign rule is everywhere looked upon with distrust and suspicion, even if it be really good.

### II

Here the questions arise, does political independence necessarily bring happiness to a nation? Is the salvation of a nation identical with its political independence? Are the general populace of a country happy simply because they have their own people at the helm?

A country may miserably suffer, though it may be politically free. This is why we come across so many revolutions, if we study the history of the world. The rule of the Tsars was not a happy thing for the Russians, though the Tsars were their own countrymen. Every revolution means that the people were so much tyrannized that by mere desperation they were goaded to rise against the throne.

Even in countries where there is a democratic form of government, are the people happy? The very fact that in every country the ministry changes from time to time indicates that no political party in power could give satisfaction to the whole nation. Besides, everybody knows that democracy has been a sad failure. Nowhere democracy means that general masses control political power; it is everywhere the vested interests which rule the country for their own selfish purposes, giving only a secondary importance to the welfare of the masses. As a result, even in democratic countries, people are not happy—they have great grievances against the governments.

Political independence is not an end in itself, it is a means to an end—it is a means to make the people happy, to give them an opportunity to pursue the goal of human life. Judged by this standard, no politically free country in the world has attained the desired end. Even in free countries, the misery of the people is as great as ever. The government exists not for the good of the people—though it professes to be so—but to serve the interests of particular people. Tolstoy would say, "The government, in the widest sense, including capitalists and the Press, is nothing else than an organization which places the greater part of the people in the power of a smaller part, who dominate them; that smaller part is subject to a yet smaller part, and that again to a yet smaller and so on, reaching at least a few people, or one single man, who by means of military force has power over all the rest. So that all this organization resembles a cone, of which all the parts are completely in the power of those people, or of that one person, who happen to be at the apex.

"The apex of the cone is seized by those who are more cunning, audacious

and unscrupulous than the rest, or by someone who happens to be the heir of those who were audacious and unscrupulous."

Truth of the above statement is borne out by the fact that even in wealthy countries a large number of people suffer from unemployment and are on the verge of starvation, and yet no successful step has been taken to combat the evil. Rich people grow richer, and poor people become poorer and suffer more and more misery. Who cares for them? Everywhere circumstances are such that the government cannot devote its best attention to the welfare of the general masses. Attempts are, no doubt, made, here and there to improve the lot of the people, but those attempts are made only when all other interests have been fully served. It is something like doing charity by a man who performs such actions only when he has got all the comforts and luxuries he wants.

It has been calculated that there are now about 2 crores of people unemployed in the world. If we include dependants, there are some 4 to 5 crores of men, women and children who are facing hunger and nakedness.

And while millions are on the verge of starvation, nearly 500 crores of dollars are being annually spent for armaments, and from 80 to 85 p.c. of all taxes extorted from the people go for war purposes.

And who suffer most during the war as well from its after-effects? It is the general public. They become physically, morally and spiritually ruined. They are led to war, through the intoxication of nationalism, and turned into brutes; they are trained to stifle all finer feelings and to resemble in every respect wild animals fighting one another. And each war costs so many human lives and so much money even

to the victorious party! —so much so that it requires many years for the country to come to a normal condition, and perhaps at that time it has to be ready for another war. People are coming to understand the tragedy of such affairs, and if they have not already revolted against them, it is because they have been kept in delusion and ignorance. People are everywhere tired of war, but still there is chance of their being led to it in spite of themselves. At present the economic depression all the world over is such, that the misery of the people has reached almost a breaking point. But still, another war is in preparation; one can almost hear its rumbling sound. If at the present situation of the world, another war breaks out, God only knows what will be the extent of the misery of people. And in this there will be no distinction of peoples—politically free or dependent—all will suffer.

### III

The present civilization is called a scientific civilization. The power of a civilized nation nowadays is measured by its capacity to harness the forces of nature to the end it desires. But unfortunately science has proved to be a dangerous instrument in the hands of those with whom might is right. Science has no doubt contributed to human happiness to some extent, but it has also supplied people with weapons to wreck the peace of the world. Power in the hands of the irresponsible is dangerous. As such science is being utilized more for base ends than for the noble purposes to which it could be applied.

Man is now busy to control the forces of external nature, but does not think that it is more important to devise means as to how to control his inter-

nal nature. As such, a man is daily becoming more and more a victim of lower instincts. The animal in him is finding greater opportunity for growth than the Divine in him. Everything in the world nowadays serves to foster the growth of greed, avarice, selfishness, etc.—things which will make man unsafe for human society. Self-aggrandisement instead of self-control is the order of the day. The cultivation of higher qualities does not receive as much attention as it should. Man is not ready to undergo the discipline and restraint which presuppose the development of moral virtues. Everywhere man wants unchartered liberty of action. But freedom without previous discipline leads to abuse. As man nowadays cannot brook any control from any quarter, he has lost all control over himself and is running headlong towards destruction.

Nowadays though man boasts of the many uses to which science has been put, though he prides himself over many comforts and luxuries he has got, it is doubtful whether the modern world is more civilized than ancient India or Greece or China. Many relics of barbarism are to be found in the modern civilized society. And the pity of it is that many are not ready to recognize them.

So long as such a state of things exists or is encouraged to continue, no form of government will give happiness to any nation. So long as man's action is not prompted by higher idealism, whoever holds the power will tyrannize over the people or at least will serve his interest at the cost of the interest of the dumb millions. In this respect indigenous government will not make much difference from a foreign rule. A prominent Indian leader some time back very aptly said that if an indigenous government took the place

of the foreign government and kept all the vested interests intact, that would not be even the shadow of freedom.

Indeed no form of government will be a sufficient guarantee to the happiness of the people so long as human nature remains as it is. Man is by nature selfish; he still retains in him the primitive instinct of struggle for existence and follows the rule of the survival of the fittest. To a higher man self-sacrifice is the law of life—he is ever ready to sacrifice his all to the cause of others. He is extolled and admired because of his readiness to sacrifice his interest for the sake of humanity. But such persons are very rare. Ordinary persons spend all their energy to fulfil their selfish interest, and as soon as they get into power they will take advantage of their position to serve their own ends. Government is not an abstract entity; it is after all composed of human beings. And therefore the weakness of persons constituting a government will be reflected in the latter.

Such being the case, if any one believes that political independence will bring in the millennium for his country, he remains to be disillusionized. It is natural for a man to expect that his interest will be safer in the hands of his own countryman than in those of a foreigner, but logic does not say that one's own countryman cannot prove as bad as a foreigner, if not worse. A man may be so selfish, that he will not hesitate to betray the cause of his country, for furthering some selfish ends. History is not slow to supply instances of persons, who have proved themselves to be traitors to their motherland. So long as human nature is not fundamentally changed, nobody can be trusted. Particular individuals may be of exemplary character, their whole aim in life may be to serve their countrymen ;

but their followers may be as bad as they were good.

#### IV

It has been said that independence is a much-abused word, it hardly proves to be what people understand by it. A country may be politically free, but its people may be as much under tyranny or in misery as any subject nation. It may be that the advantage of political freedom will be reaped only by a few, and the whole country will be suffering as much as ever.

A country will be in an ideal condition, when the persons wielding political power are the best type of persons. Under such state only the interest of the people will be safe. In ancient India though the king, representing the military power, would rule the country, he would often be under the guidance of his family preceptor—a Rishi who typified ideal man. As such the royal actions would very often be prompted by a great idealism. The ambition of a king would be not so much to be a powerful ruler as to be an ideal king. Ancient India admired not a Cæsar or an Alexander, but a Ramachandra whose name has come down through the corridor of time to us as an incarnation of moral perfection—an Incarnation of God. We do not say that there was not a Duryodhana or Kansa in ancient times, but such characters would be universally condemned. People would be less overpowered by the grandeur of royal power than filled with admiration for high moral qualities to be found in kings. Because such was the tradition handed down from the hoary past, even in historical age India could produce an Asoka or a Kanishka.

Nowadays the most pressing problem before every country is not how to evolve the best form of government, but how to produce the best type of men.

But unfortunately little attention is nowadays paid to that direction, and a great chaos is the result. People do not look at the fundamental cause of evils in the world, and at the same time fondly wish that ideal condition should prevail on earth. One may as well, then, wish that fire should not burn, water should not make wet or the sun should not produce heat.

## V

Man has got body, mind and soul. People usually take care of the body, develop their intellect, but pay no attention to realize the Self. By developing the body one may have physical happiness, with the growth of the intellect one may have knowledge of the external world, but unless one dives deep down within oneself, one will not have real happiness. Unless a man develops spiritually,—however high may be his intellectual powers, however refined he may be in his manners and behaviour—at any moment he may find himself, to his great dismay, no better than a brute. The animal in man is always trying to come out; only the man who has control over himself, can check that. But how few are the persons who have complete control over themselves! Man may conquer the waves, man may control the elements, but unless he has conquered himself, he is no better than a wild animal. It is because man nowadays is not particular about the conquest of himself, that there is conflict and chaos everywhere, and even in civilized countries there is going on constant display of devil dance. A civilization should be judged by its spiritual culture, and not by its material power. But unfortunately reverse is the case. A nation is respected according to the military strength it has; its culture and civilization have no value unless it has got sufficient

military power to compel attention from the ready-to-fight nations of the world. Some time back a Japanese said very significantly: "We brought you (the people of the West) our flowers and paintings, and you took no notice. It was only when we adopted your guns that you paid us any attention." It is ironically said that a rich man easily gets the reputation of being wise, though he may be in reality a fool. A nation with great military strength is universally recognized to be highly civilized, though it may not have at all the qualities which characterize a truly civilized people. Wealth and power are false standards by which to judge a civilization. These false standards must go. The greater a man resembles his Maker, the more civilized is he. And the greater the number of such people in a country, the higher is the quality of its civilization.

The Upanishads say that it is a tragedy of human life that man's senses always go outward and become the cause of his sufferings. It is only some fortunate few who desirous of immortality turn their eyes inward and behold the inner Atman. The ideal of man should be to see the Atman, and not simply to have 'freedom of action and liberty of conscience,' as is commonly supposed to be. Many people say that a nation will attain an ideal condition, when its people can follow their will unhampered and obey their conscience without any hindrance. As we said before man will not be happy, though he be allowed complete freedom of action, unless he develop his inner life. And how can the question of the 'liberty of conscience' at all arise? For very few have what is called conscience: they have stifled it to death by wilfully neglecting its call. All are running after the senses, and hence this universal suffering in the world.

Such being the case, mere political independence will not bring happiness to a nation. For those who claim to be its protectors, may prove false to the cause they have espoused. They may do so in spite of themselves. Very few remain constantly alert to find out what is right, and try to follow that; and there are some who cannot follow the right, though they try, because they have no control over themselves—with them the piteous cry is, "Led by whom man commits a wrong?" This state of things will change only when man pays greater importance to his inner development.

But will the world follow this path, though it "leadeth unto life," by giv-

ing up the way which is broad and easy? Perhaps the world needs some more experience to come round. The last war has turned the mind of many thinkers to the actual condition of modern civilization. But they find themselves helpless to fight against the forces of evil. Perhaps the next war will prove more disastrous in its effects and set a greater number of people thinking as to what should be the right attitude of a man and a nation towards life. In this way, by getting blows after blows, the world will realize its mistakes. Man learns by experiences. Will not the world do the same? Let us not be pessimists.

## THE PROBLEM OF PROBLEMS

By NAGENDRANATH GUPTA

As a diamond is set in a loop of gold so has the soul its setting in a cycle of lives. Everywhere the circle and the orb are the symbols of completeness and perfection. The firmament is full of dazzling luminaries smooth and round in shape. There are no angles, no sharp projections. The movement of the heavenly bodies is circular. They rotate on their own axes and travel round in their own orbits. The visible horizon is a circle, the sky overhead is the half of a hollow sphere. The circle is the most perfect and flawless geometrical figure.

\*

Even time which usually moves in one continuous stream has a phase of cyclic movement. The seasons, which are periods of time, pass in rotation, coming and going round and round

through the ages. The alternation of birth and death is like an arc of a circle, and every birth is an elongation of a circular line. The movement ceases with the cessation of a fresh birth after death and the circle is complete.

\*

In a definite sense this circle is of our own making, and it shrinks or expands accordingly as we order our lives in each incarnation. The account of Karma may be prolonged or wiped out, and we may choose to remain strapped to the giant wheel of births and deaths, or to loosen our bonds and set ourselves free.

\*

Among all races and in all times has existed this desire for ultimate freedom. Call it Nirvana, Moksha, or the attainment of heaven, the root idea is to

escape from the bondage of birth to the freedom of non-birth. Even in the simple creed that eliminates the past and takes no cognizance of previous births, which regards the soul and the body as the products of a simultaneous creation the bonds of the flesh are not recognized in the life hereafter. In the resurrection, it has been said, they neither marry nor are given in marriage.

\*

In Karma lies the explanation of the difference between man and man. It is the law of cause and effect. The cause is generated in our previous lives, the effect becomes apparent in our present life. The choice of the cause lies with us but the effect is beyond our control. We may point and shoot an arrow as we will but we have no power to arrest its flight or to divert its course and aim.

\*

From the cause to the effect the sequence is inevitable and irrevocable, but it is given to us to generate fresh causes and to add to or neutralize previous effects. When an evil-doer reforms his ways he sets in motion a new cause to counteract the effect of his previous actions, and a seeker of wisdom adds to his store by fresh effort.

\*

Every new birth is a fresh opportunity for adjustment of the old account. Life is like a debtors' prison in which we are detained time after time in successive births and we can be free only when the debt is paid.

\*

If life were a single brief existence with nothing behind it, a bubble rising and bursting on the silent, swift waters of time, why should any one concern himself with the why and wherefore of it? All wisdom, or the want of it, would be concentrated in the teaching

of the Greek philosopher—eat, drink and be merry, for to-morrow we die.

\*

For the vast majority of mankind this is the only real and practical philosophy of life. It peremptorily excludes all thought, all speculation, all curiosity about the past, all anxiety about the future. Live as the butterfly lives, a few hours of a gay existence, the flashing of gorgeous wings in the sunshine, the flittings from flower to flower sipping honey, the merry chasing of the mate, and the final flutter and then the stillness of death.

\*

The soul sleeps or remains quiescent, there is no stored energy of past lives to quicken reflection or thought, no questionings about the hereafter, no looking back to the road already traversed. Still there is an occasional stirring of the spirit, moments of unease when there is a faint sense of something lacking, a void that needs to be filled.

Even when no thought comes of what is behind this life it is impossible to shut out all thought of what is beyond. To the primitive man as well as to the highly civilized there is always a prospect of another life beyond this life. If the latter has beatific visions of paradise, the former is equally happy in his dreams of a happy hunting ground.

\*

This refusal to accept death as the final end of existence does not proceed from a mere human weakness. It is a faith ingrained in our being, wrapped up in the consciousness of the spirit. This faith cannot be shaken by the theory that the physical body of man holds nothing to justify a belief in a future existence.



It is a superfluous contention because the flesh of man is dust and unto dust it must return. It is equally undeniable that man is capable of doing what cannot perish and the spoken word may live as a vitalizing force even after structures of granite and marble have become dust like the frail human body.

\*

More than any speculation about the future the past is a convincing testimony to the immortality of the human soul. Like alone can produce like; out of the transient the emergence of the permanent is inconceivable; the feeble cannot bring forth the strong; a mere mortal cannot give utterance to immortal thoughts.

\*

The intellect unaided, however powerful or keen, cannot penetrate the mystery of being, and hence the endless conflict between doctrines and philosophies. There is the philosophy that has for its foundation the doctrine that man can have no knowledge of anything but phenomena, and that the knowledge of phenomena is relative and not absolute.

\*

A conclusion like this is arrived at by a process of intellection without any resort to the higher power of communion, the contact with the spirit known as Yoga or Samadhi. The intellect alone cannot comprehend more than phenomena, and that not wholly. All the phenomena of which we have knowledge are effects, but the knowledge that we seek is of the causes.

\*

A great intellect is like a powerful searchlight; it floods distant objects with light and cleaves the darkness with razor-like blades, but the illumination extends to surfaces only, it cannot pierce below the surface. The light of

the intellect plays over the exterior of things, it throws into relief what is palpable, but cannot reach the core.

\*

To get at the truth, the cause that lies behind the effect, the reality behind phenomenon we need the X-rays of the spirit, the light that reveals the bone inside the flesh, that pierces solid walls, that passes through the thick veils of Maya with as much ease as ordinary light travels through ether.

\*

Self-communion, out of which proceeds the knowledge of Self, holds the apparatus of spiritual X-rays. It has to be properly adjusted so that the light may successfully penetrate the solid obstacle of matter and lay bare the naked truth before us. The power to use this instrument is inherent in all of us; we have to acquire the skill without which it is of no use.

\*

Every great teacher, every great guide of humanity has held self-communion during which the revelation of the truth has come to him. A time comes in the life of every true prophet and seer when he withdraws from the bustle and distractions of the world and seeks solitude in order that he may find the truth undisturbed. He is like the angler who finds out a quiet pool where the fish rises readily to the bait.

\*

The true knowledge of Self, the realization which puts an end to all doubts and questions, is a perception of great subtlety. It cannot be analysed by reason alone, nor condensed in a syllogism. It can be neither acquired nor explained away by argument. The intellect has its own plane, but the higher truths are beyond its reach. Cold argument on a subject like this is mere sophistication.

A somewhat crude but significant illustration is that of the man who went to a saint and put him questions about God. Not satisfied with the answers given the man said, 'Show me God and I shall believe that he exists.' The saint picked up a stone and hit the inquirer on the head. The man complained of pain and the saint answered, 'Show me your pain and I shall show you God.'

\*

Just as pain is to be felt and not seen, so is the Self to be known and not merely reasoned about and debated upon. There is nothing to be taken on trust, no dogma to be accepted without question, no implicit reliance upon a revealed faith. It is a knowledge that every one has to acquire for himself.

\*

The difference is in the method of attainment. The doctrinal or theoretic part of any creed is not difficult of comprehension, because it is on the intellectual plane. The deep, underlying truth, the solution of the mystery that perplexes us is to be discovered by our own efforts,—not by a process of reasoning, but by the light of our inner being, the communion that is subtler than the intellect.

\*

Age after age this has been the highest and most difficult quest of man, the one problem that has absorbed all his thoughts to the exclusion of the passing things of life. The high destiny of man is not the hoarding of wealth, or the building of kingdoms, but to lift the veil behind which stands the truth, unchanging and unalterable through all time.

\*

Is it our destiny to be merely the plaything of circumstance, to be tossed about like a shuttlecock from battledore to battledore, and finally to be

flung aside like the battered and broken toy of a child? Are we to be caught perpetually in the net of delusion like flies in the spider's web?

\*

Quite apart from the probability of things or the likelihood of the truth, consider the two conceptions of life: first, the life that is inspanned between a single birth and death, with nothing to look for either behind or before; next, the life that has passed many milestones of births and deaths, and may or may not have to traverse a similar weary road in future.

\*

The man whose thoughts cannot travel beyond the present life cannot have anything to bequeath to others who come after him, for everything that men desire or possess in life is fleeting like life itself. Great possessions, unlimited power, the enjoyment of life, all turn to dust in the hand.

\*

The other man who resolutely turns his back upon the good things of life, who puts temptation behind him, who closes his ears to the siren voices of the pleasures of life, and with a steadfast, single purpose devotes himself to fathom the mystery of being, discovers a treasure of thought that can be neither wasted nor exhausted and is shared by countless generations.

\*

That is why the very greatest of men have no worldly possessions whatsoever and despise the things for which men sweat and toil, and for which they are prepared to barter their soul. Who would have heard of Siddhartha the Prince if he had become the King of Kapilavastu? Everything that men seek in life—wealth, love, power, domestic felicity, was his by the primary right of birth. When he

abandoned all these, people thought he had taken leave of his senses.

\*

He became a homeless wanderer on the face of the land, an itinerant beggar who begged his food from the pariah and the outcast as well as from the well-born householder. The time came when he was an honoured guest of kings, but for himself he never owned anything and the world had nothing to offer that he desired.

\*

He did not, however, admit that he was an idler, who shirked toil and had an easy life. When a farmer who did not know that the Buddha was a king's son and had renounced a kingdom, accused him of leading an idle life and advised him to become a tiller of the soil in order to earn a living, the Buddha answered him in a short parable that silenced the farmer though perhaps it was beyond his understanding.

\*

The Buddha said he was also a labourer in the field, a ploughman. "Faith is the seed I sow and good works are as the rain that fertilizes it. Wisdom and modesty are the parts of the plough and my mind is the guiding rein. I lay hold of the handle of the law, earnestness is the goad I use, and diligence is my draught ox. Thus is my ploughing ploughed, destroying the weeds of delusion. The harvest that it yields is the ambrosial fruit of Nirvana, and by the ploughing all sorrow ends."

\*

Jesus, the son of Joseph the carpenter, could have stuck to his lathe and adze, and earned an honest living, but he also elected the vagrant life. Of his homelessness he said, "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head." And he

also spoke the parable of the sower, and of the seeds that brought fruit an hundredfold.

\*

To all appearance these men were as other men, poorer than most and strangely indifferent to the good things of life. Who could have judged in their lifetime that they were bequeathing a priceless treasure to humanity, a wealth that would grow with time unlike the worldly wealth that comes only to vanish again? What made them deliberately turn their backs upon all that men usually prize, and prefer poverty and a wandering life to the ease and shelter of a home?

\*

Whence comes his wonderful power of discernment, the intuition that distinguishes between the real and the unreal, that turns to the truth with the unerring precision of the needle to the magnet? There is no obvious explanation as to why some men should be so utterly unlike their fellows and reject without regret all that is attractive in life.

\*

It is not enough to say that such men are gifted with a vision which is denied to other men and their natures are more profound. The only satisfying explanation is the doctrine of Karma, a certain storage of insight accumulated in previous lives like a store of electricity in a power-house.

\*

That is the driving power behind the wheels of life, the determining cause of the course we choose in the brief journey of life. Partly we live our own lives, but in the main we pursue a path that we ourselves laid down when the choice rested with us. We are the arbiters of our own destiny, and we make and unmake it as we will.

Whether we accept or deny the doctrine of previous incarnations, the present life itself is an indisputable testimony to past influences that have moulded it. Otherwise, one life would be spent as another, there would be no renunciation or rejection of the average aspirations that fill a lifetime, the sordid scheming and struggling that make up life. All life would be a dead, flat level without any heights or hollows.

\*

There would be no incentive to thought or inquiry, no appreciation of any mystery, no unrest, no endeavour to rise above circumstance, no response to the challenge that comes from outside and within. There would be nothing to distinguish man from the lower creation.

\*

Man stands higher than the rest of created beings not merely by the higher order of his intelligence, but by the nobler and higher urge of his spirit, his power to detach himself from the tangible in pursuit of the intangible, his ability to distinguish between the real and the unreal, his capacity for developing an inflexible resolution.

\*

In the two views of life the first practically ignores the existence of the soul. There is merely a depressing recognition of the littleness of life, a sense of utter helplessness, impotence

and complete absence of responsibility. Life becomes a rudderless vessel on the raging waters of time, a straw blown about in the storm.

\*

The second is an illuminating vision of the eternity of existence, fixity in the midst of mutability, changelessness in the midst of change. Behind the present life there is a lengthy record of other lives, lives that were spent well or ill, and have helped to fashion this life through which we are passing.

\*

The real existence is that of the soul, or the self. Unseen it waxes and wanes like the moon, phase by phase, from the crescent to the half moon and so on to the full orb, or it may grow fainter and fainter till it becomes invisible. Unlike the moon, however, the soul when it is full like the full moon, merges into the greater Light from which all things proceed, and the rotation of its phases comes to an end.

\*

The sum and end of life is freedom, freedom from the ever-recurrent bondage of births and deaths, freedom of the soul from the toils, and the ultimate and final attainment of peace. The knowledge of the Self is the way to liberty and the discovery of the truth and at the end of the journey the reward of the traveller is peace.

\*

---

# PEACE AND EDUCATION

BY DR. MARIA MONTESSORI, M.D. (Rome), D.Litt. (Durham)

*(Concluded from the last issue)*

## VII

If we wish to set about a sane psychical rebuilding of mankind, we must go back to the child. But in the child we must not merely see the son, the being in whom our responsibilities are centred: we must consider the child in himself and not in his relation to us, which is that of dependence. We must turn to the child as to a Messiah, an inspired being, a regenerator of our race and of society. We must succeed in effacing ourselves till we are filled with this idea, then go to the child, as the wise men of the East, loaded with power and with gifts, and led by the star of hope.

In the child, as Jean-Jacques Rousseau theoretically imagined him, we can find the natural characteristics of man before they were changed and spoilt by the baneful influences of society and around this theoretical problem the phantasy of genius wove a romance. Such a question would interest abstract psychology, and the study of it would go far to create an embryology of the mind.

But, for our part, as we studied the new child, who has manifested unsuspected psychical characteristics—surprising because hitherto unknown—we discovered something more than an embryology of the mind. What struck us in particular was the existence of an actual conflict, of a ceaseless struggle which awaits man at his birth and accompanies him throughout the course of his growth—and this is the conflict

between the adult and the child, between the strong and the weak, we may even add, between the blind and the seeing. The adult, in his dealings with the child, is indeed blind and the child is indeed a seer: he brings us the gift of a little flame to enlighten us. The adult and the child—both unconscious of their own characteristics—are engaged in an age-long warfare, more acute than ever to-day because of our complex and depressing civilization. The adult triumphs over the child so that, when the child has grown into a man, he bears graven for ever in him, the marks of that famous peace which follows war, and which is on the one hand a destruction and on the other a painful adaptation. It is impossible for the child to help the old fallen man to rise by instilling into him his own fresh, new life, for the old man just goes for him and tries to crush him. This situation was not so disastrous in the past as it is gradually becoming now, as man, creating an environment ever further removed from the state of nature, hence less and less adapted to the child, is increasing his power and, at the same time, his domination over the child. No new moral refinement has come to save the adult from his blinding selfishness; no new understanding of this changing situation, so unfavourable to the child, has illumined his intelligence. The ancient and superficial idea of the uniform and progressive growth of the human personality has remained unaltered, and the erroneous belief has persisted that it is the

duty of the adult to fashion the child according to the pattern required by society. This misunderstanding, handed down from time immemorial, causes the first war between men, who were most emphatically intended to love one another: a war between parents and children, between teachers and pupils.

### VIII

The key to this problem is to be found in the fact that the human personality is not single. On the contrary it has two different shapes and two separate goals, those pertaining to the child and those pertaining to the man. We do not find in the child the same characteristics as in the adult, except only on a smaller scale: the child possesses his own characteristic life which has its end in itself. This end may be expressed by the word "incarnation," which means that in the child must be realized the incarnation of personality. Therefore the character and rhythm of the child's life will be totally different from those of the adult, who is chiefly engaged in modifying his environment and who is pre-eminently a social being. If we think of the unborn child, this idea at once becomes clearer: the life of the embryo in the mother's womb has one sole end, and that is maturing into the newborn child. Thus is fulfilled the first period of man's life. And vital force will be greater in the newborn child whose pre-natal growth has been fostered by the best possible conditions that a healthy mother can give it, although she has nothing to do except to let the new life develop within hers. But the gestation of man is not confined to the short ante-natal period. There is yet another form of gestation: that accomplished by the child in the exterior world: the act of incarnating the spirit whose germs are in him, though in a latent and unconscious form. Delicate

nurture is needed to protect this process, which gradually becomes conscious and which is perfected through knowledge acquired in the outer world—a process accurately carried out by the child, who is guided by laws as are all beings in nature, and who obeys a rhythm of activity which has no common measure with that of the conquering and combative adult.

That the period of incarnation and of spiritual gestation is entirely different from the period of adult socialized activity, is not really a new idea. On the contrary, it is one that accompanies us through life with some solemnity and that has been proclaimed to us for centuries as a great truth; it is even embodied in sacred rites. We all keep two festivals in the year, Christmas and Easter; we recognize them in our hearts, we keep them by a suspension of social activity, many of us observe them religiously. What do those two ancient festivals bring to our remembrance? They remind us of one single person, whose incarnation and social mission however were distinct. In the history of Jesus, the period of incarnation lasted till puberty, that is to say until the time when, at the age of about thirteen, he said to His parents: "Why do ye seek me? Do ye not know that I have other concerns than yours?" And during that period His behaviour was that of a child who did not acquire his knowledge from wise adults, but who, on the contrary, amazed and confounded them. It was only later that began the hidden life of the Son obeying His parents, learning His father's trade and adapting Himself to that society of men in which He was to carry out His mission.

When the independent life of the child is not recognized with its own characteristics and its own ends, when the adult man interprets these characteristics and

ends—which are different from his—as being errors in the child which he must make speed to correct, there arises between the strong and the weak a struggle which is fatal to mankind. For it is verily upon the perfect and tranquil spiritual life of the child that depend the health or sickness of the soul, the strength or weakness of the character, the clearness or obscurity of the intellect. And if, during the delicate and precious period of childhood, a sacrilegious form of servitude has been inflicted upon the children, it will no longer be possible for men successfully to accomplish great deeds—and we have there the symbolical sense of the Bible story of the Tower of Babel.

Now, the struggle between the adult and the child finds its expression—both within the family circle and at school—in what is still called by the old name of “education.” But when the intrinsic value of the child’s personality has been recognized and he has been given room to expand, as is the case in our schools (where the child creates for himself an environment suited to his spiritual growth), we have had the revelation of an entirely new child, whose astonishing characteristics are the opposite of those that had hitherto been observed.

We may therefore assert that it would be possible, by the renewing of education, to produce a better type of man, a man endued with superior characteristics as if belonging to a new race : the superman of which Nietzsche caught glimpses. Herein lies the part that education has to play in the struggle between war and peace, and not in its cultural content. Above all it is to be noted that the child, a passionate lover of order and work, possesses intellectual qualities superior by far to what might have been expected. It is very evident that, subjected to the usual education,

the child has had not only to withdraw within himself, but to dissimulate his powers, in order to adapt himself to the judgment of the adult who lorded it over him. And so the child performed the cruel task first of hiding his real self, then of forgetting it, of burying in his subconsciousness a wealth of expanding life whose aspirations were frustrated. Then, bearing this hidden burden, he encountered the errors current in the world.

Thus does the problem of education present itself when we envisage it from the point of view of war and peace, not as a matter of what ought, or ought not, to be taught. Whether we speak or do not speak of war to the children, whether we adapt history for their use in this way or in that way, does not change the destiny of mankind. But an education that is merely a blind struggle between the strong and the weak can only produce an inefficient man, weakened and enslaved, a man whose growth has been stunted.

## IX

That the child in his own individual nature possesses characteristics different from what had been commonly believed, has been plainly shown by the uninterrupted experience of a quarter of a century, carried out not only among the majority of the civilized nations, but in the most diverse races : among the red men of America, the natives of Africa, the Siamese, Javanese and Laplanders. When the experience began, much was said, under the influence of the then current educational prejudices, about a new method of education capable of giving amazing results. But ere long the full reality and importance of the phenomenon was recognized and there appeared, in England, a book entitled “New Children.” The striking revelation was the existence of a differ-

ent kind of humanity, the comforting emergence of a better quality of human being. Was it then not impossible to improve human nature? That is indeed a possible achievement, given the right environment: to the deviations hitherto enforced during the period of growth must be substituted normal conditions, if we wish the soul to reach its full healthy development.

A healthy man from the psychical point of view is rare nowadays, is indeed almost unheard of, just as a physically healthy man was a rare phenomenon before the coming of personal hygiene had shown mankind how to find the lost road to good health. In the realm of ethics, man still delights in subtle poisons and his ambition reaches out for advantages that are full of mortal dangers to the spirit. Often, he disguises his vices, hereditary or transmitted by education, and allows them to masquerade as virtue, duty and honour. The unsatisfied needs of the child leave their mark on the adult in whom they come out as inhibitions preventing his intellectual development, as deviations of moral character, as innumerable psychical anomalies which make the personality weak and uncertain. The child who has never learned to act alone, to direct his own actions, to govern his own will, grows into an adult who is easily led and must always lean upon others.

The school child, being continually discouraged and scolded, ends by acquiring that mixture of distrust of his own powers and of fear which is called shyness and which later, in the grown man, takes the form of discouragement and submissiveness, of incapacity to put up the slightest moral resistance. The obedience which is expected of the child both in the home and the school—an obedience admitting neither of reason nor of justice—prepares man to

be docile to blind forces. The punishment, so frequent in schools, which consists in subjecting the culprit to public reprimand and is almost tantamount to the torture of the pillory, fills the soul with a crazy, unreasoning fear of public opinion, even of an opinion manifestly unjust and false. In the midst of these adaptations and many others which set up a permanent inferiority complex, is born the spirit of devotion—not to say of idolatry—to the “condottieri,” the leaders, which for this repressed personality, are the father and the teachers, that is to say, the figures who imposed themselves on the child as perfect and infallible. Thus discipline becomes almost a synonym of slavery.

The child has never been able to try and follow the moral paths which his latent vital urge would have sought out eagerly in a world new to him; he has never been able to put his own creative energy to the test. But he has succeeded in setting up within himself an order that has resulted in a sure and unchanging discipline.

When he has attempted to find out the path of justice, he has wandered and become perplexed and has finally been punished for having tried to accomplish deeds of love by helping schoolfellows still more oppressed and obscure than himself. On the contrary, he has received tokens of approbation when he turned spy and tell-tale. The virtue worthy above all others of public encouragement and of reward has always been the triumphing over one's schoolfellows in competition and the gaining in examinations of the decisive victory allowing one to pass from one year to another of a monotonous existence of perpetual servitude. Men brought up in this way have been prepared neither to fight and be victorious, nor to conquer truth and possess it, nor



to love others and join with them in striving for a better life. Their education has prepared them rather for an incident, a mere episode of real community life : war. For, in reality, the cause of war does not lie in armaments, but in the men who make use of them.

If man had grown up with a healthy soul, enjoying the full development of a strong character and of a clear intellect, he could not have borne that there should exist within him, at one and the same time, contradictory moral principles ; nor could he have endured to be simultaneously the upholder of two kinds of justice, the one protecting life and the other destroying it, nor would he have consented to cultivate in his heart both love and hatred. Neither could he have tolerated two disciplines, the one gathering together human energies for constructive purposes and the other gathering those same energies for the destruction of what has been constructed. In other words, a strong man could not bear to have a double conscience, still less could he bear to act in two opposite directions. Now this is a most important fact, for if the existing human personality is so different, it must be simply because men are passive and allow themselves to be blown hither and thither like dead leaves.

### X

The wars of to-day are not born of hatred for the enemy. Who would dare to assert such a thing when we see nations fighting now against one people and now against another, and those who are foes to-day becoming friends to-morrow? Verily the white man, the man of the proud civilization, is reduced to the mentality of the ancient armies of mercenaries who fought indifferently against any foes, provided they were paid to do so ! Things are not different to-day : men will waste their efforts and

their wealth, they will lay themselves open to the destruction of their own achievements and run the risk of famine, simply because they have been ordered to do so. The Egyptians of old knew how to maintain a distinction between the deeds of civilization and the deeds of war : they enrolled Phœnician troops to fight and they kept the Egyptian people for the tilling of the soil and the work of civilization. But we of the proud civilization confuse the two. A better man than we, faced by the complexity of our social problems and the agonizing perplexities we are up against every day, would use his intellect and the conquests of civilization accumulated by his forefathers to find a means of ending the fury of war. What is the use to-day of having an intellect? And to what purpose do we possess so much knowledge, acquired by the wisdom of our forefathers? War would not be a problem at all for the soul of the new man : he would see it simply as a barbarous state, contrasting with civilization, an absurd and incomprehensible phenomenon.

War to-day is really a scourge which can have no other meaning than that of being an eternal chastisement attached to the moral errors which darken the human mind. To conquer war, a sincere and inspired voice would be enough, crying like Jonah : "Be ye converted and repent, or Nineveh shall be destroyed !"

It seems so self-evident as to be almost a childish statement, to assert that only two things are needed in order to establish peace in the world : above all a new type of man, a better humanity ; then an environment that should no longer set a limit to the infinite desire of man.

It would be necessary that wealth should be localized in no country, but equally accessible to all. How can we

guarantee that nations will permit others to pass over the roads they have made, when they know that this would enable those others to use the treasures contained in their soil? If the whole of mankind is to be united into one brotherhood, all obstacles must be removed, so that men, all over the surface of the globe, should be as children playing in a garden. Man's little piping voice must be able to make itself heard all over the world, with all its intonations, whether he be singing for joy, or calling, or warning, or asking for help and expecting a comforting voice to answer him. Vcrily, I believe that laws and treaties are not enough: what we need is a world full of miracles, as it seemed miraculous to see the young child seeking work and independence, and manifesting a wealth of enthusiasm and love. A new world for a new man: that is what we sorely need to-day.

If this were Utopian, it would be sacrilegious even to mention it when we stand on the edge of an abyss at the bottom of which we perceive catastrophe lying in wait for mankind. But it is not Utopian. Already some time ago, at the beginning of this century, a spark of the miraculous life made its appearance in our world. Is it not a fact that man flies? Behold, earthly obstacles no longer separate one land from another and man can go all round the world without building roads and without trespassing upon the land of others. And if man succeeds in conquering gravitation and if—so as to make rapid journeys which are a source of wealth—he manages to reach the stratosphere, who shall become its possessor? Who shall own the rights over gravitation or over the ether in the space beyond the limits of the atmosphere? Those long and short waves, the medium of mysterious communications, invisible but nevertheless

efficiently carrying the voice of man and the thoughts of all mankind, in an absolutely immaterial way, without pen or ink, without newspapers, where are they? To whom do they belong? And who will ever be able to exhaust them? Solar energy will ultimately be transformed into a more substantial kind of bread than ours and into heat for the dwellings of man; what nation will declare itself the owner of solar energy? There are no limits, there is no localization for the new wealth which man acquires when he seeks it in the realm of the ether, of the infinite heavens, of the starry soul of the universe.

What, in such times, would be the sense of conflicts among men? They used to fight for the appearances of so-called matter—but now they have discovered their origins, they have found out that these were forces, they have made themselves masters of the occult and infinite causes as well as of their limited effects. Like a god, man has seized them and has thus wrought a revolution in social life. A wonderful and unforeseen move upward has placed the realm of human conquest on a higher level than the earth. The surface of the earth used to have two dimensions for mankind, to-day it is beginning to have three and the history of a mankind living in a two-dimension world is closed.

## XI

An age of thousands of years is drawing to its close—a period going back to the beginnings of History, and beyond that to the days of which Legend tells, and still further back—to the periods only rare vestiges of which are left buried in the depths of the soil. The epoch which began with the origin of man, that immense chapter which has slowly unfolded through an

immeasurable span of time, is ended. Until now man has had to toil at the sweat of his brow, as though under a sentence of hard-labour, he has had to humble himself as a slave. Although in himself of a lofty nature, he has remained ever attached to the ground. He, the creature of love, has been constrained to allow himself to be fettered by the shackles of the exchange of material goods. But now that man has entered into the realm of the stars, he can rise to his full height; he can present himself to the universe as a new being. He it is who is the child, the new child! He it is who is the new man, entering into the third dimension, the man predestinated to undertake the conquest of the infinite. Such a conquest is a work of great magnitude and it demands the help of all men; but to bind them together they will find no other cement than love.

Such is the vision that we see in the real facts of to-day. We who are the last men to live in a two-dimension world must make a strenuous effort to rise to the understanding of this vision. We have fallen upon a period of crisis, inserted between an old world which is drawing to its end and a new world which has already begun and has revealed all the elements that go to build it up. The crisis we are witnessing is not one of those that mark the passage from one era to another, it can only be compared with the opening of a new biological or geological period, when new beings come upon the scene, more evolved and more perfect, while upon the earth are realized conditions of life which had never existed before. If we lose sight of this situation, we shall find ourselves enmeshed in a universal catastrophe which will call to mind the

prophecies of the year one thousand—that year of which it was said that the world would not live through it. If the sidereal forces are used blindly by men who know nothing about them—the men of the two-dimension world—in view of destroying one another, the attempt will speedily be successful in doing so, because the forces at man's disposal are infinite and accessible to all, at all times and in every place. If man—who possesses the secret of pestilential sicknesses, holding in his hands their invisible agents which he can cultivate and multiply *ad infinitum*—uses that which was a sublime conquest over disease in order to spread the scourge of epidemics and poison the world, he will easily succeed in his endeavour. Henceforth there is no obstacle preventing him from reaching all regions, to the uttermost ends of the earth; neither mountains, nor deserts, nor seas will stop him now that he can fly over them.

What are we going to do?

Will not one sound the trumpet to awaken man who is lying asleep on the ground while the earth is making ready to engulf him?

We must prepare men for the new world which is spontaneously building itself around us as a phenomenon of evolution; we must make them conscious of the new life which is coming about, in order that they may work for it.

At the same time we must gather together all the elements of this new world and organize them into a science of peace.

Will not the League of Nations and the societies for promoting peace make themselves the centre of a new orientation of mankind?

## THE CROSS

BY ANILBARAN RAY

I stand aside from Time's domain,  
The world rolls on before my eyes,  
An interminable sea of sighs;  
Benighted creatures struggle in vain  
Against the ruthless sway of foes  
Unseen, unknown, that daily forge  
New chains, new torture slow but sure.  
It was not once that Christ, the Pure,  
Bled on the Cross, but every day  
In thousand hearts he is nailed again !  
All truth is mocked ; this clump of clay  
Distorts all love and beauty's call ;  
Man's quest of pleasure brings but pain.  
The soul aroused now measures the fall  
From its Divinity, and, lo !  
The darkness faints before the glow  
Of aspiration ; nothing can  
Repress the tiny spark in man,  
Which waits to make him a living flame  
Of all-engrossing love ; that will  
Redeem this clay, transmute all pain  
To marvellous joy, and thus fulfil  
Earth's ancient dream and Heaven's claim.

I stand aside from Time's domain,  
The world rolls on before my eyes,  
A new Light dawning in its skies—  
The Cross hath not been borne in vain.

# MEMORY THAT STILL INSPIRES

By SWAMI SAMBUDDHANANDA

Of the six great disciples belonging to the inner circle of Sri Ramakrishna, Swami Premananda, popularly known as Baburam Maharaj, was one. He was a man of magnetic personality. Whosoever had the rare privilege of coming into contact with him even for a minute talks so eloquently of his great love and power of attraction. In the make-up of his personality one could find the love and liberality of a mother, sweet reasonableness of a father and great strictness of a guardian all harmoniously combined. To meet him was a pleasure and privilege, to hear him an inspiration and to study him in his everyday life a great lesson, which one would never forget in the whole life.

The principles of religion are nowhere better illustrated than in the lives of saints and sages. The life they live removes all doubts and difficulties in one's path of spiritual development, and invites thousands of thirsty souls to follow their examples. The few events and incidents of the saintly life of Swami Premananda, which we propose to narrate below, may be of some help and inspiration to the earnest seekers of truth and those who want to build up an ideal life.

Swami Premananda had great confidence in those who lived and worked with him. He believed in all-round development and had great abhorrence for one-sidedness in life. As such he encouraged those who were undergoing training under him to follow manifold activities, and provided suitable opportunities for the unfoldment of their parts. "You should learn," he said, "how to work in every walk of life—

be it of a worshipper in the shrine, a cook in the kitchen, a cow-boy in the cow-shed or a sweeper in the latrine. Be they great or small, all works should receive your equal attention. Always take as much care of the means as of the ends." Even the slightest indifference of a worker to his work would give him great annoyance, and he greatly resented careful carelessness. But withal he was so quick to forgive and forget the faults of all.

One day he asked one of the novitiates to cut fodder to pieces for the cows. At his order the boy went to the proper place and started the work with all attention. But after some time, getting confidence in himself, he began to work with the usual indifference of an expert worker and cut his finger. Swami Premananda who was on his round to see how different works were going on, arrived there. The boy tried his best to conceal his bleeding finger, but could not evade the sharp notice of the Swami. He was shocked to see the finger bleeding, and said, "Well, what have you done? Ah, you are so careless! I asked you to cut fodder, and not your finger. Did I? You see your finger bleeds but do you know how it bleeds the heart of another? I knew you to be a very clever boy, but you have proved yourself a fool and me a greater one. It is a great shame on you! You considered the work a very trivial one!" Then he took the boy with him and got the finger bandaged.

The Swami who was as if love incarnate had a soft corner for all—parti-

cularly the youths who used to visit the Math frequently. The young students of Calcutta who once enjoyed his holy association, felt inclined to see him over and over again. They would often put to him many questions on the burning problems of life, and they were all very free with him. One evening some young men while listening to his interesting talks,—the Swami was sitting in the western verandah of the main Math building—asked his opinion about the political situation of the country. As the talk drifted to politics, the Swami, who was a man of great insight, at once realized the workings of the mind of the young questioner. He turned to the big portrait of Swami Vivekananda (in the ‘Chicago posture’ with arms crossed against his chest) and exclaimed, “Look there at the portrait of the great hero—the world conqueror. Would you not find a sword hanging from his waist, were arms necessary to conquer the world? India does not believe in arms and ammunitions—she believes in Knowledge and Wisdom. With her, Knowledge is power and Love is the weapon of all weapons which alone is necessary to conquer the world, to win over the hearts of the whole humanity. She is for cultural and not political conquest. Be men, true men, men of love and reverence, wisdom and knowledge.”

It was in March 1913, the day before the public celebration of the anniversary of Sri Ramakrishna. I was then a student and came from Calcutta to join the celebration. Preparations on a large scale were going on in full swing. Hundreds of volunteers were attending to multifarious works. Some were decorating a big portrait of Sri Ramakrishna in a shed raised specially for the occasion on the north of the lawn. Some were busy dressing vege-

tables, the mountain-high heaps of which struck one with awe and wonder. Some were drawing bucketfuls of water from the Ganges and filling the big tanks. Some were pitching tents in different parts of the Math premises for stores, offices, musical performance and other purposes. And some were supervising the works of dozens of cooks engaged in cooking over a number of ovens all aflame with fire. According to the division of work I was placed at the services of the Swami, and was to be a constant attendant on him. I was so happy at this. My only work was to enquire how the different works were getting on and report to the Swami, and also convey his directions to different camps and groups of workers.

The day was bright, but a little before evening the sky began to be darkened with thick clouds. At about 10 o'clock there was a shower followed by an awfully threatening atmosphere. Swami Premananda was found brooding over the unexpected situation. At times his lips were moving in silent prayer. At last he asked me to run to the kitchen and give directions to stop further cooking; for things would be wasted next day if the condition of the weather did not change. I did this, and the cooking was stopped.

All works of the day having been finished, he went to his room for sleep at about 12 in the night. I was also given a bed in his room on the floor. Though I was given every comfort, I had no good sleep. I was anxious to get up and begin work in the morning before the Swami awoke. At about 3 in the morning I saw the Swami sitting on the bed for prayer. Seeing me also up, he said, “Just go to the kitchen please, and ask them to start cooking in full vigour.” The Swami’s message was delivered, and all began their work in right earnest. There was no change in

the weather. Some of the prominent workers came to the Swami and asked why he had changed his mind. He said that during the small hours of the morning he had some experience from which he could understand that the celebration would go on smoothly and undisturbed. And he was found free from cares and anxieties.

Rarely it happens that the men of Self-realization get any intuition which does not come true. It is so, because they have controlled their senses and conquered the mind. The mind of ordinary men is distracted by a thousand things, how will they perceive truth? What the Swami felt, came true.

As the day advanced, the sky became clear. In the morning the Holy Mother arrived from Calcutta. Her presence lent a special sanctity to the occasion. The Swami was busy during the whole day supervising this work and that. He threw as if his whole being into the work. The influence of his personality radiated everywhere. And everything was performed nicely and perfectly.

During those days scripture classes would be held every evening in the Math in what is called the "visitors' room." One day the Swami after his evening prayer came to the class room and found nobody there. The room was all dark.

He got greatly annoyed at this. When the news spread that he had come to the class room, all began to come in. On their arrival he demanded an explanation from them as to why the class did not begin till then. All remained silent. One Brahmachari, summoning up courage, said, "We find it difficult to hold the class in this room. The devotees who come to the Math are found often to lie down or sleep here." The Swami was all kindness to one

and all. He knew with how much burden of mind one visited the Math for peace and solace. So he replied, "Do you know how much worried and troubled are they in life? When they come here, they find relief from all cares and anxieties, and the cool breeze of the Ganges, in addition, induces them to sleep. But what are you here for? Have you not joined the Order in response to the call of the great Swami Vivekananda to awaken the world? The world is in deep sleep. It is your duty to wake it up. But how will you do that if you can't awaken these few souls?" With this he asked them to begin the class. One Brahmachari read the verses from a chapter in the Gita. The Swami began to explain them in the light of the teachings of Sri Ramakrishna and Swami Vivekananda. The class went on till the bell for the night meal rang.

Saints are, as it were, three-eyed men. The third eye, they develop as a result of their great experiences in life, and with that they perceive the inner meaning of everything. That is absent in the common people, who live only in the senses and have no inner development. Outer appearances do not delude the men of Self-realization—they never fail to see the deeper significances behind external things. The Swami was not an exception to this.

We have heard many things from him, which show his penetrating vision. One day a devotee handed over to the Swami a few rupees, so that a particular kind of sweetmeats which Sri Ramakrishna liked most, might be offered to him in worship. At this the Swami said, "Do you mean to say that Sri Ramakrishna had a liking for any particular earthly delicacy? He liked only love and reverence. Whatever was offered to him with love and reverence,

and without any selfish motive behind it, he accepted most gladly.

"The wife of late Balaram Bose was a great devotee of Sri Ramakrishna. Whenever she would get flowers and fruits from her garden, she would offer a few of them first to Sri Ramakrishna. One day a basketful of white berries (*engenia alba*) arrived from the garden. She wanted to send a few of them to Sri Ramakrishna at Dakshineswar through another devotee. But the devotee simply laughed at the idea that such insignificant things should be sent to Sri Ramakrishna. She could not see the spirit in which they were offered. But when they were actually carried to Dakshineswar, Sri Ramakrishna received them with great joy."

He narrated some other similar inci-

dents illustrating how Sri Ramakrishna liked sincere devotion more than anything else. In this way Swami Prem-ananda tried to inculcate into the mind of the particular devotee that it was real devotion and not external offerings which mattered most in religious life. For he would always try to give a spiritual upliftment to those who came in contact with him.

Each of the incidents narrated above, though commonplace, speaks eloquently of the inner greatness of the Swami. These are of course but a few of many such things which one had the privilege to see and hear, while living with the Swami, and the memory of which gives one inspiration and uplift whenever the spirit droops or the life seems dry.

## IF I WERE TWENTY AGAIN, WHAT WOULD I DO?

By J. T. SUNDERLAND

As regards the question before us, it takes only a very little thinking to make several things clear.

One is that none of us can go back and become twenty again, when once we have passed that very inspiring time in human life. There are no eddies of backward currents in the stream of time. We may pray never so persistently,

"Backward, turn backward, O Time  
in thy flight,

Make me a child again just for  
to-night,"

but the flight of time is only onward.

A second thing that is clear is, that if we *could* go back to our past, unless we could have greater wisdom than we had then, or be differently circumstanced

(in which case it would hardly be our past), we probably should not do very differently from what we did. So that it would be idle to wish to have a chance to try life over again, unless we could do it with the help of greater wisdom or better advantages.

Still a third thing grows clear. There probably isn't one of us who has passed on beyond youth who has not found life bringing to him gifts which he would not, on any consideration, consent to surrender, even for the privilege of going back and being young again. Where is the father or mother who would give up his or her children? Where is the true husband or wife who would give up the other, the dearer self? Where is the man or woman who does not have friendships which have



grown and deepened and taken on added sacredness with the years, until they could of no condition be parted with?

All this helps us to see that youth does not possess all the good there is in life, or all the attractiveness. Youth has its own charm, as the spring has. And it is a very rare charm. But one would not want the year to be all spring. It is better that summer and autumn and winter should come in their place. Each brings its own great wealth of good, and its own satisfactions.

The truth is, the glory of life lies in the full roundness of it—in going through all the rich and precious experiences of every season of life, from the earliest spring-time to the latest autumn—from light-hearted childhood in the nursery as life's morning sun begins to climb the eastern sky, to peaceful old age by the fireside, as life's evening sun sinks in the west.

With this much by way of introduction, to prevent misunderstanding, let me come to the question that is before me, "If I were twenty again, what would I do?" Let me suppose it possible to go back to that age, and begin life again at that point with my present knowledge and experience. How would I shape my life? In what respects would I do differently from what I have done? What rules or principles of life would I adopt?

Of course these are large questions which can only be imperfectly answered. But perhaps we may be able to get some thoughts on the subject not wholly without value. Let me speak first of one thing that I would *not* do.

If I were twenty again, I would *not* be in a hurry. Perhaps there is no time in life when one is more likely to feel in haste than at twenty. Youth is gone; manhood and womanhood are upon us. We begin to feel stirring within us strange new powers and ambi-

tions. We grow eager to get out into the world—to plunge into its battles, to work out careers for ourselves. We begin to feel old. I doubt if I have ever felt so old since, as I did at twenty or twenty-one. I now see how very young I was.

The reason why I would not be in a hurry if I were twenty again, is, that that independent, responsible life upon which one is soon to enter, is so large, so many-sided, so serious a thing, that one needs the largest and best possible preparation for it—a preparation much larger and deeper and more thorough than anyone can possibly get who rushes into it in haste.

It so happens that some of the greatest and most momentous decisions in life have to be made soon after one sets out upon an independent career.

One of these is the business or calling in life that one is to follow. It is immensely important that he shall choose that business or calling wisely. Success or failure is likely to hang upon the decision. It is plain then that in so serious a matter there should be no undue haste. In the case of some young persons, the choice of a calling seems to make itself—if I may use the expression. That is to say, the young person very early develops a decided taste for some calling, or shows a strong aptitude in a certain direction, which is nature's way of pointing out to him what he can do best. In some respects young persons are fortunate who are born with such a natural bent or taste or aptitude. They are saved the anxiety and risk of making a choice of a calling for themselves.

But in many, perhaps a majority of cases, young people are not aided to a choice of a vocation by any such clear and decided indication in themselves. They have to canvas the whole field of callings open, study their own nature

as best they can, study the nature and the possibilities of the various callings, and thus decide between them. It is not an easy matter. In many cases it is exceedingly difficult. A false step taken in haste or ignorance may prove a life-long disaster.

Hence the importance of waiting before taking the step, until one has some maturity of judgment, and some knowledge of himself and the world. Here comes in the value of the years spent in schools. What is a course of high school study? What is a course of college study? Each is a voyage of discovery, made with two distinct objects in view. One object is, that the student may discover nature—I mean, find out all possible about the world he lives in; the other is that he may discover himself—I mean, find out and develop as fully as possible his own faculties and powers. Now when a young man has made honestly and earnestly one or both of these voyages of discovery, and thus found out what they have to reveal to him about himself, the world, and human life, do you not see how much better prepared he is to make intelligently and wisely such a great decision as that of what his career or work in life shall be?

But a choice of a vocation is not the only one that he has to make. *Other* decisions almost as important follow. Shall he marry? If so, whom shall he marry? No decisions can be more serious than these. How great is the need of wisdom, maturity of judgment, knowledge of human nature, knowledge of one's self, in order to make them safely!

Nor yet may we stop. Launching out upon independent life not only means decisions to be made as to one's calling, and concerning marriage and the home, but much else. Life's many-sided responsibilities at once confront him. He

must take his independent place in the community. He must assume the duties of citizenship. He must become a member of the social order, and adjust his life accordingly. If he is to be a business man, will he set his standard of business high, and hence do something to maintain a standard of honour and integrity in business circles around him? In society will he be an integer, or a cypher? Will he become a factor in the community for the elevation of its intellectual and social life? Or will he simply drift with the tide? As to religion, what will he do? Will he support and help it, or will he be an indifferent? Or, will he sneer at and oppose it? And if he supports religion, will he support a kind that is most enlightened, most elevating, and best, or a kind that is allied with ignorance and that tyrannizes over the human mind?

These are some of the questions of grave import, both to himself and to society, which crowd upon a young man when he launches out upon independent life. He must meet them and in some fashion settle them. Shall he settle them wisely, or foolishly?

You see how great is the need of intelligence. You see how serious a matter it is for him to hurry into life before he has the intellectual furnishing of knowledge and judgment to enable him to settle them properly. You see the need of that discipline of mind and that knowledge of the world, of human nature and of himself, which the school and the college are calculated to give. You see why I said that if I were at twenty, with my present experience, I would not be in a hurry to get into the work and responsibilities of life, until I was as well as possible prepared.

If I were twenty again, while setting out to give my intellect the best training possible, I would not neglect those

other kinds of training that are equally important, namely, training of the will, the conscience, and the heart.

As to the will, I would discipline myself to the making of prompt decisions, and clear and strong resolves, not to be shaken.

As to conscience, I would say, it shall be my king. What it clearly commands, that I am to obey without question. Integrity, even in the smallest things, is to be the inviolable rule of my life.

As to the heart, I would set out to keep all its holy fountains of love and sympathy open, that their waters may make green the waste places of life, for myself and all with whom I have to do.

If I were twenty I would look out very carefully what habits I formed.

Habits are like a statue that an artist moulds in clay. While it is fresh it is plastic: he can change it as he pleases. Let it stand a while and it hardens, and changes become very difficult. In early life it is comparatively easy to correct bad habits, or to form good ones. The young person who is wise will look very carefully to the habits which he allows to fasten themselves upon him.

If I were twenty, I would set out to keep clean lips and a clean heart, as not less important than a clean face or clean clothing. I would try to provide myself always with pure air to breathe. But at the same time I would try to remember that it is quite as necessary to have the moral atmosphere one breathes sweet and wholesome, as to have the physical atmosphere so. I would as much shun the moral poison of unworthy companionships, as I would the physical poison of malarial swamps and pest-houses.

If I were twenty again what would I read?

I would not be narrow in my reading, and yet I would not read indiscriminately, and certainly I would try to exercise some common sense in my reading. Is there anything more amazing than to see men and women all around us who would not think of eating and drinking everything they saw, wholesome or unwholesome, fit to be eaten or filthy, yet *reading* absolutely *everything* that comes in their way, no matter how worthless or how debasing it may be? If I were twenty again and didn't have a vein of idiocy or lunacy running through me, I don't believe I would do that. I don't believe I would fill my mind with the weak and worthless and often wicked stuff that offers itself to us in so many of the popular books of the time, especially the novels, and in our great daily papers. If I thought my stomach too good to be filled with trash I think I would regard my head as too good to be similarly filled. Of course I do not mean that I would discard all newspaper reading, but I do mean that I would try to read only the best; and I would limit myself. I would no more allow myself to read habitually the sensational records of scandal and gossip and vice and crime and prize-fights that crowd and blacken the pages of some of our great dailies, than I would allow myself habitually to drink from a sewer.

Beyond a limited amount of periodical reading, I would be a reader of *books*. I do not know that I would absolutely adopt Emerson's rule to read no book until it is a year old; but I would not read books merely because Mrs. Grundy was talking about them. Above all, I would read *great* books. My motto should be few books and noble. I would choose a few great minds—the greatest—and these I would know as I know my nearest friend. If I were to select three books out from among all the

rest in the world, they should be the Bible, Shakespeare and Emerson; the Bible as the world's greatest book of religion, and the book woven into all our civilization as no other is; Shakespeare as an epitome of the whole world in one glorious volume; and Emerson as the greatest seer and illuminator of life that God has given to our modern times. To be at home in these three books is to possess the best culture known to man.

If I were twenty again, I would take care to lay for myself the best foundation possible of physical health. I would remember that a sound mind needs a sound body to make its activities effective. I would ride a bicycle, I would play tennis, I would row a boat, I would swim, I would take long walks; I would do physical work where opportunity offered. If I had muscles like an ox, and plenty of money to pay surgeons to set by broken limbs, perhaps I would play football. I would certainly endeavour in all rational ways to build up for myself a strong, vigorous and healthy body, as a physical basis for my life work in the world. I would not willingly violate any of the laws of life and health. But I would make myself intelligent as to what those laws are, and then I would obey them as the holy laws of God.

If I were twenty I would greatly prize worthy friends and friendships, and would set out to make much of them for all life. That should be counted a great day when a new and noble friendship was formed or an old one deepened. Nor should I have any fear lest friends might not be true. I would determine myself to be true, and that would be sufficient guarantee that they would be.

If I were twenty again I would set out to keep my life in close touch with

nature. I would be an observer and a student of nature. "Nature never did betray the heart of him that loved her." I would be her lover fond and true. I would know the secret nooks of the wild flowers, and their times of blooming. I would know the friendly trees and their habits. I would know the birds around me and their songs. I would know the stars above my head, and the mysterious phenomena of the clouds. I would know the winds and the waters. All these should be my associates and prized friends. For nothing, like companionship with nature, can keep the eye bright, the step elastic, the heart young, and make us wise with that wisdom that never grows old.

If I were twenty again, I would set out to lead a simple life—a life as little enslaved as possible by the artificialities and the conventionalities of society. I would make Emerson's motto mine, "Plain living and high thinking," for there is not much high thinking in this world except where there is plain living. I would aim at simple tastes and simple habits; simplicity in clothing, simplicity in food, simplicity in enjoyments. Simple things wear, they do not pall. They are new every morning and fresh every evening. Whereas the elaborate and the artificial give pleasure for a little while, but soon tire us, overburden us, wear out our lives.

If I were twenty again I wouldn't smoke. I would save the thousand dollars which smoking would cost me by the time I reached middle life and put the money into books. I would preserve a sweet breath, instead of manufacturing for myself a foul one. I would keep my blood pure, instead of filling it with tobacco. I would keep my pulse strong and my heart-beat vigorous, instead of wearing out my pulse, bringing on myself what the

doctors call the tobacco heart, and needlessly shortening my life.

If I were twenty, and looked at things as I do now, I certainly would not bet; I certainly would not gamble; I certainly would never buy a lottery ticket. I don't believe I would play billiards; and I don't believe I would play cards. Not that there is any harm in billiards of themselves. The game is one that might be commended if it could be disconnected from its associations. But it is hard to conceive of a game more generally associated with drinking, with smoking, with betting in a small way—and sometimes in large ways—and with society that is far from the best. If a young man knows how to play billiards, that very knowledge opens the door and almost drags him into low associations. Can any self-respecting young man, whose time, money and character are worth something, afford it? I don't believe he can.

Much the same seems true of cards. Of course cards of themselves are as harmless as any other bits of pasteboard, except for their use. And we can easily conceive of their being used in ways wholly unobjectionable. But two or three things are to be said of them. They are the common instruments of gambling, so that if a young man is a good player it is much more easy than it otherwise would be for him to fall into gambling habits. Still further, card playing affords to the player no physical exercise; it is not carried on in the open air, as such games as tennis are; it is an enormous waster of time; it seems actually to kill intellectual life wherever it goes. There are hundreds and thousands of communities all up and down this country that seem mentally dead; you can't stir up an interest in any intellectual thing; and the cause is cards. The people go to innumerable progressive

euchre and other card parties, and the result seems to be the impossibility of creating an interest in anything higher.

It is these evil effects that seem everywhere to be associated with card playing, that makes me class it with billiard playing, and incline me to believe that, on the whole, it is a serious evil, and that the best way to deal with it is to let it alone.

If I were twenty again, I would learn to sing—if I had any musical capacity at all; and if circumstances would allow, I would learn to play an instrument. Music is such an excellent recreation; it fills so important a place in the social circle and the home, and it is such a joy and inspiration in all human life, that I cannot but think young people make a serious mistake who neglect it.

If I were twenty again, I would make distinct provision for the joy side of life. Not that pleasure-seeking is the highest aim of existence. The man who lives simply for pleasure will fail of his object, or he ought to. Nevertheless, pleasure is legitimate in life. It ought to be scattered all along through life. We should not willingly neglect any fitting opportunity to smile, to laugh, to sing, to play with little children, to enter into the joy of others, to notice beautiful objects, to catch the sunshine, to make others happy, and thus find happiness for ourselves.

If I were twenty, with my life yet to be lived, I would set out to walk through this world on my own feet. My feet may not be very good, but they are better than crutches. My intellect may be inferior in strength and vigour to some other man's, but it is the one that God has given me, and I would trust it. "Self-respect" and "self-reliance" are words to be written on the banner of every life, that proposes to achieve worthy ends.

If I were twenty, and knew what I know now, I would dare, I would *dare* to an extent that few young men do. But I would dare in directions in which daring is worth while, and not in those where it is contemptible. There is a kind of daring popular in some quarters that is simply weakness under another name.

A young fellow is challenged by another to fight. There is no good reason why he should fight. To do so will be silly and brutal. But his companions look on and laugh and shout that he is afraid. He hasn't courage to withstand that laugh, and so fights. It is his cowardice that makes him fight, not his bravery.

Splendid as was the heroism of the men who fought the war for the reunion, the anti-slavery reformers were more heroic. It took higher courage to be a Garrison, a Wendell Phillips, or a Theodore Parker, than to be a Grant, a Sherman or Sheridan.

The supreme sphere for bravery in this world is that of the *moral*. There is no other such heroism as that of *duty*.

If I were a young man again, I would set out upon life daring to be on the side of what seemed to me true and right, at whatever cost. No matter how unpopular a cause might be, if it commended itself to me as just, and in the interest of humanity, it should have such support as I could give it. Since God has given me but one life, I would try to make of it something worth while. And that can't be done by playing the shirk or the coward.

If I were twenty again, and saw things as I do now, I would not live for myself alone. I would begin at once planning for some distinct service of my fellows. Many young people of good intention make a mistake here.

They wait; they postpone efforts at service. They say: Now we must give all our time to our studies, or to getting a start in business. When study is passed, or when we are well established in business, then we shall have time to plan for the helping of others. But will they have any more time then than now? Will they be any less selfish then than now? The very delay will tend to dry up their sympathies. The probabilities are very strong that any of us who allow ourselves to live for ourselves alone now, and to forget others now, will not much improve in any future. Now is the accepted time. Now is the day of salvation. If any of us believe in helpful and unselfish lives, the only safe thing to do is to begin living such lives to-day, no matter where we are, or what our circumstances may be.

If I were twenty again, what attitude would I take toward religion? I answer, What attitude could I take except that of interest in it, as something which represents the highest side of human life?

What would my religion be? It could be only one thing, if, going back to twenty, I carried with me the light and experience which I now have. It would have to be that reasonable, that natural, that beautiful religion of the spirit which Jesus taught and which is gathered up into diamond points of flashing light, in the Golden Rule, the blessing craved on enemies, the Lord's Prayer, and the commands to love God and our neighbour. This is the religion which satisfies the reason, the conscience and the heart of man, everywhere. Certainly this is the religion which all that is best within me welcomes, with satisfaction and great joy.

If I were twenty again, would I be afraid of religious inquiry? A thousand times No. Can we believe that God has made it safer for a man to go through

the world with his eyes shut than with them open?

If I were twenty again what church would I interest myself in? I would make myself intelligent concerning all. I would try to study all with an open mind and a sympathetic spirit. And then, whichever one I found the freest, and in line with the best intelligence and soundest conscience of the time; whichever one I found teaching most clearly and exemplifying best the pure, simple, noble religion of Jesus and the human soul, that church should be my church, and to it, with all my heart I would pledge my adhesion, my love, and my life-long loyalty.

Here I close.

Such, then, is my answer, fragmentary and incomplete, but as full as time permits, to the question, What would I do if I were twenty again?

I shall not become twenty again. God allows none of us to go back to re-tread the road over which we have once passed. Doubtless it is best that He does not. It is better to go forward than back. Courage for the future rather than regrets for the past, is the need of us all. But if any of us who are a little farther along the path than some of the rest, can call back words of suggestion, or warning, or cheer, surely it is well.

## JALALUDDIN RUMI

By AGA SYED IBRAHIM DARA

### I

We have dealt in the pages of the *Prabuddha Bharat* with the lives of two great Sufi sages. Let us in this number describe the life of a Sufi who was neither only a simple lover like Rabia nor so much of an austere ascetic as the great Bayazid, but one gifted with many shades and colours that added to the charm of his personality. Jalaluddin Rumi combined in his being the wisdom and realization of a sage and also the expression of it as a brilliant poet; he was an exquisite singer and a passionate lover. He filled the whole country with the sweetness of his songs, woke up and inspired the slumbering and the indifferent to the great wonders of the Spiritual Existence. The incidents and the miracles of his early life are so many that it would fill volumes to write all of them, and there are

stories in legion of his doings and miracles even as a child which we have no place to describe here. At the age of six he taught his playmates philosophy and saw visions, and it is said that he even brought the dead to life.

Jalaluddin Rumi was born on the 80th September of 1207 A.D. in the holy province of Balk which has been the birth-place of so many Sufis, including the famous king Ibrahim Adam who renounced the kingdom like Buddha and went in search of spiritual knowledge. Rumi's father was a very influential man but he was exiled from the kingdom by the jealousy of the king and took refuge in Nishapur. Here the famous Sufi poet Fariduddin Attar blessed the boy and predicted that he would soon be a great sage and attain realization and become world famous. He presented him with his books, *The Israrnama* and *The book of Mystics*.

After this initiation Jalaluddin made rapid progress. He began to be considered a prodigy, and when the family went to Quonia, an old Roman Province, he got the name of Rumi—the Roman.

His father was considered a religious head, and was a religious teacher. Jalaluddin was still young when his father died, and he took his place. He met with very little opposition. He was supported by many and had a great number of followers from the very beginning.

The most fascinating thing about Jalaluddin was his passionate and pure love. He drew people to him and made them close and loving friends. He was like a fountain of Divine Love which flowed ceaselessly from his being and found expression in various ways. He used to get into ecstasy while reciting his own poems, and it created such a strong spiritual atmosphere that many who witnessed it got greatly inspired and often had a spiritual experience. It led to the conversion of many people. It is a fact that wherever there is pure Divine love it cannot but express itself in some form or other, and by its own law and nature it finds its way into other hearts that are pure and ready to receive it. Love has no dwelling-place. It is an illusive wanderer running from heart to heart. The only way to draw and keep it is by loving more constantly and with great purity and passion. This is the reason why so many Sufi teachers advised us to cast aside all deliberations and scriptures and get into and remain in an inspired condition of love.

## II

The message that Jalaluddin Rumi delivered was also similar. He used to get into an inspired condition and dictate his world famous classical Mas-

navi, and one of his faithful friends patiently copied down every word of it. At times the whole night passed in doing so. Rumi used to be in a condition half conscious and half inspired. Others too found themselves thrown into an ocean of love and bliss and freely laughed, wept, danced, praised or went into an ecstasy. It reminds one of the dances of Chaitanya in his closed room.

It is said that there was a pillar in the courtyard of Rumi's house, and in his ecstasy he often used to catch hold of it with one hand and go round and round it rapidly like a child at play but when he got into trance he continued doing so for hours without stopping. It is while turning round the pillar that Rumi very often dictated his poetry. We can judge his condition and feelings by these lines :—

“Come! Come! Thou Art the Soul,  
the Soul so dear, revolving!

Come! Come! Thou art the Cedar,  
the Cedar's Spear, revolving!

Oh, come! The well of Life bubbling  
springs;

And Morning Stars exult, in gladness  
sheer, revolving!”

The great Masnavi of Jalaluddin Rumi which took forty-three years to finish is a memorable work. It is an attempt at the synthesis of the entire Sufi teachings and doctrines and truths which accumulated without any organized synthesis or scientific treatment of the subject. It is a great work. It is more scientific than creative, but the poetic genius of Rumi shines more brilliant in it than anywhere else. In a chaste inspiring poetry he sums up all the great wisdom of Sufi masters and their various philosophies and doctrines. Besides this it gives in superb poetry the message of Rumi himself. Parts of this book are very deep and profound while at other places



he is very inspiring. Let us quote a passage from Professor Hadland Davis who writing about his poem in the 'Wisdom of the East Series' says, "He (Rumi) carries us along a torrent of heavenly music. The rhythmic swing of his wonderful dance is soul-stirring. We seem to move exultantly, ecstatically, to the sound of the poet's singing, far behind the silver stars into the Presence of the Beloved. With what reverence, with what a glow of simile and subtle suggestion he describes the Beauty of the Beloved! With what exquisite passion he foretells the Eternal Union! Then there is a lull in this fierce and spiritual song, and Jalal sings, ever so gently and with an infinite tenderness, about human tears being turned into 'rain-clouds.'" Rumi's simple advice to a seeker in the "Complaint of the reed" is to make himself like a reed in the hands of a musician who plucks it out from all its associates, cuts it to pieces and turns it into a flute to play the Divine Music. "Become a flute, give up your self, and like it surrender fully; then alone you will get the touch of the Lover's lip and He will blow through you His Divine Music"—this he has untiringly said over and over again.

### III

To Rumi all religions were alike. He saw no difference among them. To him they were like so many different clothes in which the soul aspires to come to the Beloved. After a short time the clothes are flung aside, and the naked purity of the soul comes to the forefront. Then there is no difference between man and man. All become one, and all are lovers of the same Beloved. Nay, there is no difference even between the Lover and the Beloved. Eloquently he says:—

"Lovers and Beloved have both perished

And not themselves only but their love as well.

Sense of separating duality is drowned in an Ocean of oneness

Where God alone exists eternally."

The sayings of Rumi are sincere, passionate and inspiring. The following are nice examples:—

"O Obscurity of obscurity, O Soul of soul

Thou art more than all. Thou art before all.

All is seen in Thee. Thou art seen in all. . . . ."

"Lose Thyself in Him to penetrate this mystery and everything else is superfluous."

"In each atom thou shalt see the All, thou shalt contemplate millions of secrets as luminous as the sun."

His ideal was to get Union with God and to see, merge himself in His consciousness, "To see all in God and God in all and all as God and God as all." He writes, "I, All in all, becoming now clear see God in all."

Everywhere he realized the One.

He says:

"I looked above and in all the spaces

I saw That which is One,

I looked below and in all the waters

I beheld That which is One.

I looked into the heart; it had space for many worlds, all peopled with dreams;

In all those dreams I saw That which is One."

Rumi did not preach a religion but emphatically urged all the necessity of realization of the Divine. Eloquently he asks,

"Look for the moon in the sky; not in the water!

Become pure from all the attributes of Self

That you may see your own bright essence.

You see in your own heart the knowledge of the prophet !

Without book, without tutor, without preceptor."

It is possible, says Rumi, for a sincere soul to attain Divine nature, the qualities of the Beloved which he explains thus :—

The motion of every atom is towards its origin. A man becomes the thing on which he is bent. Through constant remembrance and eager longing one assumes the qualities of the Beloved, who is the Soul of souls.

He emphasized also work and 'loving sacrifice' in the path of God to get Realization.

"Put away the tale of love that travellers tell;

Do thou serve God with all thy might."

This is his emphatic advice.

He founded a sect of Dervishes called the "Moulavites." It is the most important and the most influential order of Dervishes existing up to this day and is the most broad-minded of all. He introduced into Sufism music and dancing. The Dervishes sing and dance till they get inspired and pass into a condition of ecstasy. The dances are called 'Raza Kī'li'—"utter dependence on the will of God." In his lifetime Jalaluddin often got into conditions not far removed from insanity, during dances. Jalaluddin had himself authorized music and dancing even at the time of funeral, to rejoice at the freedom of the spirit from the bondage of the body. Rumi's religion was devotion, and he got the realization of love. Though it found in the beginning such passionate and noisy expressions, he discovered in the end that the greatest love is "still and silent." His expression reminds one of the similar saying in the Upanishad : "Beyond relation,

featureless, unattainable in which all is still."

Though Rumi himself did not claim godhead as did Mansoor and Bayazid, yet he supported their doctrines and in his Masnavi gives incidents from the life of Bayazid and others to explain the same. He considered his own poetry to be Divinely-inspired and therefore allowed nothing to be omitted from it. On one occasion when, after receiving his instruction to do something, a disciple said "God willing," he flew into a rage.

#### IV

Jalaluddin was married at Lerenda in 1226 A.D. to a lady named Gevher (pearl). She bore him two sons and died a premature death. He married again. He has in many places written profound and true things about woman and her true relationship with man. His conception of woman can be seen from the following lines.

"Woman is a ray of God, not a mere mistress,

The Creator's Self, as it were, not a mere creature !"

Jalaluddin had also a friend Shamsuddin Tabriz with whom he entered into very deep and passionate bonds of love and friendship which he believed to have some spiritual relationship. He left the company of others and went to solitary places with Shams to meditate and to discuss profound mysteries. This enraged the disciples, and they created so much row about it that Shams fled away to Tabriz. Jalal could hardly bear the separation. He wept, lamented and wrote poems on Shams, and soon he too went after him and brought him back. Another disturbance led to Shams flying away to Damascus where, it is said, he died a violent death. Rumi has written a lot in his Masnavi as well as in his lighter

poems about Shams with so much praise that it is believed that he was not an actual person but a mythical creation of Rumi. This theory is not correct. Shams, it is said, was a man of strong dogmatic and forceful character. The mystical way in which Rumi sings the praise of Shams can be seen from the following couplets like which there are many in his work.

“The face of Shamsuddin Tabriz’s glory, is the sun

In whose track the cloud-like hearts are moving.

O Shamsi Tabriz, beauty and glory of the horizons,

What king is but a beggar of thee with heart and soul?”

Rumi was also a believer in the transmigration of soul and its through re-births. He seems to have got the experience of it clearly at times. The following lines of his have become famous.

“I died as mineral and became a plant,

I died a plant and rose to animal,

I died as animal and I was man!

Why should I fear? When I was less by dying?

Yet once more I shall die to soar

With angel’s blest, but even from this state

I must pass on: ‘All except God doth perish.’

When I have sacrificed my angel soul I shall become what no man ever conceived.

Oh, let me not exist, for non-existence Proclaims in organ voice: ‘To Him we shall return.’ ”

Jalaluddin Rumi died in the year 1273 A.D. He was in an exultant mood at the time of his death and praised God. He left many wise instructions to his son Bahauddin Valad. The whole country mourned over the great loss. His funeral was attended by

people of all religions and creeds; and there is a story that a Christian, when asked why he was mourning in such a manner over a Muslim grave, replied emphatically, “We esteem him as the Moses, the David and Jesus of our time; and we are his disciples, his adherents.” This fact is a good illustration of the love and unity with which Rumi inspired everybody irrespective of external differences of caste, creed or religion.

The work of Rumi brought into Sufism untold wealth and riches. His poetry is such as any literature of the world might well be proud to possess.\* His books have been a source of knowledge and guidance for the innumerable seekers that came after him. One cannot help observing in writing about Persian poets that their inner aspiration as well as the mode of expression resemble so much to that of an Indian devotee, that at times they seem to belong to the same country.

Let us now give some selections from his poetry which in spite of losing much of the original native charm in translation are beautiful and inspiring.

#### THIS IS LOVE

This is Love : to fly heavenward,  
To rend, every instant, a hundred veils.

The first moment, to renounce Life :  
The last step, to feel without feet.  
To regard this world as invisible,  
Not to see what appears to one’s self.

\*From the literary point of view all the poetry of Rumi is not as perfect or polished as that of Hafiz or Jami; and some minor defects too can be pointed out. But it is because he wrote too much of it and had no time for revision. As we have seen, much was written in trance while dancing or revolving in which such errors can easily creep in.

"O heart," I said, "may it bless thee  
To have entered the circle of lovers,  
To look beyond the range of the eye,  
To penetrate the windings of the  
bosom!

Whence did this breath come to thee,  
O my soul,  
Whence this throbbing, O my heart?"

#### THE KINGLY SOUL

The kingly soul lays waste the body,  
And after its destruction he builds it  
anew.

Happy the soul who for love of God  
Has renounced family, wealth, and  
goods!

Has destroyed its house to find the  
Hidden Treasure,

And with that Treasure has built in  
fairer sort;

Has dammed up the stream and  
cleansed the channel,

And then turned a fresh stream into  
the channel.

#### THE DIVINE ABSORPTION

Do me justice, O Thou who art the  
glory of the just,

Who art the throne, and I the lintel  
of Thy door!

But, in sober truth, where are throne  
and doorway?

Where are "We" and "I?" There  
where our Beloved is!

O Thou, who art exempt from "Us"  
and "Me,"

Who pervadest the spirits of all men  
and women;

When man and woman become one,  
Thou art that One!

When their union is dissolved, lo!  
Thou abidest!

Thou hast made these "Us" and  
"Me" for this purpose,  
To wit, to play chess with them by  
Thyself.

When Thou shalt become one entity  
with "Us" and "You,"

Then wilt Thou show true affection  
for these lovers.

When these "We" and "Ye" shall  
all become One Soul,

Then they will be lost and absorbed  
in the "Beloved."

#### THE RELIGION OF LOVE

The sect of lovers is distinct from all  
others,

Lovers have a religion and a faith of  
their own.

Though the ruby has no stamp, what  
matters it?

Love is fearless in the midst of the  
sea of fear.

#### BEHOLD THE WATER OF WATERS!

The sea itself is one thing, the foam  
another;

Neglect the foam, and regard the sea  
with your eyes.

Waves of foam rise from the sea night  
and day.

You look at the foamy ripples and  
not at the mighty sea.

We, like boats, are tossed hither and  
thither,

We are blind though we are on the  
bright ocean.

Ah! you are asleep in the boat of  
the body.

You see the water; behold the Water  
of waters!

Under the water you see there is an-  
other Water moving it.

Within the spirit is a Spirit that calls  
it.

\* \* \* \* \*

When you have accepted the Light,  
O Beloved,

When you behold what is veiled with-  
out a veil,

Like a star you will walk upon the  
heavens.

#### I WILL CHERISH THE SOUL

Lo! I will cherish the soul, because  
it has a perfume of Thee.

Every drop of blood which proceeds  
from me is saying to Thee :

"I am one colour with Thy love, I  
am a partner of Thy affection."

In the house of water and clay this  
heart is desolate without Thee;

O Beloved, enter the house, or I will  
leave it.

#### THERE IS A PLACE OF REFUGE

Yes, O sleeping heart, know the  
kingdom that endures not,

But ever and ever is only a mere  
dream.

I marvel how long you will indulge  
in vain illusion,

Which has seized you by the throat  
like a headsman.

Know that even in this world there  
is a place of refuge;

Hearken not to the unbeliever who  
denies it.

His argument is this : he says again  
and again,

"If there were aught beyond this life  
we should see it."

But if the child see not the state of  
reason,

Does the man of reason therefore  
forsake reason ?

And if the man of reason sees not the  
state of Love,

Is the blessed moon of Love thereby  
eclipsed ?

## PANDIT JAWAHARLAL NEHRU'S DIFFICULTIES

BY NAGARJUN MISHRA

### I

Some time back Pandit Jawaharlal Nehru sent to the Press a series of articles under the heading "Whither India?" in which he attempted to place some "basic facts and principles" before the national workers. In the course of these writings he observed : "And there are also here as in many other countries, the usual accompaniments of a growing nationalism—an idealism, a mysticism, a feeling of exaltation, a belief in the mission of one's country, and something of the nature of religious revivalism."

Also, "We are often told that there is a world of difference between the East and the West. The West is said to be materialistic, the East spiritual, religious, etc. What exactly the East signifies is seldom indicated, for the

East includes the Bedouins of the Arabian deserts, the Hindus of India, the nomads of the Siberian Steppes, the pastoral tribes of Mongolia, the typically irreligious Confucians of China, and the Samurai of Japan. There are tremendous national and cultural differences between the different countries of Asia as well as of Europe; but there is no such thing as East and West except in the minds of those who wish to make this an excuse for imperialist domination, or those who have inherited such myths and fictions from a confused metaphysical past. Differences there are, but they are chiefly due to different stages of economic growth."

Why should the Pandit grudge if a nation believes that it has got a distinct mission to fulfil? Has not even every man a distinct mission to fulfil in life? That mission may not be very great

in every case, but every man has got an individuality which manifests itself more and more as he goes on with his life's works; and every man leaves some influence—direct or indirect, marked or unnoticeable—upon the people he comes across in life. There is no harm if a man believes that he has got a mission in life; that belief or confidence will give him better courage to face the problems of life and will help him to score easier victory in life. In the same way, if a nation really believes that it has got a mission in life, so much the better for it. A nation with such confidence will remain undaunted under all adverse circumstances, and will rather find delight in wrestling with difficulties and obstacles. A man who has got no purpose to fulfil, will easily give way to difficulties; for he has no driving power in life. Similar is the case with a nation. Of course if a nation, in going to fulfil its mission, thwarts the growth of another nation, it is not a desirable thing. But our idea is, if a nation develops its individuality, it will silently and imperceptibly influence other nations, and that without raising any conflict.

## II

Now the questions arise, Has India a mission to fulfil? And is that mission to spread religious culture in the world? For answers to these questions we are to examine the past history of India. If we do that, we find that India has never sent abroad conquerors to carry on works of pillage and devastation, but she has sent Bhikkhus and priests to spread the gospel of love and peace. And these evangelists were not backed by military power, as is the case with many modern missionary organizations, but they depended only on the value of the message they carried, as their armour and strength. Not that they had no opposition, but their weapon

against all oppositions was to give love in return for hatred.

It was in this way that the influence of Indian religion and culture spread over to Ceylon, Burma, Siam, other lands of Indo-China, of Malaya and Indonesia, to Afghanistan, Turkistan, China, Korea and Japan. And wherever the Indian civilization went, it uplifted people, instead of extirpating them or destroying their cultures, as is the case with Western civilization. The world is to-day poorer because of the destruction of Mexican, Central American and Peruvian cultures by the greed and fanaticism of Catholic Spain. But China still remembers with gratefulness the gifts she received from ancient India. During the last visit of Rabindranath Tagore to China, Liang Chi Chao, President, Universities Association, Peking, in offering him welcome, traced how India had quickened the growth of Music, Architecture, Painting, Sculpture, Literature, etc., of China.

It may be said that these are stories of the past, circumstances are different at present. But should we not have lessons from the past? And is it not necessary in the interests of humanity that Modern India should try to raise herself to that height from where she can again spread gospel of peace and love to all? To do this is much more possible to her than any other nation, because she did it once and it is ingrained in her very being.

And why should the Pandit dread what he calls "religious revivalism" in India? If religion is revived, is it bad for the country, or even the world as a whole? Apart from the questions how religion solves the problem of life and death and how it satisfies spiritual longings of hungry souls, does not religion supply man with a better code of conduct? Is it not better to follow a

Christ or a Buddha than a Lenin or a Stalin or any other political demi-God? In Russia, whose anti-religious propaganda has become the object of imitation to many other struggling nations in the world, people have discarded Christ, but have installed their political leaders in his stead. It is true, religious ideals have suffered much in practice. But do not political theories have similar, if not worse, risks? In any case, every religion asks people to follow a code of conduct which is characterized by its high moral values—whether people live up to that ideal is a different thing; whereas politics everywhere casts all moral considerations to the winds. But man does not live by bread alone. Man is more than a political or economic unit. He is a spiritual entity. Sooner or later his spiritual thirst will awaken in him. And then he will judge everything by the only and supreme standard—namely, whether that will lead to his spiritual growth.

### III

Panditji objects to the view that the East is spiritual. He need not doubt that the East is spiritual; for the East has long been the target of attack and ridicule as being religious. We believe that there may be and are people in the West who live exemplary lives and there are people in the East who are pests to society and a curse to humanity. But still we can judge the general outlook of a nation. Do not the Western nations think less of inner life and more of material prower? And do not the Easterners respond more quickly to the call of religion or moral idealism? Coming nearer home, what is the secret of Mahatma Gandhi's influence in the country—over the masses? Is it his political shrewdness or his religious

background of life? Why, many of his political followers delight in making him an Avatar! He is being constantly compared to Buddha and Christ. Masses do not know—do not care to know—what benefit they will get from his political activities; they admire him, revere him because of his spiritual strength. How many are the cock and bull stories spread about his spiritual powers, which the Mahatma is tired of contradicting and denying? These indirectly show the heart-beat of the nation. Who knows the pulse of the nation will never doubt that religion has got a greater appeal to the people than any other thing?

If we look to those who have been untouched by the influence of Western civilization, we can easily find how they care more for religion than for any other thing. There have been various political changes in the country from the remote past, but the masses are indifferent about them. They know more about Sankara, Ramanuja, Chaitanya, Tulsidas, Kabir than about Prithviraja, Pratapaditya or any other prominent figure of political India. This cannot be attributed to their ignorance or absence of education; for they have got a religious culture which is not a small part of education. Many know the details of the incidents in the life of Sri Krishna or Rama, though they may not know the name of the person under whose rule they live.

Whether all the past traditions of the nation can be wiped off and a new life begun on a clean slate, is a different thing. And how far such attempts will be successful, time alone will show. But it is commonly seen that a tree turns to the direction where it will get sustenance for growth. In the same way, a nation turns to the direction where it sees the light of life.

Panditji's another difficulty is that the Eastern nations are composed of so many elements,—from the Bedouins of the Arabian deserts to the Hindus of India—how to find their common characteristics? Well, in a family there are so many members, still do there not exist what are called family characteristics? Panditji will perhaps doubt whether the Eastern nations can be grouped together into one family. History indicates that there has been constant intercourse amongst the different nations of Asia even in ancient times, and traces of a common culture can be found in different nationalities. If we take into considerations the principal nations of Asia, will it be difficult to find some characteristics which are common among them, but different from those to be found among the Westerners? Some time back Dr. James Cousins said; “India stands for intuition, China stands for mental development, Japan stands for beauty. When you go down below the surface definition of China's culture and Japan's culture, you find a fundamental thing, which is Indian.” It might be due to the fact that Indian culture once dominated the whole of Asia. Here we leave out of account those people who have no distinct and traditional culture of their own.

## IV

When Indians doubt the utility of religious culture in our national life, it sounds all the more jarring and is all the more unfortunate. Thereby they betray their ignorance of the past history of the country and their sad lack of capacity to appreciate the value of the rich inheritance they have got. They want to read the meaning of the history of other countries into that of India, and in their talks they show as if they are alien people in their own motherland.

Of course we also have no sympathy with those people who want to live always with their eyes upon the past. Eastern nations had highly developed cultures in the past, they produced spiritual giants in ancient times; but of what avail will they be, if the people at present cannot meet the immediate problems of life? The possession of material wealth only cannot be the object of life of any nation. It is true. But the Eastern people have no right to decry the West as materialistic, because they do not know how to solve the problems of physical existence. The immediate problem with the East is that it should find out means and ways how to succeed in the struggle for existence. But this does not mean that it should forget its spiritual ideals .

## APAROKSHANUBHUTI

BY SWAMI VIMUKTANANDA

अलातं भ्रमणेनैव वर्तुलं भाति सूर्यवत् ।

तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥ ७६ ॥

(यथा Just as) अलातं a firebrand भ्रमणेनैव in consequence of mere rotation सूर्यवत् resembling (the disc of) the sun वर्तुलं a circle भाति appears तद्वत् so, etc.



79. Just as a firebrand, in consequence of mere rotation, appears as a circle resembling the disc of the sun, so does one, etc.

महत्त्वे सर्ववस्तूनामणुत्वं ह्यतिदूरतः ।

तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥ ८० ॥

( यथा Just as ) सर्ववस्तूनां of all things महत्त्वे ( सति ) being prodigiously large हि really षति दूरतः in consequence of great distance अणुत्वं very small ( भाति appears ) तद्वत् so, etc.

80. Just as all things that are really very large appear to be very small in consequence of great distance, so does one, etc.

सूक्ष्मत्वे सर्वभावानां स्थूलत्वं चोपनेत्रतः ।

तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥ ८१ ॥

( यथा Just as ) सर्वभावानां of all objects सूक्ष्मत्वे ( सति ) though very small उपनेत्रतः (viewed) through spectacles स्थूलत्वं ( भवति ) appears to be large तद्वत् so, etc.

81. Just as all objects that are very small appear to be large when viewed through (powerful) spectacles, so does one, etc.

काचभूमौ जलत्वं वा जलभूमौ हि काचता ।

तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥ ८२ ॥

( यथा Just as ) काचभूमौ in a place covered with glass जलत्वं water जलभूमौ in a place filled with water हि (expletive) काचता glass ( भाति appears ) तद्वत् so, etc.

82. Just as water appears in a place covered with glass or *vice versa*, so does one, etc.

यद्वदग्नौ मणित्वं हि मणौ वा वह्निता पुमान् ।

तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥ ८३ ॥

यद्वत् Just as पुमान् a person अग्नौ in fire मणित्वं a jewel हि (expletive) वा or मणौ in a jewel वह्निता fire (पश्यति sees) तद्वत् so, etc.

83. Just as a person imagines a jewel in fire or *vice versa*, so does one, etc.

अग्नेषु सत्सु धावत्सु सोमो धावति भाति वै ।

तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥ ८४ ॥

(यथा Just as) अग्नेषु धावत्सु सत्सु while clouds move सोमः the moon वै (expletive) धावति is moving (इति thus) भाति appears तद्वत् so, etc.

84. Just as when clouds move, the moon appears to be in motion, so does one, etc.

यथैव दिग्विपर्यासो मोहाद्भवति कस्यचित् ।

तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥ ८५ ॥

यथैव (Just as) मोहात् through confusion कस्यचित् of someone दिग्विपर्यासः mistake about different directions भवति arises तद्वत् so, etc.

85. Just as someone through confusion loses all distinction between the different points of the compass, so does one, etc.

यथा शशी जले भाति चञ्चलत्वेन कस्यचित् ।

तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥ ८६ ॥

यथा Just as कस्यचित् to someone शशी the moon जले in water चञ्चलत्वेन to be unsteady भाति appears तद्वत् so, etc.

86. Just as to someone the moon (when reflected) in water appears to be unsteady, so does one, etc.

एवमात्मन्यविद्यातो देहाध्यासो हि जायते ।

स एवात्मपरिज्ञानाद्दीयते च परात्मनि ॥ ८७ ॥

एव Thus अविद्यातः through ignorance आत्मनि in the Atman देहाध्यासः the delusion of the body जायते arises स एव that very delusion आत्मपरिज्ञानात् through the realization of the Atman परात्मनि in the supreme Atman च again दीयते disappears.

87. Thus through ignorance arises in the Atman the delusion of the body<sup>1</sup> which, again, through Self-realization, disappears in the supreme Atman.<sup>2</sup>

<sup>1</sup> *The delusion of the body. . . .* The delusion of matter in general. In fact matter is but a concoction of our mind, and therefore it has no real existence.

<sup>2</sup> *Which, again, . . . . disappears in the supreme Atman. . . .* When one realizes that the Atman alone is, and nothing else ever exists, the ignorance with all its effects, such as the delusion of the body and the like, ceases to exist for ever. Or, in other words, ignorance has never had any appearance at all, neither has it any disappearance as well. What is ever is. The Atman alone exists.

## NOTES AND COMMENTS

### IN THIS NUMBER

*The First Ramakrishna Math* is concluded in this issue. Will the picture of the intense life that is depicted there stimulate the energies of those who are but half-hearted in their spiritual pur-

suits? . . . . Men very often go merely by shibboleths. People all the world over plunge into national activities, sometimes with fanatical zeal, though they have no clear ideas as to what should be the end for which a nation should strive. *What then?* raises some

questions with regard to that . . . . Nagendranath Gupta is a well-known journalist. For a considerable time he was editor of the *Tribune*, published from Lahore. *The Problem of Problems* indicates that his interest is not confined only to politics but he thinks keenly of the deeper problems of life. . . . In this concluding instalment of her article, Madame Montessori shows how with the right type of education given to the children the future peace of the world will be ensured. . . . Swami Sambuddhananda is a monk of the Ramakrishna Order. He came greatly under the influence of Swami Premananda about whom he speaks so feelingly in *Memory that still inspires*. . . . It may be mentioned that the writer of *If I were twenty again, what would I do?* is past 90 in age. . . . Anilbaran Roy writes of the *Cross* at a time when many will be thinking deeply of the life of one who was crucified. . . . Aga Syed Ibrahim Dara wrote about two other Sufi saints for our journal. Lives of these Sufi saints clearly point out that truly religious persons transcend all barriers of credal religions and are a source of inspiration to anyone who hungers after righteousness. . . . Nagarjun Mishra is an old contributor to the *Prabuddha Bharata*. In the present article he examines some ideas which are thick in the atmosphere, and have been voiced forth by Pandit Jawaharlal Nehru.

### STRAINING AT A GNAT

One crime is no excuse for another crime. A man doing an evil deed cannot find justification from the fact that there is another person who does the same thing. But what is really objectionable and funny is, that a person who is not free from faults will

spend all his energy in picking faults in others.

Nobody denies that 'untouchability' is a great blot on the present Hindu society. Every Hindu with any pretension to culture and refinement feels it keenly that there would be anything as untouchability. Some are actively trying to remove it. But what seems strange is that a visitor from the West will look aghast at the inhuman cruelties meted out to the 'untouchables' in India, and on returning home try to prove that India is the most uncivilized country in the world because all are not treated equally.

Why, is there no untouchability in the West? Mr. C. F. Andrews writes some articles in *Harijan*, showing, how untouchability of similar, if not worse, kind exists in the West. Mr. Andrews says that some American gentlemen who came to London, "were not allowed to take meals in the hotel. They could only have rooms there. They could not appear in the dining room. They were 'untouchables' in their own hotels!" Mr. Andrews came to know of this cruel wrong only when some one of the party invited him to supper.

In Alabama, one of the Southern States of America, C. F. Andrews could not travel in the same train with two professors of the famous Tuskegee Institute because of the colour bar. At another place he could not take coffee with a Negro friend—a teacher—even in a Negro restaurant; for "it would lead possibly to a riot or some breach of the peace."

What will the Western critics of India say with regard to these facts?

Whatever might be the condition of society in the West, we wish that untouchability in India soon become a matter of the past. And this, not because our Western critics say so, but

because untouchability is against the spirit of Hinduism.

### HOW TO READ SCRIPTURES

With regard to the scriptures of every religion there have been so many interpretations and annotations that they are bewildering to an ordinary reader. He finds it difficult which to accept and which to reject, and at last gives up in disgust the reading of scriptures, refusing to believe that any sustenance of life can be got from them. Very often it is the commentators and annotators who make it difficult to understand scriptures. Each commentator will try to read his own meaning into scriptures. When there are several such commentators, they will fight with one another, each trying to force his own meaning upon others; and consequently confusion becomes the result.

When Tolstoy was once asked how to read the Gospels, he said it was not a difficult thing to understand them if only people would read them with a sincere wish to know the truth. According to him, even an ordinary man, when he goes to teach others, tries to make himself as intelligible as possible, and did not Christ, who the Churches say was God, take care that his words were as clear as possible even to a man of common understanding? That cannot be. A great teacher is great because the truth he expresses is as clear as daylight. Even a child will find the meaning of the Gospels as plain as anything if he will read the Gospels to *understand* them and not to *interpret* them.

This is true not only of the Gospels, but of all the scriptures in the World. But many will find it difficult to follow Tolstoy's advice. Because they read scriptures not so much with a desire to find out the guidance of life from them, as with a view to satisfy their

intellectual curiosity. When scriptures are subjected to such tragic purposes, what doubt is there that they will yield but poor results? Scriptures are meant mainly for those who long for Light in life; others who are not sincere in their religious thirst will necessarily beat about the bush and find it difficult to enter into the real spirit of scriptures. To a sincere soul scriptures will reveal a world of meaning—they will supply him with hope in times of failure, joy when fallen into misery, strength when all resources seem to have failed; whereas a scholar, proud of his intellectual acumen, will find them strange, improbable, unintelligible and even contradictory.

### ALWAYS ILL-TREATED

Some persons find themselves always ill-treated by the world. They find that the world is always apathetic towards them; it will not appreciate their good points, but will always be careful to find out their defects. They think that everybody is talking about them, and that disparagingly. They become very sensitive and suspicious about the attitude of every man towards them. As they think that nobody is in sympathy with them, they are given to brooding, and as such their life becomes all the more miserable. As they find no happiness in the world, they get into the habit, as a reaction, of extracting every drop of misery from their misfortune.

Bertrand Russell considers these people to be the victims of 'persecution mania.' They not only make their own life miserable, but become also the cause of unhappiness to the society in which they live. Everywhere they create an atmosphere in which it is difficult to breathe freely. It is not that they are persecuted by the world, but it is they who persecute the world.

On analysis it will be found that the root cause of the trouble lies with these people themselves, and not with the world. It is their self-centredness which makes them the victims of their own imagination. Such people will be always found to be demanding more from the world than they are ready to give. They always want sympathy from others, but they have no time or are not in a mood to find interest in the welfare of others. They think that everybody will or ought to take care of them, but never imagine that they have got any duty to others.

One gets from the world, what one gives. The man who will give all he has to the world and expect no return, will get the greatest amount of happiness from it. The remedy for all 'persecution mania' is to develop unselfish love. The man who always feels interested in the welfare of others, and never thinks about himself, will have no enemy in the world. How many people are there in the world who can say that they have no enemy in the world? Is not, then, this simple method worth trying as a sure means of becoming happy in life?

#### ENGLISH MUST BE TAUGHT AT ANY COST

Some persons want that English should be continued as the medium of instruction as that will help our boys

to learn English. Apart from the question whether so much stress should be laid on learning English on the part of Indian boys, one may ask, "Do all English school boys know good English?"

We find the answer given by an experienced English professor in the pages of the *Review of Reviews*. According to him English public schools have pitifully failed to educate the boys. The students who enter schools of applied science from the public schools "cannot write English; they know nothing of English subjects; they do not care to read anything except the sporting news in the daily papers; . . . in fact, they are quite deficient in that kind of general education which every man ought to have."

If that be the state of affairs, where one's mother tongue is the medium of instruction, how deplorable will be the result where education is given through a foreign language? Yet some persons get alarmed at the idea that Indian boys should be taught through Indian vernaculars, and insist that English should be taught not only through English literature, but through all other subjects included in the school or college curriculum—through history, geography, logic, philosophy, physics, chemistry, botany! This is what might be called teaching English with a vengeance.

## REVIEWS AND NOTICES

PLOTINUS ON THE BEAUTIFUL AND ON INTELLIGIBLE BEAUTY. *The Shrine of Wisdom, Aahlu, 6 Hermon Hill, London.* 33 pp. Price 2s. 6d.

This small work is Manual No. 18 of the *Shrine of Wisdom Series*. The Editors are

to be congratulated on their judicious selection of the works on ancient wisdom for publication. For we cannot always boast of everything modern and scornfully look down upon the past. Indeed we have been tired of hearing too much of the much vaunted modern civilization. And it is doubtful if

everything bearing the stamp of modernity is to be regarded always as a healthy sign of progress and evolution. In all ages and in all countries there are people who still look back to the past, to the great repository of ancient wisdom and culture—to "the Shrine of Wisdom"—for inspiration and guidance. The work under review is a most welcome publication to them.

This book contains the two most important writings of Plotinus on the Beautiful: first, Ennead I. 6, translated by the Editors of the *Shrine of Wisdom*; second, "On Intelligible Beauty," Ennead V. 8, translated by Thomas Taylor, together with an introduction and notes by the Editors of the *Shrine of Wisdom*. The question is asked: Wherein lies the beauty of an object? Plotinus rejects the stoic view that beauty consists in harmonious proportion of parts; for, he argues, how can the whole be beautiful if the parts are not beautiful? Again, what will become of the beauty of *simple things* such as a colour or a single note? Indeed things are beautiful through their participation in *form and reason*. "Body becomes beautiful through communion with Divine Reason descending from above." This becomes clear when we consider the invisible beauty of pursuits and sciences and of virtue. Here soul perceives beauty as something *akin to its own essence*. Beautiful things remind the Soul of its own spiritual nature. "All souls may be and indeed are affected by invisible beauty, but especially those which are of a most *loving disposition*; just as in the case of corporeal beauty, all behold it yet are not equally stirred by it, but especially those who are really *lovers*." But there is indeed such a thing as soul-blindness. And an ugly soul is soiled by the invasion of base passions. "Shall we not say that baseness has invaded such a soul under the false appearance of beauty and has corrupted her and rendered her impure and adulterated with much evil so that she is no longer truly alive nor possessed of pure perception; no longer beholding that which she ought to behold, nor able any more to remain within herself, but continually dragged towards externality, descent and darkness?" All virtues, therefore, it has been truly said, are purifications. "When therefore the soul is purified, she becomes form and reason, altogether incorporeal, intellectual and wholly of the divine order whence is the fountain of beauty and all that is akin thereto." Hence it is right-

ly said that beauty and good of the soul consist in her assimilation to God. Beauty and goodness are thus one and the same.

"We must ascend, therefore, once more to the Good, which every soul desires. If any one has beheld It, he will know what I say, and in what manner It is Beautiful, for it is as good that it is desired and all appetency is towards goodness." "He who has not yet seen Him desires Him as Good and he who has, admires Him as the Beautiful." "Let us then, fly to our dear country." "Our fatherland is that country whence we came, and there our father dwells."

What then are the means of our escape thither? "We must exchange our earthly vision for another, and awaken that, a vision which all possess but few use." The soul must be accustomed to contemplate beautiful pursuits and beautiful works and then the souls of the authors of such beautiful actions. "How, then, may you behold the beauty of a virtuous soul? Withdraw into your self and look; and if you do not yet behold yourself beautiful, do as does the maker of a statue which is to be beautiful; for he cuts away, shaves down, smooths and cleans it, until he has made manifest in the statue the beauty of the face which he portrays. So with yourself. Cut away that which is superfluous, straighten that which is crooked, purify that which is obscure: labour to make all bright." "If you have become this, and have beheld it, and dwell within yourself in purity, and there is now nothing which prevents you from thus becoming one, your whole self is true light and light alone and you become the vision itself." "For he that beholds must be akin to that which he beholds, and must, before he comes to this vision, be transformed into its likeness." Or, as the Editors of the *Shrine of Wisdom* in their Introduction have put it, "two ways are given in which the soul may attempt to view it, first, as different from itself, second, as the same with itself. If the spectator is unable at first to perceive it other than as different from himself he must look within and shape his own nature into the likeness of Divine Beauty, when he will at last behold in the hidden centre of his own essence the Intelligible World, and uniting himself with it, will become one with the Divine." But so long as he perceives it as something different from itself, he cannot be truly united to it. And "when it reaches its true home it will not be aware that its purpose is accom-

plished, for we are ~~most~~ <sup>most</sup> allied to our nature." "Thus, when most knowing, the soul will seem in its finite nature to be most ignorant of its blessed state."

It need hardly be pointed out what great affinity there is thus between Plotinus and the Sankara-Vedantist of our country in respect of this outlook and goal of life. The translation is very lucid and clear, and the introduction is very helpful in grasping the true spirit of this great mystical writer.

U. N. GUPTA

**GLEANINGS.** By Manohar Lal Zutshi. *The Indian Press, Ltd., Allahabad. x+274 pp. Price not mentioned.*

The book is a fine collection of brilliant essays. They are all reprints from dailies and monthlies, and mostly on literary, social and political subjects; the few biographical sketches that we find in the volume are also written from social and political considerations. The series of articles under the title, "Hindu Protestantism," though smack of religion, have the same socio-political aim in views. By the side of these essays, the literary ones, though scholarly in themselves, occupy a much inferior position. In fact, the whole personality of the learned author is filled with one burning question, viz. that of Indian nationality. So when he speaks of this, he speaks with such feeling, reason and conviction that others, holding different views, are also led to admire him. The author is a thinker and scholar; and what make his essays charming are their complete freedom from bitterness of any kind and their dignified moderation.

But the essays, most of them, were written a quarter of a century ago; and as such they labour under both the merits and demerits of old writings on ever-progressive subjects like society and politics. In these two decades and a half, India has revealed many peculiarities which belie many of the author's principles; and even where principles are all right, methods seem to differ. Religion, for example, the overdose of which the author so much complains of, now seems to be the source of inspiration to not only the social and political leaders but to the rank and file as well. Book-learning and lecturing count for nothing at present. What we find is that the more religious a man is,

the better is his character; and the more noble he is, the greater power does he wield.

Still there are principles and truths that do not change, historical facts and social and religious traits that seem to last long. As regards such matters Mr. Zutshi holds his ground well. Such a well-balanced analytical critic we seldom find.

**TANTRIC TEXTS, VOLS. XVI & XVII** (Sharadatilakatantram). Edited by Arthur Avalon. *Published for the Agamanusandhana Samiti by the Sanskrit Press Depository, 30 Cornwallis Street, Calcutta. 504 pp.+ 539 pp. Price Rs. 12.*

The Agamanusandhana Samiti has already published a good lot of Texts and other works dealing with the Agamas. The Society is undoubtedly doing a very useful service for the revival of the Tantric literature. The present volumes contain the original text of the Sharadatilaka Tantra by Lakshmanadeshikendra along with the commentary by Raghavabhatta named Padarthadarsa. The first volume gives in the very beginning an exhaustive Introduction dealing with a summary of twenty-five chapters into which the Sharadatilaka Tantra is divided. This Tantra dwells upon various forms of the Brahmanik faith prevalent in India. It is replete with numerous details of religious life as practised by the Hindus. It is written in lucid Sanskrit poetry. S. J. Jnanendra Lal Majumdar introduces a note on the first chapter wherein he discusses at length the philosophy of the Tantra. The first chapter is pre-eminently the philosophic portion of the whole book. The rest of the Tantra deals with Upasana or worship of the Deity with rites, Mantras and Yoga. The two volumes are very carefully edited, nicely printed and got up. They will be of immense help to all those who are in any way interested in practical religion. The Samiti which is devoting so much energy to the cause of religious literature of India should receive sympathetic attention from the cultured people of our land and abroad. The practical aspect of the Tantra literature gives considerable proofs of the scientific knowledge of the ancient Rishis. The details of ceremonies and worship bear testimony to that. So, even in these days of scientific progress, the value of the Agamas can hardly be over-estimated.

## NEWS AND REPORTS

### THE RAMAKRISHNA MISSION HOME OF SERVICE, BENARES

#### THE THIRTY-SECOND ANNUAL REPORT: THE REPORT FOR 1932

The works of the Home for the year 1932 are:—

(a) *Indoor General Hospital*:—The number of beds is 145. Want of accommodation has compelled the authorities to convert some of the seats in the male refuge block to hospital seats. The total number of new cases was 1,607. The daily average number of indoor cases was 118. The total number of surgical cases in the indoor hospital was 207.

(b) *Refuge for aged men*:—This Home has 25 beds for poor invalids.

(c) *Refuge for women invalids*:—A house at Dasaswamedh accommodates helpless, aged and invalid women. In the year under review there were 7 members in all.

(d) *Girls' Home*:—7 girls belonging to respectable families have been accommodated in the women department of the Home. They receive general education as well as a special training in nursing in their own department.

(e) *Home for paralytic patients*:—This year 11 paralytic patients were accommodated.

(f) *Dharamsala for the poor and the helpless*:—150 people were given shelter and food or either, during the year under review.

(g) *Outdoor Dispensary*:—This year 41,409 new patients attended the outdoor dispensary; the number of repeated cases was 17,346. These include the patients of the *Branch Outdoor Dispensary at Shivala*. The daily average attendance of the two dispensaries was 198. The total number of the operation cases was 334.

(h) *Outdoor help to invalids and poor ladies of respectable families*:—The Home had 187 permanent recipients of outdoor relief this year.

(i) *Special and occasional Relief*:—685 persons coming under this heading were assisted during the year.

New additions:—

(a) A plot of land adjacent to the women's department has been acquired for erecting the proposed Women's Invalid Home.

(b) Another adjoining plot of land has

been purchased together with an old building thereon in order to meet the various needs of the Home.

All the three departments—the *allopathic*, the *homœopathic*, and the *Kaviraji*—are conducted under the instruction of expert doctors and Kavirajas.

The total receipts of the general fund amounted to Rs. 63,177-11-8. The total expenses come to Rs. 56,876-1-8.

The present needs of the Home are:

(a) Endowments for beds for the sick and the invalid. The cost of endowing a bed is Rs. 3,000 for the sick, and Rs 2,500 for the invalid.

(b) Bedding and clothing: the Home is in constant need of these articles.

(c) A good kitchen and store-room in the female department.

(d) An invalid Home for women.

Contributions are to be sent to:—Asst. Secretary, Ramakrishna Mission Home of Service, Benares City, U.P.

### RAMAKRISHNA MATH AND MISSION, BANKURA

#### REPORT FOR THE YEAR 1932

This centre was started in 1910. It was at first situated just on the bank of the river Gandheshwari but when the greater portion of the Ashrama was washed away in 1922 by a flood, it was finally removed to the south of the B. N. Ry Station to a fairly extensive plot of land donated by Sj. Gopinath Dutt.

Its present activities are twofold, viz. charitable and missionary. It conducts a charitable dispensary where both Allopathic and Homœopathic medicines are dispensed. In the year under review 40,027 cases were treated of which 29,337 were old ones. Its missionary activities are limited to the birthday celebrations of Sri Ramakrishna and his disciples as well as of other prophets of Hindu and other religions.

Its present needs are (i) a separate building for the dispensary which is being conducted from an open verandah which causes great inconvenience to the patients specially during the rains and the winter; and (ii) some surgical instruments for want of which the doctors cannot carry on their work properly.



Its receipts during 1982 came up to Rs. 1,108-5-8 and disbursements to Rs. 1,071-11-6, leaving a poor balance of Rs. 86-9-9 only. Any contribution to this branch of the Ramakrishna Mission will be thankfully accepted by:—Swami Maheshwarananda, Secretary, Ramakrishna Mission, Bankura.

### THE RAMAKRISHNA MISSION, DACCA

#### REPORT FOR THE YEAR 1982

The activities of this branch of the Ramakrishna Mission are mainly of three kinds: Missionary, Educational and Charitable. Its missionary activities comprise: (i) Weekly sittings in different quarters of the city and outside. There were altogether 241 such sittings in the year under review. (ii) Public lectures—Invited to different parts of Bengal, the Swamis of the Ashrama delivered 44 lectures on social and religious topics and conducted a large number of conversation classes. (iii) Birthday anniversaries: The workers fittingly celebrated the birthday anniversaries not only of Sri Ramakrishna and his disciples but of almost all the prophets of the world. Lectures and discourses on their lives and teachings by the learned professors of the local university and other leading men of the town were arranged.

*Educational activities:*—This branch conducts one free *M. E. School for the boys* and another free *girls' school* up to the standard of Class III, their average number on the rolls being 172 and 28 respectively. *Two libraries* and *one reading room*—all free and well-stocked with books and periodicals and dailies—are also run by the Ashrama. *Free board and lodging and pecuniary help* to a limited number of poor students were also given.

*Charitable activities:*—It conducts an *out-door charitable dispensary* where Allopathic, Homœopathic, Biochemic and Ayurvedic medicines are dispensed. Total number of new cases treated is 2,927, and of old cases 6,447. *Distribution of cloth, corn and money* was another item of its activities. During the year under review the district of Mymensingh suffered not a little from the ravages of a tornado. This Ashrama sent to the Mission centre at Mymensingh whatever money and pieces of cloth it could collect. The total expenditure to relieve the distressed families of the district amounted to Rs. 218-10-9. The Dhakeshwari Cotton Mills very kindly made over to the Mission some

200 pieces of new cloth, all of which were distributed to the needy families of the Dacca district through its different branches within the same district.

*Its immediate needs are the following:* (1) A separate building for the outdoor dispensary at an estimated cost of Rs. 1,500/ is very keenly felt. (2) A sum of Rs. 3,000/- is required for the carrying on of its proposed mass education scheme. (3) To save the Mission tank water from pollution the construction of a pucca drain on the western border of its compound is an immediate necessity; it will require some Rs. 2,000/-. (4) It is needless to say that without a decent permanent fund, all the philanthropic works that this branch of the Mission is doing, cannot be carried on. So the public are requested to come forward with their quota of help. Any contribution to this branch will be thankfully accepted by:—

The Secretary, Ramakrishna Mission, Dacca.

### RAMAKRISHNA MISSION FLOOD RELIEF WORK IN ORISSA AND MIDNAPORE

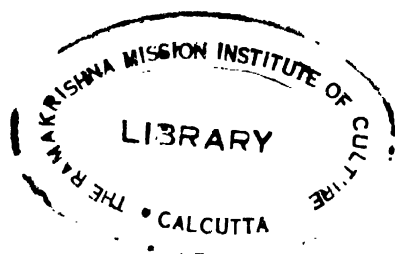
In the week ending 4th November we have distributed 486 mds. 21½ srs. of rice among 9,816 recipients belonging to 292 villages from Kapileswar, Niali, Fatehpur, Chitreswari, Baliana and Balikunda centres in the districts of Puri and Cuttack. In the same week 121 mds. 19 srs. of rice and 398 pieces of new cloth were distributed among 2,410 recipients of 96 villages from Balighai, Pratapdighi and Balyagovindapur centres in Contai Sub-Division and 30 mds. 22 srs. of rice among 611 recipients of 29 villages from Barabaichberia centre in Tamluk Sub-Division of Midnapore. Besides, 70 mds. of bran were supplied free for cattle from the centres of Contai.

Our work has to be continued some time yet. Contributions in the shape of money or new cloth will be thankfully received and acknowledged at the following addresses:—

- (1) President, R. K. Mission, Belur Math, Howrah.
- (2) Manager, Advaita Ashrama, 4, Wellington Lane, Calcutta.
- (3) Manager, Udbodhan Office, 1, Mukherji Lane, Baghbazar, Calcutta.

(Sd.) SUDDHANANDA,  
Secy., R. K. Mission.  
9-11-82.





205/PRA



42338

